No Cross, No Crown; A Discourse Shewing the Nature and Discipline of the Holy Cross of Christ, and That the Denial of Self and Daily Bearing of Christ'S Cross is the Alone Way to the Rest and Kingdom of God. to Which Are Added the Living and Dying Testimonies of Many Persons of Fame and Learning, Both of Ancient and Modern Times, in Favour of This Treatise.



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Exploring the Structure of Emptiness Mathew Varghese, 2012-12-01 Nagarjuna is one of the finest philosophers who ever lived This second century Buddhist philosopher from south India is known for his criticism on speculative theories and viewpoints But his name is better known for introducing the idea of emptiness sunyata a philosophical concept that had hugely influenced the discourses of Eastern philosophy religion and culture for about 2000 years Nagarjuna cleverly introduced emptiness sunyata into Buddhist discourses to explain its central philosophy the philosophy of Middle Path Through the negative mode of argumentation he taught how we naturally get trapped into extreme viewpoints and speculate on them His philosophy of Middle Path Madhyamika explains the progress of human reasoning moving in its natural course avoiding extreme viewpoints for finding harmony and freedom During the second century in a different milieu Nagarjuna warned his students about the dangers of speculative thought created out of extreme viewpoints and philosophical doctrines He taught them to look into the structures of such doctrines critically by using negation to know what the truth is Therefore the philosophical idea of emptiness sunyata is not the end of negation assuming perfect nihilism but teaching us that it would work like medicine for removing all our ignorance More precisely it is like zero sunya in mathematics a number with an undefined value but real numbers find newer values by associating with it It is a philosophical tool that helps us control our alleged fears anger petty hatred etc by invoking the natural course of human compassion karuna for us to live and die naturally Therefore the structure of emptiness is the philosophy of Middle Path The Bhagavad-Gītā, with the Commentary of Śrī Śankarāchārya ,1901 The Bhaqavad-Gîta ,1918 The Bhagavad-Gîtâ ,1929 Gothic writing 1750-1820 Robert Miles, 2017-06-01 Now available again in paperback this provocative study by Robert Miles uses the tools of modern literary theory and criticism to analyse this very distinctive body of texts Miles introduces the reader to contexts of Gothic in the eigteenth century including its historical development and its placement within the period s concerns with discourse and gender By using texts ranging from sensational novels such as The Monk and The Mysteries of Udolpho poetic variations on Gothic by Coleridge Shelley and Keats to satirical works on the theme by Jane Austen Miles presents an intriguing overview of Gothic literature By drawing extensively on the ideas of Michel Foucault to establish a genealogy he brings Gothic writing in from the margins of popular fiction resituating it at the centre of debate about Romanticism

Self-Presentation and Self-Praise in the Digital Workplace Anna Danielewicz-Betz,2021-12-07 Self Presentation and Self Praise in the Digital Workplace presents the findings of an interdisciplinary study of the self entrepreneurial self and in particular the rationale behind its need to self present under the current socio economic and business conditions It addresses the complex landscape of the levels typologies categories triggers as well as both internal and external factors impacting self praise in the context of a digital workplace with the focus on enterprise social media The Buddhist Self C. V.

Jones, 2020-11-30 Winner of the 2021 Toshihide Numata Book Award in Buddhism The assertion that there is nothing in the

constitution of any person that deserves to be considered the self tman a permanent unchanging kernel of personal identity in this life and those to come has been a cornerstone of Buddhist teaching from its inception Whereas other Indian religious systems celebrated the search for and potential discovery of one s true self Buddhism taught about the futility of searching for anything in our experience that is not transient and ephemeral But a small yet influential set of Mah y na Buddhist texts composed in India in the early centuries CE taught that all sentient beings possess at all times and across their successive lives the enduring and superlatively precious nature of a Buddha This was taught with reference to the enigmatic expression tath gatagarbha the womb or chamber for a Buddha which some texts refer to as a person s true self The Buddhist Self is a methodical examination of Indian teaching about the tath gatagarbha otherwise the presence of one s Buddha nature and the extent to which different Buddhist texts and authors articulated this in terms of the self C V Jones attends to each of the Indian Buddhist works responsible for explaining what is meant by the expression tath gatagarbha and how far this should be understood or promoted using the language of selfhood With close attention to these sources Jones argues that the trajectory of Buddha nature thought in India is also the history and legacy of a Buddhist account of what deserves to be called the self an innovative attempt to equip Mah y na Buddhism with an affirmative response to wider Indian interest in the discovery of something precious or even divine in one s own constitution This argument is supplemented by critical consideration of other themes that run through this distinctive body of Mah y nist literature the relationship between Buddhist and non Buddhist teachings about the self the overlap between the tath gatagarbha and the nature of the mind and the originally radical position that the only means of becoming liberated from rebirth is to achieve the same exalted status as the Buddha Discourse on the Real Nature of Self Śaṅkarācārya, Deb Kumar Das, 1970 Cultural Ontology of the Self in Pain Siby K. George, P.G. Jung, 2015-09-18 The mainstream approach to the understanding of pain continues to be governed by the biomedical paradigm and the dualistic Cartesian ontology This Volume brings together essays of scholars of literature philosophy and history on the many enigmatic shades of pain experience mostly from an anti Cartesian perspective of cultural ontology by scholars of literature philosophy and history A section of the essays is devoted to the socio political dimensions of pain in the Indian context The book offers a critical perspective on the reductive conceptions of pain and argue that non substance ontology or cultural ontology supports a more humane and authentic understanding of pain The general ontological features of the self in pain and culturally imbued dimensions of pain experience are thus brought together in a rare blend in this Volume The essays dwell on the importance of understanding what cultural social and political forces outside our control do to our pain experience They show why such understanding is necessary both to humanely deal with pain and to rectify erroneous approaches to pain experience They also explore the thoroughly ambivalent spaces between pain and pleasure and the cathartic and productive dimensions of pain The essays in this Volume investigate pain experiences through the fresh lenses of history gender ethics politics death illness self loss torture shame dispossession and

denial The Eco-Self in Early Modern English Literature Elizabeth Gruber, 2025-10-01 The Eco Self in Early Modern English Literature tracks an important shift in early modern conceptions of selfhood arguing that the period hosted the birth of a new subset of the human the eco self which melds a deeply introspective turn with an abiding sense of humans embedment in the world A confluence of cultural factors produced the relevant changes Of paramount significance was the rapid spread of literacy in England and across Europe reading transformed the relationship between self and world retooled moral reasoning and even altered human anatomy. This book pursues the salutary possibilities including the ecological benefits of this redesigned self by advancing fresh readings of texts by William Shakespeare Christopher Marlowe John Webster and Margaret Cavendish The eco self offers certain refinements to ecological theory by renewing appreciation for the rational deliberative functions that distinguish humans from other species The strait and other discourses, with a **lecture on Thomas Carlyle. By a Scotch preacher** Strait gate, 1881 The Great Discourse on Not Self Sobhana (Mahā caññ' Cha rā to' 'A rhaṅ'), Mahasi Sayadaw, 1996 The perfect life, 12 discourses, ed. by W.H. Channing William The Social Contract and Discourses Jean-Jacques Rousseau, 1913 Ellery Channing, 1888 The Works... Containing Several Scarce and Valuable Discourses... with a Display of Arminianism Owen, 1721 Discourses of Danger & Dread Frontiers Graeme Cheeseman, Robert H. Bruce, 1996 The contributors to this volume offer a comprehensive theoretical critique of the closed and introspective approaches which both define and determine contemporary Australian defence and security policy They critically assess the basic assumptions of mainstream security thinking challenging existing orthodoxies and means of framing reality. The authors call on policy makers academics and others working on defence and security issues to think more critically and theoretically to begin to ask some of the difficult questions that are being raised in other disciplines and finally to recognise and accept the contested and problematic nature of many of the concepts that they advance as if they were self evident Discourses of Danger is a timely and provocative book which complements and advances the work of the Secure Australia Project and other critics of the Australian security mainstream Back cover Anthropological Approaches to the Study of Ethnomedicine Mark Nichter, 1992 First Published in 1992 Routledge is an imprint of Taylor Francis an informa company Indian Books in Print, 2003

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