

## Plato At The Googleplex Why Philosophy Wont Go Away

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1788-1890 Lectures A Short History of American Literature Walt Whitman Liberty in Literature A Library of American Literature... Selections from the Prose and Poetry of Walt Whitman *Rebecca Newberger Goldstein Richard Rorty Lance Ashdown Arthur Kenyon Rogers Stephen Cross Edmund Clarence Stedman Robert Green Ingersoll Walt Whitman Horace Traubel Robert Green Ingersoll Edmund Clarence Stedman Edmund Clarence Stedman Robert Green Ingersoll Walter Cochrane Bronson Robert Green Ingersoll Robert Green Ingersoll Stedman, Edmund C. and Hutchinson Ellen M. Walt Whitman*

what would the ancient greek philosopher make of the twenty first century google headquarters a dazzling exploration of the role of ancient philosophy in modern life from the acclaimed writer and thinker imagine that plato came to life in the twenty first century and embarked on a multi city speaking tour how would he mediate a debate between a freudian psychoanalyst and a tiger mum on how to raise the perfect child how would he handle the host of a right wing news program who denies there can be morality without religion what would plato make of google and of the idea that knowledge can be crowdsourced rather than reasoned out by experts plato at the googleplex is acclaimed thinker rebecca newberger goldstein s dazzling investigation of these conundra with a philosopher s depth and erudition and a novelist s imagination and wit goldstein probes the deepest issues confronting us by allowing us to eavesdrop on plato as he takes on the modern world it is a stunningly original plunge into the drama of philosophy revealing its hidden role in today s debates on religion morality politics and science

the linguistic turn provides a rich and representative introduction to the entire historical and doctrinal range of the linguistic philosophy movement in two retrospective essays titled ten years after and twenty five years after rorty shows how his book was shaped by the time in which it was written and traces the directions philosophical study has taken since all too rarely an anthology is put together that reflects

imagination command and comprehensiveness rorty s collection is just such a book review of metaphysics

at its deepest philosophical skepticism questions the sense of language skepticism manifests itself in different forms three of the most powerful being logical external world and religious skepticism how has philosophy of religion addressed these challenges the attempt to answer this question leads lance ashdown to a consideration of three prominent contemporary philosophers of religion richard swinburne john hick and william alston the author shows that these philosophers are indeed open to the criticisms of the three types of skepticism mentioned above according to ashdown they are rightly to be considered as anonymous skeptics readers familiar with the work of the theologian karl rahner will recognize an echo of his famous doctrine that non christian religious believers are really anonymous christians i e christian believers who do not recognize themselves as such in a similar way the philosophers of religion under consideration are skeptics who most certainly would not identify themselves as such they are anonymous skeptics in the sense that their epistemologies create the very conditions that allow for the severe and on their own terms unanswerable challenges of skepticism at the same time none of these philosophers thinks that skeptical objections pose a devastating or unanswerable threat to their epistemologies for example each of them is an avowed believer in god and is fully aware of the challenge of religious skepticism yet none believes that skepticism need cause a rational christian to abandon his or her beliefs nevertheless each of the three philosophers adheres to a philosophical theory that remains open to the devastating critique of philo in david hume s essay dialogue concerning natural religion who argues at his deepest that talk of god is meaningless

schopenhauer is widely recognized as the western philosopher who has shown the greatest openness to indian thought and whose own ideas approach most closely to it this book examines his encounter with important schools of hindu and buddhist philosophy and subjects

the principal apparent affinities to a careful analysis initial chapters describe schopenhauer s encounter with indian thought in the context of the intellectual climate of early nineteenth century europe for the first time indian texts and ideas were becoming available and the belief that they could bring about a second renaissance an oriental renaissance was widespread schopenhauer shared in this enthusiasm and for the rest of his life assiduously kept abreast of the new knowledge of india principal sections of the book consider the two main pillars of schopenhauer s system in relation to broadly comparable ideas found in the case of hindu thought in advaita vedānta and within buddhism in the mādhyamika and yogācāra schools schopenhauer s doctrine of the world as representation or a flow of impressions appearing in the consciousness of living beings is first considered the convergence between this teaching and indian idealism especially the doctrine of illusory appearance māyā has long been recognized schopenhauer himself was aware of it emphasizing that it was the result not of influence but of a remarkable convergence between eastern and western thought this convergence is subjected to a much more detailed examination than has previously been carried out undertaken in the light of twentieth century indology and recent studies of schopenhauer the second main pillar of schopenhauer s system the doctrine of the world as will is then examined and its relationship to indian thought explored this section of the work breaks new ground in the study of schopenhauer for although the similarity of his ethical and soteriological teaching to that of indian religions particularly buddhism has long been noted the underlying reasons for this have not been grasped it is demonstrated that they are to be found in hitherto unrecognized affinities of which schopenhauer himself was largely unaware between the metaphysics of the will and indian ideas relating to karmic impressions vāsanās the store consciousness the causal body and śakti as the force or energy that maintains the existence of the world final chapters discuss the controversial and difficult question of the relation of the will to final reality in schopenhauer s thought in the light of indian conceptions and suggest that the two central pillars of his philosophy may be seen to a greater extent than previously supposed as a bridge by which the eastern and western traditions of philosophical thought may

be brought into a closer and more creative relationship

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