

# Virtuous Transcendence

Holistic Self-Cultivation  
and Self-Healing  
in Elderly Korean Immigrants



Keum Young Chung Pang

# Virtuous Transcendence Virtuous Transcendence

**Richard F. McMahon**



## **Virtuous Transcendence Virtuous Transcendence:**

Self-Transcendence and Virtue Jennifer A. Frey, Candace Vogler, 2018-11-06 Recent research in the humanities and social sciences suggests that individuals who understand themselves as belonging to something greater than the self a family community or religious or spiritual group often feel happier have a deeper sense of purpose or meaning in their lives and have overall better life outcomes than those who do not Some positive and personality psychologists have labeled this location of the self within a broader perspective self transcendence This book presents and integrates new interdisciplinary research into virtue happiness and the meaning of life by re orienting these discussions around the concept of self transcendence The essays are organized around three broad themes connected to self transcendence First they investigate how self transcendence helps us to understand aspects of the moral life as it is studied within psychology including the development of wisdom the practice of moral praise and psychological well being Second they explore how self transcendence is linked to virtue in different religious and spiritual traditions including Judaism Islam Christianity Buddhism and Confucianism Finally they ask how self transcendence can help us theorize about Aristotelean and Thomist conceptions of virtue like hope and piety and how this helps us to re conceptualize happiness and meaning in life

**Tolerance Among the Virtues** John R. Bowlin, 2019-07-16 In a pluralistic society such as ours tolerance is a virtue but it doesn't always seem so Some suspect that it entangles us in unacceptable moral compromises and inequalities of power while others dismiss it as mere political correctness or doubt that it can safeguard the moral and political relationships we value Tolerance among the Virtues provides a vigorous defense of tolerance against its many critics and shows why the virtue of tolerance involves exercising judgment across a variety of different circumstances and relationships not simply applying a prescribed set of rules Drawing inspiration from St Paul Aquinas and Wittgenstein John Bowlin offers a nuanced inquiry into tolerance as a virtue He explains why the advocates and debunkers of toleration have reached an impasse and he suggests a new way forward by distinguishing the virtue of tolerance from its false look-alikes and from its sibling forbearance Some acts of toleration are right and good while others amount to indifference complicity or condescension Some persons are able to draw these distinctions well and to act in accord with their better judgment When we praise them as tolerant we are commending them as virtuous Bowlin explores what that commendation means Tolerance among the Virtues offers invaluable insights into how to live amid differences we cannot endorse beliefs we consider false actions we think are unjust institutional arrangements we consider cruel or corrupt and persons who embody what we oppose

**The ^AOxford Handbook of Entertainment Theory** Peter Vorderer, Christoph Klimmt, 2021-02-12 This Handbook provides an overview of psychology based research on media entertainment that investigates how media users are drawn into and affected by entertaining media experiences The 41 chapters introduce field defining and emerging theories and demonstrate their application to old and new media and a wide range of media contents

**The Philosophical Review** Jacob Gould Schurman, James Edwin

Creighton, Frank Thilly, Gustavus Watts Cunningham, 1912 An international journal of general philosophy      **Transcendence and Negation** Moti Lal Pandit, 1999 Description The Buddha upon the attainment of enlightenment found out that the conditioned existence whatever be its form or state is basically and inherently characterized by pain The conditioned existence is painful on account of it being insubstantial and impermanent and also due to it being subject to constant becoming As life in the world is painful so it is necessary to find out such a treatment by the application of which suffering as such could be transcended The basic thrust of the Dharma of the Buddha thus is not to realize the telos of life in and through the world rather it is to go beyond that which is given It is the negation or transcendence of the given that the ultimate goal is reached which is termed as nirvana or the extinction of suffering Since it is not possible for every individual to reach this ultimate goal of nirvana so Buddhism particularly in its Mahayana version devised a practical scheme in terms of which a Bodhisattva seen as the embodiment of compassion could come to the rescue of those who sought his help As a religious idea the compassion of a Bodhisattva for sentient beings became the basis of Buddhist spirituality which meant that no more would one seek self salvation unless each creature attained to the state of freedom from becoming It is towards the salvation of others that a Bodhisattva works for and not for his own salvation The question that arises is this Is this selfless compassion equivalent to the Christian charity which the Word upon becoming flesh expressed upon the Cross at Calvary As Buddhism believes neither in the existence of a loving and living God nor in a substantial self so the compassion of a Bodhisattva cannot be accorded with any ontic reality As and when a Buddhist speaks of compassion he treats it merely as an expedient means In contrast with this Buddhist concept of compassion as an expedient means Christianity treats love both as a means and as a goal of life Moreover love is seen as the very nature of God As love has its source in God so we are asked to love our neighbour as we love ourselves and this love found its ultimate expression when offered himself as a victim upon the Cross for the remission of sins of mankind What it amounts to saying is this Christian idea of love radically differs from that of Buddhist compassion It is this theme of love versus compassion that constitute the heart of the book      *Divine Transcendence and Immanence in the Work of Thomas Aquinas* Harm J. M. J. Goris, 2009 The terms transcendence and immanence are often used casually and as self evident The spatial imagery contained in their meaning determines the way they are understood and used as opposites like there and here As a consequence the two concepts are seen as mutually exclusive when applied to God's being and to his activity and presence in our world and in our history This view on the relationship between God and world is characteristic not only of deism and pantheism but also of theism However in the view of Thomas Aquinas such an opposition cannot adequately capture the central tenets of the Christian faith This book explores Aquinas thought on transcendence and immanence in his discussions of creation analogy the Trinity grace and Christ and offers interpretations in which God's transcendence and his immanence do not exclude but imply one another for The papers contained in this volume were originally presented at the third international conference of the Thomas Instituut at Utrecht in

2005 *The Great American Dichotomy* Richard F. McMahon, 2001 **Virtue and the Promise of Conservatism** Bruce Frohnen, 1993 In *Virtue and the Promise of Conservatism* Bruce Frohnen attempts to rescue the essence of conservative virtue from rationalists and materialists of whatever political colour He argues that we have lost and must attempt to regain the conservative good life and the outlook which made it possible The tools needed to do that according to Frohnen are humility and political action aimed at combating the centralising and materialistic structures and beliefs interfering with the formation and retention of family church and neighbourhood

**Language and Transcendence** Thomas Augustine Francis Kelly, 1994 This study provides in the notion of transcendence a framework for interpreting Heidegger's thinking in regard to language one of his major preoccupations It both locates his thinking in its historical context and while still remaining faithful to it frees it for discussion and evaluation in a horizon beyond Heidegger's own by showing how heideggerian insights are crucial to the development of Karl Otto Apel's linguistically based transcendental philosophy The full import of Heidegger's thinking for the central concerns and problems of philosophy is thus revealed by tracing how in Apel's work it is made both ethically relevant and capable of fruitful dialogue with Anglo American philosophical discourse represented by such thinkers as Wittgenstein and Peirce

**Virtues** Louis Francis Anderson, 1923 **The Adornment of the Spiritual Marriage, The Sparkling Stone, The Book of Supreme Truth** Jan van Ruusbroec, 1916 **Pieces of the Personality Puzzle** David Charles Funder, Daniel J. Ozer, 2007 The Fourth Edition of *Pieces of the Personality Puzzle* features insightful readings in personality psychology from a wide range of voices with nearly a third of the readings new to this edition

**Civility and Its Discontents** Christine T. Sistare, 2004 Contributors from philosophy and political science discuss the observation that civility civic virtue tolerance and socio cultural unity have declined while exploring the nature of civil society the conflict between individual liberty and the common good and the role of law and government policy in weaving the threads of the social fabric From publisher description

*Justice Among Nations* Thomas L. Pangle, Peter J. Ahrens Dorf, 1999 This text provides an introduction to conceptions of international justice spanning 2500 years of intellectual history from Thucydides and Plato to Morgenthau and Waltz It shows how older traditions of political philosophy remain relevant to contemporary debates in international relations

Literature and Beyond Eric de Haard, Wim Honselaar, Jenny Stelleman, 2008 *Philosophy and Religion* Nand Kishore Devaraja, 1989

**Proceedings of the Annual Meeting of the Catholic Philosophical Association** American Catholic Philosophical Association, 1992 List of members in Proceedings of 2nd annual meeting

**Proceedings of the American Catholic Philosophical Association** American Catholic Philosophical Association, 1993 Includes a list of members

American Catholic Philosophical Quarterly, 1992 **The Myths and Symbols in Indian Civilization** Swami Nityabodhananda, 1980

## Reviewing **Virtuous Transcendence Virtuous Transcendence**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Virtuous Transcendence Virtuous Transcendence**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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