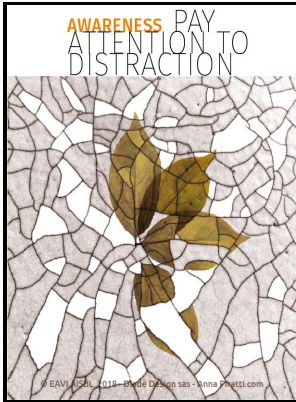


Practical consciousness - mastering the art of living

S. Weiser - Articles



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Dhyāna in Buddhism

He wants to show that a many-sided interest serves moral character, and how pedagogy devoted to the former contributes to moral education Weiss 1928: 211. PsW: 139; SW V: 281 In other words, the former representation would be completely suppressed verdrängt SW V: 281. This is what conditions the multiplicity of things and events: they are nothing other than the determinate groupings of sensations in our consciousness Weiss 1928: 93.

Johann Friedrich Herbart (Stanford Encyclopedia of Philosophy)

. He considers these problematic because they give rise to an empirically given, yet self-contradictory concept Weiss 1928: 37. They are clear, without having been learned or proved, and stand forth as absolute and non-negotiable claims SW IV: 105; 47.

Dhyāna in Buddhism

I of Herbart's Schriften zur Psychologie, G. That is, clarity occurs when a representation or representational series comes into full consciousness, where it hovers in the full light of attention. One solution was to refrain from any physical or mental activity.

Pre

Therefore, all our representations would present darstellen only a single object that would be neither spatial nor temporal, without parts, and immune to differentiation—except for the inhibitions and oppositions that underlie the simple sensations of the particular senses in their mutual encounters in the psyche SW VI: 115, e. While I might desire to leap tall buildings in a bound, I cannot will it SW II: 99.

Dhyāna in Buddhism

Should these universal aesthetic Ideas be organized in a general aesthetics, they could then be applied in different material spheres, e. In this sense, samadhi and jhana are close in meaning.

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