The Ornament of the Middle Way Buddhist Logic Buddhist Meditation The Golden Age of Indian Buddhist Philosophy The Buddhist Tradition A survey of Buddhist thought Buddhist Thought in India The Pocket Idiot's Guide to Buddhism

Experiments in Buddhist-Christian Encounter Indian Philosophy The A to Z of Buddhist thought A口袋指南佛教哲学 Indian Buddhism and Applied Psychological Research Buddhist Thought in India A Companion to Buddhist Philosophy Historical Dictionary of Buddhist Philosophy Under the Sign of the Buddha Buddhism and Psychology The Noble Eightfold Path Buddhist Thought in India Essentials of Buddhist Philosophy The History of Buddhist Philosophy Indian Buddhist Philosophy Buddhist Thought in India Serene Compassion Buddhist Spirituality A Study of Svayambhak buddhism and Its Social Significance for the Asian World Buddhist Thought Encounter with Buddhism Tantric Treasures Buddhist Literature as Philosophy, Buddhist Philosophy as Literature Dynamic Facets of Indian Thought: Three non-Vedic systems: Cārvaka, Jaina, and Buddhist Paving the Great Way Buddhist Thought and Asian Civilization

The Ornament of the Middle Way This book, compiled from basic Buddhist writings, presents a survey of Buddhist thought in India, China, and Japan, covering the central doctrines and practices that has profoundly influenced human life in Asia. Developments in practical ethics, social attitudes, philosophical speculation, and religious and aesthetic contemplation are represented by selected excerpts from basic writings with succinct introductions and commentary. From these one may observe not only the remarkable vitality of Buddhism in its spread across Asia, but also the essential links in time and its wide range of influence mark Buddhism as a major spiritual force in the world. Buddha, the Awakened One, has exemplified to millions of followers throughout the ages a living Truth, a dynamic wisdom and an active compassion. It is these qualities that have inspired hope and courage in men who were asked to face to the stark reality of man's condition: the inevitable involvement in suffering which arises from his persistent egoism and refusal to recognize his finitude.

Buddhist Logic A Companion to Buddhist Philosophy is the most comprehensive single volume on the subject available; it offers the very latest scholarship to create a wide-ranging survey of the most important ideas, problems, and debates in the history of Buddhist philosophy. Encompasses the broadest treatment of Buddhist philosophy available, covering social and political thought, meditation, ecological and contemporary issues and applications. Each section contains overviews and cutting-edge scholarship that expands readers understanding of the breadth and diversity of Buddhist thought. Broad coverage of topics allows flexibility to instructors in creating a syllabus. Essays provide valuable alternative philosophical perspectives on topics to those available in Western traditions.

Buddhist Thought Originally published in 1962. This book discusses and interprets the main themes of Buddhist thought in India and is divided into three parts: Archaic Buddhism: Tacit assumptions, the problem of "original Buddhism", the three marks and the perverted views, the five cardinal virtues, the cultivation of the social emotions, Dharma and dharmas, Skandhas, sense-fields and elements. The Mahayanas: the eighteen schools, doctrinal disputes, the unconditioned and the process of salvation, some Abhidharma problems. The Mahayana: doctrines common to all Mahayanas, the Madhyamikas, the Yogacarins, Buddhism logic, the Tantras.

The Golden Age of Indian Buddhist Philosophy

The Buddhist Tradition "This erudite, well-written, highly instructive, and constantly interesting work covers a broad spectrum, including Digamara, Tantricity, and Chan. A single focus is maintained, however, by Kalupahana's insistence on the non-absoluteistic, non-foundationalist, non-essentialist character of the Buddha's philosophy, set off against the absolutism of previous Indian philosophy and against the recurring revivals of absolutism within the Buddhist tradition itself."--Japanese Journal of Religious Studies, March 1993

A survey of buddhist thought

Buddhist Thought in India You're no idiot, of course. You know many people have turned to Buddhism as an alternative to organized religion, but you're mistaken if you believe that all Buddhists live a monklike existence. Don't wait until your next life to experience Zen! "The Pocket Idiot's Guide to Buddhism" reveals the essence of Buddhist thought from its inception in the Far East to its growing devotees in the West. In this "Pocket Idiot's Guide", you get: -The life of Siddharta, better known as the Buddha; the founder of Buddhism. -The basic Buddhist belief system, including the Three Marks of Existence, the Four Noble Truths, and the Eightfold Path. -Fully explained concepts such as Zen, karma, dharma, and samsara. -The history of the various Buddhist sects and their important influence.

The Pocket Idiot's Guide to Buddhism Buddhist intellectual discourse owes its development to a dynamic interplay between primary source materials and subsequent interpretation, yet scholarship on Indian Buddhism has long neglected to privilege one crucial series of texts. Commentaries on Buddhist scriptures, particularly the suttas, offer rich insights into the complex relationship between Buddhist intellectual practices and the norms that inform—and are informed by—their study. Evaluating these commentaries in detail for the first time, Richard F. Nance revisits—and rewrites—the critical history of Buddhist thought, including its unique conception of doctrinal transmission. A tribute to such luminaries as Nagarjuna, Vasubandhu, Dignaga, and Santideva, scriptural commentaries have long played an important role in the monastic and philosophical life of Indian Buddhism. Nance reads these texts against the social and cultural conditions of their making, establishing a solid historical basis for the interpretation of key beliefs and doctrines. He also underscores areas of contention, in which scholars debate what it means to speak for, and as, a Buddha. Throughout these texts, Buddhist commentators struggle to define and characterize the speech of Buddhas and teach others how to convey and interpret its meaning. At the same time, they demonstrate the fundamental dilemma of trying to speak on behalf of Buddhas. Nance also investigates the notion of "right speech" as articulated by Buddhist texts and follows ideas about teaching as imagined through the common figure of a Buddhist preacher. He notes the use of epistemological concepts in scriptural interpretation and the protocols guiding the composition of scriptural commentary, and provides translations of three commentarial guides to better clarify the normative assumptions organizing these works.

Buddhism

Experiments in Buddhist-Christian Encounter An analysis of issues and positions central to Indian philosophy during the final development of Buddhist thought in India.

Indian Philosophy The Buddha's teachings center around two basic principles. One is the Four Noble Truths, in which the Buddha diagnoses the problem of suffering and indicates the treatment necessary to remedy this problem. The other is the Noble Eightfold Path, the practical discipline he prescribes to uproot and eliminate the deep underlying causes of suffering. The present book offers, in simple and clear language, a concise yet thorough explanation of the Eightfold Path. Basing himself solidly upon the Buddha's own words, the author examines each factor of the path to determine exactly what it implies in the way of practical training. Finally, in the concluding chapter, he shows how all eight factors of the path function in unison to bring about the realization of the Buddhist goal: enlightenment and liberation.
Buddhism Under the T’ang Buddhism has focused intensively on the aspect of religion that we call spirituality. No religion has set a higher value on the states of spiritual insight and liberation, and none has set forth so methodically and with such a wealth of reflection the various paths and disciplines by which such states are to be achieved. The present volume covers early Buddhism as it unfolded in India, Southeast Asia, Tibet, and China. Despite the great chronological and geographical sweep of this volume, a deliberate effort has been made to identify the distinctive core of Buddhist spirituality. That core is found in two themes that pervade the book and offer a promising point of entry into the immense and often unfamiliar world of Buddhist thought. They are meditation, which is central to Part One (“Early Buddhism and Theravada”), and emptiness, which is recurrent in Parts Two and Three, dealing with the Mahayana movement in India and its acculturation in Tibet and China.

Indian Buddhism Santaraksita’s The Ornament of the Middle Way is among the most important Mahayana Buddhist philosophical treatises to emerge on the Indian subcontinent. It synthesizes into one coherent system the three major trends in Indian Buddhist thought that existed during the eighth century: the Madhyamaka thought of Nagarjuna, the Yogacara thought of Asanga, and the logical and epistemological thought of Dharmakirti. In addition to examining Santaraksita’s ideas in their Indian context, this study examines the way his ideas have been understood by and have influenced Tibetan Buddhist traditions. The book includes a new translation of Santaraksita’s treatise and extensive extracts from his commentary, as well as the first complete translation of the primary Geluk commentary on the treatise, Gyel-tshab Je’s Remembering “The Ornament of the Middle Way.”

Tibetan Buddhist Philosophy of Mind and Nature The A to Z of Buddhism Description: The main purpose of writing this book is not only to explain, but also to interpret, the three phases of development of Buddhist thought in India, and how and in what manner it spread out to countries as far away from the land of its origin as Japan. Though the subject may be vast, a conscious effort has been made of explaining the complexity of Buddhist philosophy in as concise terms as possible. The first five hundred years, which constitute the initial phase of development, is that of consolidation. The form of Buddhism that developed during this phase is at present known as Theravada, and is prevalent in countries that lie to the south of India. On account of this geographical location of Theravada countries, it is also known as the Southern Buddhism. The second phase of Buddhism is characterised by the emergence of Mahayana. All those religious features were brought into Buddhism with the inception of Mahayana that are constitutive of folk religiosity. One of the important religious elements that crept into the Buddhist fold was the doctrine of Buddhism. Henceforward it would be the Buddhist idea that would catch the imagination of a Buddhist believer. At the philosophical level two most important schools were established, namely, the Madhyamaka and the Yogacara. Great strides, in the realm of art, were also made, particularly in architecture, sculpture and painting. The final phase of development is regulated by the emergence of Tantrism. At this phase of development archaic religious elements, in the shape of magic, became part and parcel of Buddhist practice. Thus begins the process of degeneration of the ideals that the Buddha had enunciated at the time of his Enlightenment. This story of rise and fall, of development and degeneration, tells its own story, which needs to be told in terms that are understandable.

Buddhism Thought and Applied Psychological Research The Indian Buddhist philosopher Vasubandhu (fourth-fifth century C. E.) is known for his critical contribution to Buddhist Abhidharma thought, his turn to the Mahayana tradition, and his concise, influential Yogacara-Vijnanavada texts. Paving the Great Way reveals another dimension of his legacy: his integration of several seemingly incompatible intellectual and scriptural traditions, with far-ranging consequences for the development of Buddhist epistemology and the theorization of tantra. Most scholars read Vasubandhu’s texts in isolation and separate his intellectual development into distinct phases. Featuring close studies of Vasubandhu’s AbhidharmaKosa and Vijnanavada, Vimalakirti, and Trisvabhavanirdeśa, among other works, this book identifies recurrent treatments of causality and scriptural interpretation that unify distinct strands of thought under a single, coherent Buddhist philosophy. In Vasubandhu’s hands, the Buddha’s rejection of the self as a false construction provides a framework through which to clarify problematic philosophical issues, such as the nature of moral agency and subjectivity under a broadly causal worldview. Recognizing this continuity of purpose across Vasubandhu’s diverse corpus recasts the interests of the philosopher and his truly innovative vision, which influenced Buddhist thought for a millennium and continues to resonate with today’s philosophical issues. An appendix includes extensive English-language translations of the major texts discussed.

Tibetan Buddhist Thought and Practice This book provides accurate, accessible translations of three classics of medieval Indian Buddhist mysticism. Since their composition around 1000 CE, these poems have exerted a powerful influence on spiritual life. The Noble Eightfold Path

The A to Z of Buddhism Description: The main purpose of writing this book is not only to explain, but also to interpret, the three phases of development of Buddhist thought in India, and how and in what manner it spread out to countries as far away from the land of its origin as Japan. Though the subject may be vast, a conscious effort has been made of explaining the complexity of Buddhist philosophy in as concise terms as possible. The first five hundred years, which constitute the initial phase of development, is that of consolidation. The form of Buddhism that developed during this phase is at present known as Theravada, and is prevalent in countries that lie to the south of India. On account of this geographical location of Theravada countries, it is also known as the Southern Buddhism. The second phase of Buddhism is characterised by the emergence of Mahayana. All those religious features were brought into Buddhism with the inception of Mahayana that are constitutive of folk religiosity. One of the important religious elements that crept into the Buddhist fold was the doctrine of Buddhism. Henceforward it would be the Buddhist idea that would catch the imagination of a Buddhist believer. At the philosophical level two most important schools were established, namely, the Madhyamaka and the Yogacara. Great strides, in the realm of art, were also made, particularly in architecture, sculpture and painting. The final phase of development is regulated by the emergence of Tantrism. At this phase of development archaic religious elements, in the shape of magic, became part and parcel of Buddhist practice. Thus begins the process of degeneration of the ideals that the Buddha had enunciated at the time of his Enlightenment. This story of rise and fall, of development and degeneration, tells its own story, which needs to be told in terms that are understandable.
Buddhist Thought in India: Three Phases of Buddhist Philosophy

Indian Buddhist Philosophy

Indian Buddhist Philosophy

In the early 21st century, Buddhism has become ubiquitous in America and other western nations, moving beyond the original bodhi tree in India to become a major global religion. During its journey westward, it has changed, adapted to new cultures, and offered spiritual help to many people looking for answers to the problems of life. It is being studied in institutions of higher education, being practiced by many people, and having its literature translated and published. The A to Z of Buddhism covers and clarifies Buddhist concepts, significant figures, movements, schools, places, activities, and periods. This is done through a chronology, an introductory essay, a bibliography, and over 700 cross-referenced dictionary entries.

Buddhism Under the Tang

A History of Buddhist Philosophy: Buddhism Under the Tang is a history of the Buddhist Church during the T’ang dynasty (618–907), when Buddhist thought reached the pinnacle of its development. The three centuries spanned by the T’ang saw the formation of such important philosophical schools as the Fa-hsien school and Hua-yan, the consolidation of the T’ien-t’ai school, the introduction of Esoteric Buddhism from India, and the emergence of the Pure Land and Chan schools as the predominant expressions of Buddhist faith and practice. Professor Weinstein draws extensively upon both secular and ecclesiastical records to chronicle the vicissitudes of the Buddhist Church. The main focus is on the constantly changing relationship between the Buddhist Church and the T’ang state. Among the topics discussed in detail are the various attempts to curb the power of the Buddhist monasteries, the governance of the Buddhist clergy, the use of Buddhism to promote political ends, and the violent suppression of Buddhism by Emperor Wu (840–846) and its formal restoration under the last T’ang emperor.

Buddhist Spirituality

Indian Buddhist Philosophy

This course introduces key concepts of Indian Buddhist thought. Over 5 lectures Bee explains the fundamental themes and problems of Buddhist Philosophy; from the early Buddhist teachings on ‘suffering’, ‘karma’ and ‘No-Self’, to the later scholasticism and contemporary Buddhist-based empirical research in the psychological sciences. Further emphasis is placed on current trends in the areas of clinical and cognitive psychology, and on the Mahayana Buddhist understanding of consciousness with reference to certain developments in consciousness studies and physics. A welcome addition to the current literature, the works in this remarkable volume ably demonstrate how Buddhist principles can be used to develop a deeper understanding of the human condition and behaviours that lead to a balanced and fulfilling life.

Essentials of Buddhist Philosophy with Bee Scherer

Indian Buddhism An incisive study of Buddhist thought and practice from a Christian perspective compares Buddhist ideas about holiness with those of Christianity and analyzes aspects of Buddhist thought that are not compatible with a Christian world view. UP.

Indian Philosophy Organised in broadly chronological terms, this book presents the philosophical arguments of the great Indian Buddhist philosophers of the fifth century BCE to the eighth century CE. Each chapter examines their core ethical, metaphysical and epistemological views as well as the distinctive area of Buddhist ethics that we call today moral psychology. Throughout, this book follows three key themes that both tie the tradition together and are the focus for most critical dialogue: the idea of anatman or non-self, the appearance/reality distinction and the moral aim, or ideal. Indian Buddhist philosophy is shown to be a remarkably rich tradition that deserves much wider engagement from European philosophy. Carpenter shows that while we should recognize the differences and distances between Indian and European philosophy, its driving questions and key concepts, we must resist the temptation to find in Indian Buddhist philosophy, some Other, something foreign, self-contained and quite detached from anything familiar. Indian Buddhism is shown to be a way of looking at the world that shares many of the features of European philosophy and considers them central to philosophy understood in the European tradition.

Buddhist Thought in India

Buddhist Thought in India is an intensively practical religion, Buddhism has concentrated on devising a great number of meditations. In recent years psychologists have shown great interest in the therapeutic value of these meditations, but accurate information about them has been hard to come by. The most outstanding original documents have now been made accessible by Edward Conze, who translated them from Pali, Sanskrit and Tibetan. The volume, originally published in 1956, also deals with the meaning of Buddhist meditation, and the relation of its methods and presuppositions to modern psychology.

Serene Compassion

Serene Compassion: An incisive study of Buddhist thought and practice from a Christian perspective compares Buddhist ideas about holiness with those of Christianity and analyzes aspects of Buddhist thought that are not compatible with a Christian world view. UP.

A to Z of Buddhism

The A to Z of Buddhism covers and clarifies Buddhist concepts, significant figures, movements, schools, places, activities, and periods. This is done through a chronology, an introductory essay, a bibliography, and over 700 cross-referenced dictionary entries.

Buddhist Thought in India: A Three Phases

Buddhist Thought in India: Three Phases of Buddhist Philosophy

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contemporary Buddhist worlds of India, Tibet, China, Japan, Korea, and North America. Written by leading scholars, the book examines literary texts composed over two millennia, ranging in form from lyric verse, narrative poetry, panegyric, hymns, and koan, to novel, hagiography, (secret) autobiography, autofiction, treatise, and sutra, all in sustained conversation with topics in metaphysics, ethics, aesthetics, and the philosophies of mind, language, literature, and religion. Interdisciplinary and cross-cultural, this book deliberately works across and against the boundaries separating three mainstays of humanistic pursuit—literature, philosophy, and religion—by focusing on the multiple relationships at play between content and form in works drawn from a truly diverse range of philosophical schools, literary genres, religious cultures, and historical eras. Overall, the book calls into question the very ways in which we do philosophy, study literature, and think about religious texts. It shows that Buddhist thought provides sophisticated responses to some of the perennial problems regarding how we find, create, and apply meaning—on the page, in the mind, and throughout our lives. Rafal K. Stepien is Assistant Professor in Comparative Religion at Nanyang Technological University in Singapore.

Encounter with Buddhism Historical Dictionary of Buddhism, Second Edition contains a chronology, an introduction, and an extensive bibliography. The dictionary section has more than 900 cross-referenced entries on important personalities as well as complex theological concepts, significant practices, and basic writings and texts.

Tantric Treasures Tracing the development of Buddhist thought from a primarily philosophical and epistemological point of view, this wide-ranging study covers a period of more than 2,000 years, following Buddhism from its homeland, India, through its expansion into China and Japan. The diverse historical and cultural settings of Buddhism are considered, and the significant changes and shifts in Buddhist thought are placed in context with the remarkable degree of continuity that has been maintained. Included are discussions of early Buddhist schools in India and South-East Asia, the differences between the two main branches of Buddhism, and the development of Zen philosophies in Japan.

Buddhist Literature as Philosophy, Buddhist Philosophy as Literature This book describes the Buddhism of India on the basis of the comparison of all the available original sources in various languages. It falls into three approximately equal parts. The first is a reconstruction of the original Buddhism presupposed by the traditions of the different schools known to us. It uses primarily the established methods of textual criticism, drawing out of the oldest extant texts of the different schools their common kernel. This kernel of doctrine is presumably common Buddhism of the period before the great schisms of the fourth and third centuries B.C. It may be substantially the Buddhism of the Buddha himself, though this cannot be proved: at any rate, it is a Buddhism presupposed by the schools as existing about a hundred years after the Parinirvana of the Buddha, and there is no evidence to suggest that it was formulated by anyone other than the Buddha and his immediate followers. The second part traces the development of the Eighteen Schools’ of early Buddhism, showing how they elaborated their doctrines out of the common kernel. Here we can see to what extent the Sthaviravada, or ‘Theravada’ of the Pali tradition, among others, added to or modified the original doctrine. The third part describes the Mahayana movement and the Mantrayana, the way of the bodhisattva and the way of ritual. The relationship of the Mahayana to the early schools is traced in detail, with its probable affiliation to one of them, the Purva Saíla, as suggested by the consensus of the evidence. Particular attention is paid in this book to the social teaching of Buddhism, the part which relates to the ‘world’ rather than to nirvana and which has been generally neglected in modern writings of Buddhism.

Dynamic Facets of Indian Thought: Three non-Vedic systems : C?rv?ka, Jaina, and Buddha

Paving the Great Way

Buddhist Thought and Asian Civilization The author analyzes the schools’ different doctrines and compares their approaches to specific philosophical topics—ontology, epistemology, perception, consciousness, and creation and causality. He also looks at contributions by individual thinkers.