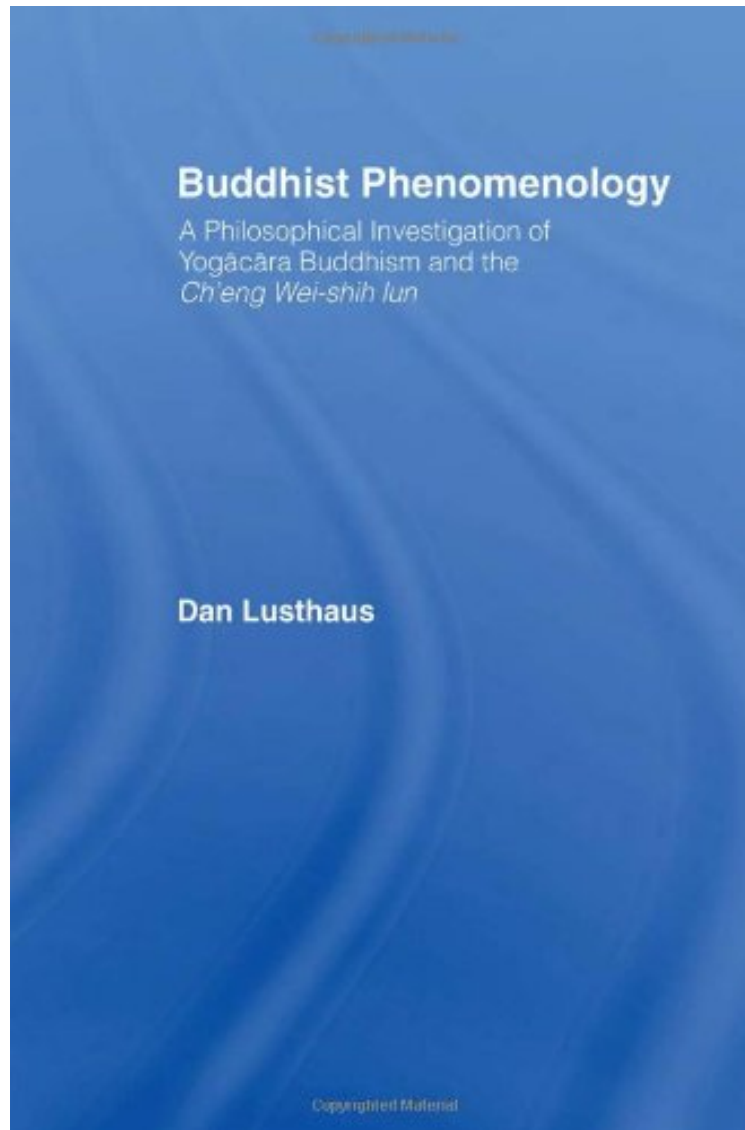


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Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun (Routledge Critical Studies in Buddhism)

Dan Lusthaus

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Dan Lusthaus : Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun (Routledge Critical Studies in Buddhism) before purchasing it in order to gage whether or not it would be worth my time, and all praised Buddhist Phenomenology: A Philosophical Investigation of Yogacara

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2 of 2 people found the following review helpful. The great yogacara book By NSVIJAYAPRAKASHI purchased this book some five years back, Since then I am reading and re-reading it continuously. It gets better with each reading. I won't say I have understood completely after 5 full reading. But, getting clarity each time. If somebody wants to understand Zen and myths surrounding around buddhism intellectually, this is the BEST book available in the . Having strong foundation in what are you practising will give you better direction. This is all about setting correct view (Drishti). If you are interested in sitting 10 years and after 10 years, then better luck in next life. 2 of 2 people found the following review helpful. My favorite book right now By Iao This is my favorite book right now. I'm reading it very slowly, but Lusthaus writes very clearly and intelligibly about very difficult subjects. 33 of 34 people found the following review helpful. Yogacara, it's not what you think it is By A Halaw Arguably, there is no facet of Buddhism more misunderstood than Yogacara. Contrary to popular belief, among both scholars and Buddhists alike, Yogacara is not a form of idealism. The 'mind-only' label attached to Yogacara is a misnomer, especially when held against a Western philosophical backdrop. If you're at all interested in what Yogacara Buddhism really is, then pick up a copy of Dan Lusthaus's Buddhist Phenomenology. Dense, monolithic, dizzying, and masterfully executed, Buddhist Phenomenology is a massive tome of scholarship. By no means is it an easy read, nor should it be, for Dan Lusthaus is a preeminent expert in Yogacara, a complicated and highly influential system of Buddhist thought. The book is nothing short of flawlessly thorough in every detail. Honestly, I am shocked that any single human being could know so much about one subject. It's beyond impressive. So if Yogacara isn't a form of idealism, what exactly is it? If you've ever read a Yogacara or hybrid-Yogacara text like the Lankavatara Sutra, you'll remember there's a lot of mention of 'mind-only'; according to Lusthaus, this is not a denial of external reality, but rather a recognition that all experience occurs within consciousness. For this reason, he identifies Yogacara as a type of phenomenology a la Edmund Husserl. Lusthaus's primary text of reference is the Ch'eng Wei-Shih lun, written in the 7th century CE by the Chinese monk Hsuan-tsang. Yogacara, like its also-Indian cousin Madhyamaka, is not interested in asserting any ontological statement about reality. What it is interested in is waking people up; it does this by attacking our attachments, namely the human propensity to objectify (or to use Lusthaus's term, "appropriate") reality. Humans cling to all sorts of things: ideas, objects, identities, etc. Yogacara's unique approach--and brilliant contribution to Buddhist praxis--is its understanding that consciousness itself is the one thing that cannot be grasped or appropriated because of its empty nature. If Yogacara privileges consciousness over other phenomena (or dharmas, to use Buddhist terms) it's simply because our only way to know, or better yet, experience, those phenomena is in our through consciousness; hence, its emphasis. As Lusthaus reveals, the Yogacaric refrain of 'mind-only' is in fact, like much of Buddhism, upaya or skillful means. Its intention is to break our attachments, period. The goal is to break our habit of grasping at external objects, and the way Yogacara does that is to refute externality altogether. When we grasp onto Yogacara and reify it into a statement about reality--as if the world and everything in it is the projection of our minds--then we have fallen into the very trap that Yogacara is trying to free us from. Don't get me wrong; Yogacara does acknowledge that the world we experience is a projection, but it's more concerned with how we experience and understand reality, rather than what reality is; its focus is epistemological not ontological. Basically, Yogacara says that we confuse our mental maps of reality for reality itself, a diagnosis familiar to all students of Zen. This is the barest explanation I can give of this rich, dynamic tradition; I've done it and Lusthaus's treatment of the subject little justice. Yogacara left an indelible mark on East Asian Buddhism, influencing such seminal texts as the Awakening of Mahayana Faith and the aforementioned Lankavatara Sutra, not to mention Tien'tai and Zen. We would be wise as Buddhists to study and learn from all that Yogacara has to offer. Buddhist Phenomenology, a magnum opus of Yogacara studies, is both a great place to begin and continue one's studies; Buddhists from all traditions would benefit from reading this brilliant treatise.--Andre Doshim Halaw

A richly complex study of the Yogacara tradition of Buddhism, divided into five parts: the first on Buddhism and phenomenology, the second on the four basic models of Indian Buddhist thought, the third on karma, meditation and epistemology, the fourth on the Trimsika and its translations, and finally the fifth on the Ch'eng Wei-shih Lun and Yogacara in China.

'A well-researched and lucid exposition of an old Buddhist school of thought that is usually seen as hopelessly complex and difficult' - Bibliographia Missionaria 'His unique approach ... both in content and style, may be the most formidable aspect of this discursive, incisive, often brilliant, 600 page work.' - H-Buddhism, H-Net s About the Author Dan Lusthaus. Florida State University