

## Nietzsche And Asian Thought

“When for the first time I saw the evening rise with its red and gray softened in the Naples sky,” Nietzsche wrote, “it was like a shiver, as though pitying myself for starting my life by being old, and the tears came to me and the feeling of having been saved at the very last second.” Few would guess it from the author of such cheery works as The Birth of Tragedy, but as Paolo D’lorio vividly rec in this book, Nietzsche was enraptured by the warmth and sun of southern Europe. It was in Sorrento that Nietzsche finally matured as a thinker. Nietzsche first voyaged to the south in the autumn of 1876, upon the invitation of his friend, Malwida von Meysenbug. The trip was an immediate success, reviving Nietzsche’s joyful and trusting sociability and fertilizing his creative spirit. Walking up down the winding pathways of Sorrento and drawing on Nietzsche’s personal notebooks, D’lorio tells the compelling story of Nietzsche’s metamorphosis beneath the Italian skies. It was here, D’lorio shows, that Nietzsche broke intellectually with Wagner, where he decided to leave his post at Bâle, and where he drafted his first work of aphorisms, Human, All Too Human, which ushered in his mature era. A sun-soaked account of a philosopher with a notoriously overcast disposition, this book is a surprising travelogue through southern Italy and the history of philosophy alike.

Death and Philosophy considers these questions with different perspectives varying from the existentialist - deriving from Camus, Heidegger or Sartre, to the English speaking analytic tradition of Bernard Williams or Thomas Nagel; to non-wester approaches such as are exemplified in the Tibetan Book of the Dead and in Daoist thought; to perspectives influenced by Lucretious, Epicurus and Nietzsche. Death and Philosophy will be of great interest to philosophers, or those studying religion and theology, buts its clarity and scope ensures it will be accessible to anyone who has considered what it means to be mortal.

In the current resurgence of interest in Heidegger, an important aspect of his thought has been neglected--namely, his long-standing interest in Asian philosophy. Heidegger and Asian Thought is the first book devoted to exploring this fascinating topic. It brings together essays twelve scholars from India, China, Japan, Germany, and the United States, most of which were written especially for the volume. The essays discuss Heidegger’s thinking in relation to Vedanta, Taoism, Zen, and Tibetan Buddhist philosophy. Heidegger’s acquaintance with Asian thought--beginning from his familiarity with the Chuang-tzu as early as 1930--is fully documented, including an account of his work on a partial translation of the Tao Te’ Ching into German. This book will be of interest not only to Heidegger scholars but also to students of Asian and comparative philosophy and religion.

Uses the concept of religiosity to challenge traditional views of Nietzsche and Zhuangzi as nihilistic and anti-religious.

Heidegger’s Hidden Sources

Indian and Intercultural Philosophy

Nietzsche and Buddhism

Nothingness in Asian Philosophy

The Religiosity of Zhuangzi and Nietzsche

Essays in Environmental Philosophy

Nietzsche on Consciousness and the Embodied Mind

**Robert Morrison offers an illuminating study of two linked traditions that have figured prominently in twentieth-century thought: Buddhism and the philosophy of Nietzsche. Morrison shows that Nietzsche's influential view of Buddhism was mistaken, and that far from being nihilistic, it has notable and perhaps surprising affinities with Nietzsche's own project of the transvaluation of all values.**

***Nietzsche was not interested in the nature of art as such, or in providing an aesthetic theory of a traditional sort. For he regarded the significance of art to lie not in l'art pour l'art, but in the role that it might play in enabling us positively to 'revalue' the world and human experience. This volume brings together a number of distinguished figures in contemporary Anglo-American Nietzsche scholarship to examine his views on art and the aesthetic in the context of this wider philosophical project. All of the major themes of Nietzsche's aesthetics are discussed: art and the affirmation of life, the relationship between art and truth, music, tragedy, the nature of aesthetic experience, the role of art in Nietzsche's positive ethics, his critique of romanticism, and his ambivalent attitude towards Richard Wagner.***

***For over twenty years Douglas Berger has advanced research and reflection on Indian philosophical traditions from both classical and cross-cultural perspectives. This volume reveals the extent of his contribution by bringing together his perspectives on these classical Indian philosophies and placing them in conversation with Confucian, Chinese Buddhist and medieval Indian Sufi traditions. Delving into debates between Nyaya and Buddhist philosophers on consciousness and identity, the nature of Sankara's theory of the self, the precise character of Nagarjuna's idea of emptiness, and the relationship between awareness and embodiment in the broad spectrum of Indian thought, chapters exhibit Berger's unusually broad range of expertise. They connect Chinese Confucian and Buddhist texts with classical Indian theories of ethics and consciousness, contrast the ideas of seminal European thinkers like Nietzsche and Derrida from prevailing themes in Buddhism, and shed light on the spiritual and political dimensions of the Mughal prince Dara Shukoh's immersion into Vedantic thought. Always approaching the arguments from an intercultural perspective, Berger shows how much relevance and resonance classical Indian thought has with ancient Confucian views of ethics, Chinese Buddhist depictions of consciousness and medieval Mughal conceptions of divinity. The result is a volume celebrating the rigor, vitality and intercultural resonance of India's rich philosophical heritage.***

***Here, Western environmental philosophers and some of our most distinguished representatives of Asian and comparative philosophy critically consider what Asia has to offer. The first section provides an ecological world view as a basis for comparison. Subsequent sections include chapters by leading contemporary scholars in Chinese, Japanese, Indian, and Buddhist thought that explore the Western perception of Asian traditions—the perception that Asian philosophy is a rich conceptual resource for contemporary environmental thinkers.***

***European/Supra-European: Cultural Encounters in Nietzsche's Philosophy***

***Nietzsche and Buddhist Philosophy***

***Nietzsche, Heidegger, and Daoist Thought***

***The Significance of Indeterminacy***

***Perspectives from Asian and Continental Philosophy***

***Living with Nietzsche***

***Nature in Asian Traditions of Thought***

In The Humanist Spirit of Daoism, the eminent Chinese thinker Chen Guying presents his understanding of the significance of Daoist philosophy. He conceives of Daoism as a deeply humanist way of thinking that can give rise to contemporary socio-political critiques.

This innovative volume presents an insightful philosophical portrait of the life and work of Arthur Schopenhauer. Focuses on the concept of the sublime as it clarifies Schopenhauer’s aesthetic theory, moral theory and asceticism Explores the substantial relationships between Schopenhauer’s philosophy and Buddhism, Hinduism, and Christianity Defends Schopenhauer’s position that absolute truth can be known and described as a blindly striving, all-permeating, universal “Will” Examines the influence of Asian philosophy on Schopenhauer Describes the relationships between Schopenhauer’s thought and that of Hegel, Nietzsche, and Wittgenstein.

Examines Nietzsche’s complex attitudes toward religion and his understanding of how particular religions and deities affect the intellectual, moral, and spiritual lives of their various proselytes and adherents.

While indeterminacy is a recurrent theme in philosophy, less progress has been made in clarifying its significance for various philosophical and interdisciplinary contexts. This collection brings together early-career and well-known philosophers—including Graham Priest, Trish Glazebrook, Steven Crowell, Robert Neville, Todd May, and William Desmond—to explore indeterminacy in greater detail. The volume is unique in that its essays demonstrate the positive significance of indeterminacy, insofar as indeterminacy opens up new fields of discourse and illuminates neglected aspects of various concepts and phenomena. The essays are organized thematically around indeterminacy’s impact on various areas of philosophy, including post-Kantian idealism, phenomenology, ethics, hermeneutics, aesthetics, and East Asian philosophy. They also take an interdisciplinary approach by elaborating the conceptual connections between indeterminacy and literature, music, religion, and science.

Occupying South East Asia

Self Overcoming Without a Self

Japanese and Continental Philosophy

Self-Overcoming of Nihilism, The

Africa, Asia, and the History of Philosophy

On the Origins of a Psychology of Dynamic Unconscious Mental Functioning

The Humanist Spirit of Daoism

Die Reihe Monographien und Texte zur Nietzsche-Forschung (MTNF) setzt seit mehreren Jahrzehnten die Agenda in der sich stetig verändernden Nietzsche-Forschung. Die Bände sind interdisziplinär und international ausgerichtet und spiegeln das gesamte Spektrum der Nietzsche-Forschung wider, von der Philosophie über die Literaturwissenschaft bis zur politischen Theorie. Die Reihe veröffentlicht Monographien und Sammelbände, die einem strengen Peer-Review-Verfahren unterliegen. Die Buchreihe wird von einem internationalen Redaktionsteam geleitet.

Recognizing the importance of the Kyoto School & its influence on philosophy, politics, religion & Asian studies, this text seeks to initiate a conversation between Japanese & Western philosophers.

In Asian Nietzsche, I have attempted to re-create the “philosophical conversation” and - partly by means of humor and surprising references to popular culture, sex, and lingerie - make accessible to contemporary audiences discussions of the comparative study of ideas, religions, nations, and civilizations. This includes an inquiry into the origins of fundamental or revolutionary creativity as compared to the far more common phenomenon across societies and world history, namely, relative cultural stasis or a lack of fundamental creativity and innovation.

In Nietzsche and Zen: Self-Overcoming Without a Self, André van der Braak engages Nietzsche in a dialogue with four representatives of the Buddhist Zen tradition: Nagarjuna (c. 150-250), Linji (d. 860), Dogen (1200-1253), and Nishitani (1900-1990). In doing so, he reveals Nietzsche’s thought as a philosophy of continuous self-overcoming, in which even the notion of “self” has been overcome. Van der Braak begins by analyzing Nietzsche’s relationship to Buddhism and status as a transcultural thinker, recalling research on Nietzsche and Zen to date and setting out the basic argument of the study. He continues by examining the practices of self-overcoming in Nietzsche and Zen, comparing Nietzsche’s radical skepticism with that of Nagarjuna and comparing Nietzsche’s approach to truth to Linji’s. Nietzsche’s methods of self-overcoming are compared to Dogen’s zazen, or sitting meditation practice, and Dogen’s notion of forgetting the self. These comparisons and others build van der Braak’s case for a criticism of Nietzsche informed by the ideas of Zen Buddhism and a criticism of Zen Buddhism seen through the Western lens of Nietzsche - coalescing into one world philosophy. This treatment, focusing on one of the most fruitful areas of research within contemporary comparative and intercultural philosophy, will be useful to Nietzsche scholars, continental philosophers, and comparative philosophers.

Philosophy after Comparative Philosophy

Levinas and Asian Thought

Nietzsche and Asian Thought

Schopenhauer

Nietzsche's Presence in Freud's Life and Thought

Nietzsche and the Gods

Asian Nietzsche: A Book for All Civilizations

*Treats the nature and ethical significance of emotions from a comparative cultural perspective emphasizing Asian traditions.*

*This book examines the nature of Freud's relationship to the philosopher Friedrich Nietzsche. Nietzsche regarded himself, among other things, as a psychologist. His psychological explorations included an understanding of the meaning and function of dreams, the unconscious, sublimation of drives, drives turned inward upon the self, unconscious guilt, unconscious envy, unconscious resistance, and much more that anticipated some of Freud's fundamental psychoanalytic concepts. Although Freud wrote of Nietzsche having anticipated psychoanalytic concepts, he denied that Nietzsche had any influence on his thought.*

*What is the place of Eastern thought - Buddhism, Taoism, Hinduism, Confucianism - in the Western intellectual tradition? Oriental Enlightenment shows how, despite current talk of 'globalization', there is still a reluctance to accept that the West could have borrowed anything of significance from the East, and explores a critique of the 'orientalist' view that we must regard any study of the East through the lens of Western colonialism and domination. Oriental Enlightenment provides a lucid introduction to the fascination Eastern thought has exerted on Western minds since the Renaissance.*

*Typically, in the Western philosophical tradition, the presence of paradox and contradictions is taken to signal the failure or refutation of a theory or line of thinking. This aversion to paradox rests on the commitment-whether implicit or explicit-to the view that reality must be consistent. In What Can't be Said, Yasuo Deguchi, Jay L. Garfield, Graham Priest, and Robert H. Sharf extend their earlier arguments that the discovery of paradox and contradiction can deepen rather than disprove a philosophical position, and confirm these ideas in the context of East Asian philosophy. They claim that, unlike most Western philosophers, many East Asian philosophers embraced paradox, and provide textual evidence for this claim. Examining two classical Daoist texts, the Daodejing and the Zhuangzi, as well as the trajectory of Buddhism in East Asia, including works from the Sanlun, Tiantai, Chan, and Zen traditions and culminating with the Kyoto school of philosophy, they argue that these philosophers' commitment to paradox reflects an understanding of reality as inherently paradoxical, revealing significant philosophical insights.*

*Nietzsche's Journey to Sorrento*

***Cross-Cultural Existentialism***

***Philosophy after Comparative Philosophy***

***Nietzsche's Futures***

***Nietzsche, Heidegger and Colonialism***

***Crossing Paths In-Between***

***New Dimensions of Confucian and Neo-Confucian Philosophy***

In Nietzsche and Other Buddhas, author Jason M. Wirth brings major East Asian Buddhist thinkers into radical dialogue with key Continental philosophers through a series of exercises that pursue what is traditionally called comparative or intercultural philosophy as he reflects on what makes such exercises possible and intelligible. The primary questions he asks are: How does this particular engagement and confrontation challenge and radicalize what is sometimes called comparative or intercultural philosophy? How does this task reconsider what is meant by philosophy? The confrontations that Wirth sets up between Dogen, Hakuin, Linji, Shinran, Nietzsche, and Deleuze ask readers to think more philosophically and globally about the nature of philosophy in general and comparative philosophy in particular. He opens up a new and challenging space of thought in and between the cutting edges of Western Continental philosophy and East Asian Buddhist practice.

An exploration of the complex and interesting relations between Nietzsche’s philosophical thought and the Buddhist philosophy which he admired and opposed. The volume will appeal to students and scholars interested in Nietzsche’s philosophy, Buddhist thought and in the metaphysical, existential and ethical issues that emerge with the demise of theism.

This text argues that Nietzsche’s idea of invalid policy that is believed to be valid and Heidegger’s concept of doubt as the reason for a representation are essentially the same idea. Using this insight, the text investigates vignettes from colonial occupation in Southeast Asia and its protest occupations to contend that untruth, covered in camouflages of constancy and morality, has been a powerful force in Asian history. The Nietzschean inflections applied here include Superhumanity, the eternal return of trauma, the critiques of morality, and the moralisation of guilt. Many ideas from the Heideggerian canon are used, including the struggle for individual validity amidst the debasement and imbalance of Being. Concepts such as thrownness, finitude and the remnant cultural power of Christianity, are also deployed in an expos é of colonial practices. The book gives detailed treatment to post-colonial Malaya (1963), Japanese occupied Hong Kong (1941-1945), and the tussle with communism in Cold War Singapore and Malaya, as well as the question of Kuomintang KMT validity in Hong Kong (1945-1949) and British Malaya (1950- 1953). The book explains the struggles for identity in the Hong Kong protest movement (2014-2020) by showing how economic distortion caused by landlordism has been covered by aspirations for freedom.

A historical investigation of the exclusion of Africa and Asia from modern histories of philosophy.

What the Great "Immoralist" Has to Teach Us

A Study in Nihilism and Ironic Affinities

Paradox and Contradiction in East Asian Thought

What Can't be Said

Heidegger and Asian Thought

Contemporary Allegory and the Search for Postmodern Faith

Agonal Perspectives on Nietzsche's Philosophy of Critical Transvaluation

*What are the roles of human exemplars, moral perfectionism and noble ethics in our 'self-overcoming'? What place does laughter have in Nietzsche's vision of the future? What contribution can Nietzsche make to the issue of humanity's relation to the natural world in an age of ecological crisis? This wide-ranging collection of essays explores various aspects of Nietzsche's thought, centred around the general issue of futurity. Contributors include such leading Nietzsche scholars as Keith Ansell Pearson, Daniel W. Conway, Kathleen Higgins, Laurence Lampert and Graham Parkes.*

*Engaging in existential discourse beyond the European tradition, this book turns to Asian philosophies to reassess vital questions of life's purpose, death's imminence, and our capacity for living meaningfully in conditions of uncertainty. Inspired by the dilemmas of European existentialism, this cross-cultural study seeks concrete techniques for existential practice via the philosophies of East Asia. The investigation begins with the provocative writings of twentieth-century Korean Buddhist nun Kim Iryop, who asserts that meditative concentration conducts a potent energy outward throughout the entire karmic network, enabling the radical transformation of our shared existential conditions. Understanding her claim requires a look at East Asian*

*sources more broadly. Considering practices as diverse as Buddhist merit-making ceremonies, Confucian/Ruist methods for self-cultivation, the ritual memorization and recitation of texts, and Yijing divination, the book concludes by advocating a speculative turn. This 'speculative existentialism' counters the suspicion toward metaphysics characteristic of twentieth-century European existential thought and, at the same time, advances a program for action. It is not a how-to guide for living, but rather a philosophical methodology that takes seriously the power of mental cultivation to transform the meaning of the life that we share.*

*Current territorial disputes between the Northeast Asian countries have stimulated a resurgence of bellicose nationalism, and threaten to upset recent efforts to achieve regional cooperation and economic integration in East Asia. Alongside this, debates over pre-1945 Japanese wartime atrocities, aggravated by still unresolved territorial disputes between Japan and its neighbours have triggered diplomatic conflicts in Japanese-South Korean relations, virulent anti-Japanese protests in China, and a dramatic increase of right-wing nationalism in Japan. Many have perceived these phenomena as inevitable corollaries, inasmuch as they regard the Northeast Asian countries as historically homogeneous and nationalistic states, and have begun to question the feasibility of the post-Cold War efforts to replace nationalism with a moderate version of civic solidarity. This book contributes to the debates surrounding patriotism and nationalism in Northeast Asia, and investigates the feasibility of non-ethnocentric patriotism in countries across the region. In doing so, it highlights the differences between Asian and Western concepts of republican patriotism via theoretical discussions of the evolving discourses on nationalism, patriotism, democracy and civic solidarity. The chapters combine theoretical discussion with historical case studies such as modern state building in late Qing Dynasty; nineteenth century Japanese political thought; and the twentieth century Korean independence movement. In turn, the contributors explore the possibilities for republican patriotism in contemporary Northeast Asia, with a focus on the Chinese term minzu, and the possibilities it holds for an alternative configuration of national identity in the age of globalization; Maruyama Masao's theories of nationalism in Japan; the National Security Law in South Korea, and the impact it has had on the country's political culture; and the Taiwanese movement for self-governance. Patriotism in East Asia will appeal to students and scholars of Asian politics, political theory, Asian history and peace studies, as well as to those interested in issues of nationalism.*

*Nietzsche's work has had a significant impact on the intellectual life of non-Western cultures and elicited responses from thinkers outside of the Anglo-American philosophical traditions as well. These essays address the connection between his ideas and ph*

*Session : Selected Papers*

*Nietzsche and Zen*

*Thus Spoke Zarathustra*

*Personhood, Consciousness, and Causality*

*Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought*

*The Encounter Between Asian and Western Thought*

*Oriental Enlightenment*

A variety of crucial and still most relevant ideas about nothingness or emptiness have gained profound philosophical prominence in the history and development of a number of South and East Asian traditions—including in Buddhism, Daoism, Neo-Confucianism, Hinduism, Korean philosophy, and the Japanese Kyoto School. These traditions share the insight that in order to explain both the great mysteries and mundane facts about our experience, ideas of “nothingness” must play a primary role. This collection of essays brings together the work of twenty of the world’s prominent scholars of Hindu, Buddhist, Daoist, Neo-Confucian, Japanese and Korean thought to illuminate fascinating philosophical conceptualizations of “nothingness” in both classical and modern Asian traditions. The unique collection offers new work from accomplished scholars and provides a coherent, panoramic view of the most significant ways that “nothingness” plays crucial roles in Asian philosophy. It includes both traditional and contemporary formulations, sometimes putting Asian traditions into dialogue with one another and sometimes with classical and modern Western thought. The result is a book of immense value for students and researchers in Asian and comparative philosophy.

Nietzsche says “good Europeans” must not only cultivate a “supra-national” view, but also “supra-European” perspective to transcend their European biases and see beyond the horizon of Western culture. The volume takes up such conceptual frontier crossings and syntheses. Emphasizing Nietzsche’s genealogy of European culture and his reflections upon the constitution of Europe in the broadest sense, its essays examine peoples and nations, values and arts, knowledge and religion. Nietzsche’s apprehensions about the crises of nihilism and decadence and their implications for Europe’s (and humankind’s) future are investigated in this context. Concerning the crossing of notional frontiers, contributors examine Nietzsche’s hoped-for dismantling of Europe’s state borders, the overcoming of national prejudices and rivalries, and the propagation of a revitalizing “supra-European” perspective on the continent, its culture(s) and future. They also illuminate lines of syntheses, notably the syncretism of the ancient Greeks and its possible example for the European culture to-be. Finally certain of Europe’s current problems are considered via the critical apparatus furnished by Nietzsche’s philosophy and the diagnostic tools it provides.

This work of comparative philosophy envisions a cosmological whole that celebrates difference.

This is the first book to thoroughly explore Confucian and Neo-Confucian metaphysics and ethics, building upon the creativity and temporality of human existence and human nature as well as their extension into human culture. Fundamental essays deal cogently with the relationship between Chinese language and Chinese philosophy, offering general categories which shape the matrix of ideas woven in Chinese philosophy from its very beginnings. Along with more general characterizations, there are themes placing Confucian thinkers in touch with modern communication theories, perceptions of individuals, religious themes, and scientific worldviews. Conceptual and comparative essays probe the frontiers of Chinese philosophy in its contemporary Confucian revival.

East-Asian Influences on his Work

Patriotism in East Asia

A Dialogue in Comparative Philosophy, With a Discussion by Robert C. Solomon

Nietzsche and Other Buddhas

Liberation as Affirmation

A Book for Everyone and Nobody

Conversations with the Kyoto School

**Friedrich Nietzsche is one of the most popular and controversial philosophers of the last 150 years. Narcissistic, idiosyncratic, hyperbolic, irreverent--never has a philosopher been appropriated, deconstructed, and scrutinized by such a disparate array of groups, movements, and schools of thought. Adored by many for his passionate ideas and iconoclastic style, he is also vilified for his lack of rigor, apparent cruelty, and disdain for moral decency. In Living with Nietzsche, Solomon suggests that we read Nietzsche from a very different point of view, as a provocative writer who means to transform the way we view our lives. This means taking Nietzsche personally. Rather than focus on the "true" Nietzsche or trying to determine "what Nietzsche really meant" by his seemingly random and often contradictory pronouncements about "the Big Questions" of philosophy, Solomon reminds us that Nietzsche is not a philosopher of abstract ideas but rather of the dazzling personal insight, the provocative challenge, the incisive personal probe. He does not try to reveal the eternal verities but he does powerfully affect his readers, goading them to see themselves in new and different ways. It is Nietzsche's compelling invitation to self-scrutiny that fascinates us, engages us, and guides us to a "rich inner life." Ultimately, Solomon argues, Nietzsche is an example as well as a promulgator of "passionate inwardness," a life distinguished by its rich passions, exquisite taste, and a sense of personal elegance and excellence.**

**'The profoundest book there is, born from the innermost richness of truth, an inexhaustible well into which no bucket descends without coming up with gold and goodness.' Thus Spoke Zarathustra (1885) was Nietzsche's own favourite among all his books and has proved to be his most popular, having sold millions of copies in many different languages. In it he addresses the problem of how to live a fulfilling life in a world without meaning, in the aftermath of 'the death of God'. Nietzsche's solution lies in the idea of eternal recurrence which he calls 'the highest formula of affirmation that can ever be attained'. A successful engagement with this profoundly Dionysian idea enables us to choose clearly among the myriad possibilities that existence offers, and thereby to affirm every moment of our lives with others on this 'sacred' earth. This translation of Zarathustra (the first new English version for over forty years) conveys the musicality of the original German, and for the first time annotates the abundance of allusions to the Bible and other classic texts with which Nietzsche's masterpiece is in conversation. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.**

**"These 13 essays seek to discover common ground between Levinas's ethical project and various religious and philosophical traditions of Asia such as Mahyna Buddhism, Theravdic Buddhism, Vedism, Confucianism, Daoism, and Islam"--**

**Nietzsche’s thought has been of renewed interest to philosophers in both the Anglo- American and the phenomenological and hermeneutic traditions. Nietzsche on Consciousness and the Embodied Mind presents 16 essays from analytic and continental perspectives. Appealing to both international communities of scholars, the volume seeks to deepen the appreciation of Nietzsche’s contribution to our understanding of consciousness and the mind. Over the past decades, a variety of disciplines have engaged with Nietzsche’s thought, including anthropology, biology, history, linguistics, neuroscience, and psychology, to name just a few. His rich and perspicacious treatment of consciousness, mind, and body cannot be reduced to any single discipline, and has the potential to speak to many. And, as several contributors make clear, Nietzsche’s investigations into consciousness and the embodied mind are integral to his wider ethical concerns. This volume contains contributions by international experts such as Christa Davis Acampora (Emory University), Keith Ansell-Pearson (Warwick University), João Constâncio (Universidade Nova de Lisboa), Frank Chouraqui (Leiden University), Manuel Dries (The Open University; Oxford University), Christian J. Emden (Rice University), Maria Cristina Fornari (University of Salento), Anthony K. Jensen (Providence College), Helmut Heit (Tongji University), Charlie Huenemann (Utah State University), Vanessa Lemm (Flinders University), Lawrence J. Hatab (Old Dominion University), Mattia Riccardi (University of Porto), Friedrich Ulfers and Mark Daniel Cohen (New York University and EGS), and Benedetta Zavatta (CNRS).**

**Emotions in Asian Thought**

**Death and Philosophy**

**Racism in the Formation of the Philosophical Canon, 1780–1830**

**Nietzsche on Art and Life**

**Genesis of the Philosophy of the Free Spirit**

**On the Meaning of Life in Asian and Western Thought**

*Heidegger’s Hidden Sources documents for the first time Heidegger’s remarkable debt to East Asian philosophy. In this groundbreaking study, Reinhard May shows conclusively that Martin Heidegger borrowed some of the major ideas of his philosophy - on occasion almost word for word - from German translations of Chinese Daoist and Zen Buddhist classics. The discovery of this astonishing appropriation of non-Western sources will have important consequences for future interpretations of Heidegger’s work. Moreover, it shows Heidegger as a pioneer of comparative philosophy and transcultural thinking.*

*Presenting a comprehensive portrayal of the reading of Chinese and Buddhist philosophy in early twentieth-century German thought, Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought examines the implications of these readings for contemporary issues in comparative and intercultural philosophy. Through a series of case studies from the late 19th-century and early 20th-century, Eric Nelson focuses on the reception and uses of Confucianism, Daoism, and Buddhism in German philosophy, covering figures as diverse as Buber, Heidegger, and Misch. He argues that the growing intertextuality between traditions cannot be appropriately interpreted through notions of exclusive identities, closed horizons, or unitary traditions. Providing an account of the context, motivations, and hermeneutical strategies of early twentieth-century European thinkers' interpretation of Asian philosophy, Nelson also throws new light on the question of the relation between Heidegger and Asian philosophy. Reflecting the growing interest in the possibility of intercultural and global philosophy, Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought opens up the possibility of a more inclusive intercultural conception of philosophy.*