

Buddhist Vol 2 1st Edition

This popular anthology, originally developed for use in introductory courses on the study of religious traditions of the East, offers a selection of readings from primary texts of India, China, and Japan. This second edition has been thoroughly revised to reflect the changing needs of students. Existing introductions have been expanded and new introductions added to provide a better sense of the context for the excerpts as well as a better sense of historical developments. A section on Ch'an/Zen and excerpts from the writings of Ge Hong, representing the central concerns of Daoism, have been included. As in the first edition, a concerted effort has been made to present larger excerpts than conventional anthologies generally provide. This allows the student to gain a better sense of the flavour and historical development of the texts and stories. While the material is presented thematically, within each section it is presented chronologically, as religious developments seen through primary texts are more memorable and understandable if they can be seen or read within a historical framework. This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shia? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major

and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts.

In order to live, we need air, water, food, shelter...and stories. This book is about Buddhist stories: not about stories to be found in Buddhism, but about the "Buddhism" to be found in some of the classics of contemporary fantasy including the works of J. R. R. Tolkien, Hayao Miyazaki, Michael Ende, Philip Pullman, and Ursula K. LeGuin. Many books are called groundbreaking, but this one is truly unique and sure to appeal to anyone with an interest in fantasy literature. It employs a Buddhist perspective to appreciate some of the major works of modern fantasy--and uses modern fantasy fiction to elucidate Buddhist teachings. In the tradition of David Loy's cutting-edge presentation of a Buddhist social theory in *The Great Awakening*, this pioneering work of Buddhist literary analysis, renown scholar David Loy and Linda Goodhew offer ways of reading modern fantasy-genre fiction that illuminate both the stories themselves, and the universal qualities of

Buddhist teachings. Authors examined include J.R.R. Tolkien, Philip Pullman (of The Amber Spyglass trilogy, from whose works the word "daemon" is borrowed in the title), Ursula K. LeGuin, and the anime movie Princess Mononoke.

In his Lectures on the Philosophy of Religion, Hegel treats the religions of the world under the rubric "the determinate religion." This is a part of his corpus that has traditionally been neglected since scholars have struggled to understand what philosophical work it is supposed to do. In Hegel's Interpretation of the Religions of the World, Jon Stewart argues that Hegel's rich analyses of Buddhism, Hinduism, Zoroastrianism, Judaism, Egyptian and Greek polytheism, and the Roman religion are not simply irrelevant historical material, as is often thought. Instead, they play a central role in Hegel's argument for what he regards as the truth of Christianity. Hegel believes that the different conceptions of the gods in the world religions are reflections of individual peoples at specific periods in history. These conceptions might at first glance appear random and chaotic, but there is, Hegel claims, a discernible logic in them. Simultaneously, a theory of mythology, history, and philosophical anthropology, Hegel's account of the world religions goes far beyond the field of philosophy of religion. The controversial issues surrounding his treatment of the non-European religions are still very much with us today and make his account of religion an issue of continued topicality in the academic landscape of the twenty-first century. Challenged by the teaching of Vatican II about the

"seeds of the Word" in non-Christian religions, this book investigates the sacred character of the "Saddharmapuarika S?tra" and its relation to the fundamental theological category of scriptural inspiration. In applying the methods of modern exegesis, the "S?tra" in its ingenious composition is disclosed as a religious drama about the inspirational experience of the Buddha. The draft of a theology of inspiration along the guide lines of the Dogmatic Constitution Dei Verbum of Vatican II elaborates a 'christology of the Word' as its core, which allows an extension of inspiration in analogical manner to non-Biblical scriptures. The contrast of Christ, the "Word incarnate," and Buddha, the "Inspired One," offers a new contribution to an inter- religious dialogue.

I am deeply indebted to the National Broadcasting System of Thailand for making these Sunday Dhamma Talks possible. May their valiant efforts continue to prosper with the efficacy of the merit accumulated from this Dhamma propagation. I would also like to take this opportunity to thank Phra Khru Baitika Dr. Barton Yanathiro for serving as interviewer during these broadcasts and as the editor of this volume. May he also share in reaping the benefits of any merit generated. Finally, let me also express my deep gratitude to Phra Mah± Prasert Paññ±se??ho and Phra Natpakanan Gu°a°karo of the Wat Luang Phor Sodh Publication's Office and to Phra Mah± Somchat and the Wat Luang Phor Sodh Audio-Visual Staff, as well as to my faithful Secretary Phra Mah± Chainipoj for their indispensable support in making this endeavor successful.

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TenazinTharpa.com. Tibetan Buddhist Essentials is a complete guide to Tibetan Buddhism. A unique text series presenting an expansive modern view of Tibetan Buddhism for students of diverse backgrounds and sensibilities. It shares an authentic yet progressive presentation of Tibetan Buddhism in an easily accessible no-nonsense format.

While Tamil-speaking South India is celebrated for its preservation of Hindu tradition, other religious communities have played a significant role in shaping the region's religious history. Among these non-Hindu communities is that of the Buddhists, who are little-understood because of the scarcity of remnants of Tamil-speaking Buddhist culture. Here, focusing on the two Buddhist texts in Tamil that are complete (a sixth-century poetic narrative and an eleventh-century treatise on grammar and poetics), Monius sheds light on the role of literature and literary culture in the formation, articulation, and evolution of religious identity and community.

This textbook introduces and explores the ideas, practices and philosophy of engaged Buddhism. The movement holds that suffering is not just caused by the cravings of the mind, but also by political and social factors; therefore, engaged Buddhists 'engage' with social issues to achieve liberation. Paul Fuller outlines the movement's origins and principles. He then offers a comprehensive analysis of the central themes and issues of engaged Buddhism, offering new insights into the formation of modern

Buddhism. The range of issues covered includes politics, gender, environmentalism, identity, blasphemy and violence. These are illustrated by case studies and examples from a range of locations where Buddhism is practised. Discussion points and suggested further reading are provided at the end of each chapter, which will further enrich undergraduates' grasp of the topic.

Three Gandhari Ekottarikagama-Type Sutras continues the Gandharan Buddhist Texts studies of the first-century A.D. birch bark scrolls in the British Library's Kharosthi manuscript collection. It describes the text found on two fragments which constitute the lower part of a scroll and consists of the remnants of three sutras. All three sutras are relatively short and have an association with the number four, which suggests that they are from a Gandhar- Ekottarikagama, a collection of short discourses grouped according to numerical principles and one of the major collections of writings in the Buddhist canon. The first sutra records a discussion in which a brahman asks the Buddha four questions. The second sutra, like the third, depicts the Buddha preaching to monks. The structure of this sutra is based on the four postures: walking, standing, sitting, and lying down. The Buddha's discourse in the third sutra concerns the four efforts (or abandonings). The book describes the condition of the scroll and its reconstruction; examines in detail

the literary and textual background of the sutras, comparing them with other extant versions and parallels in other languages; and presents a transcription of the extant text, a reconstruction, and an English translation. It includes chapters on the paleography, orthography, phonology, and morphology of the text, and offers a detailed analytic commentary. For more information go to the Early Buddhist Manuscript Project web site at <http://www.ebmp.org/>

This interdisciplinary collection of essays explores the biographical genre of the Buddhist traditions of South and Southeast Asia. Scholars in the history of religions, anthropology, literature and art history present a broad range of explorations into sacred biography as an interpretive genre. Each essay makes unique contributions and the collection as a whole engages methodological and interpretive approaches that are central to scholars of Buddhism and those specializing in the study of south and Southeast Asia.

This book offers a systematic and radical introduction to the Buddhist roots of Patañjala-yoga, or the Yoga system of Patañjali. By examining each of 195 aphorisms (sūtras) of the Yogasūtra and discussing the Yogabhāṣya, it shows that traditional and popular views on Patañjala-yoga obscure its true nature. The book argues that Patañjali's Yoga contains elements rooted in both orthodox and

heterodox philosophical traditions, including Sāṅkhya, Jaina and Buddhist thought. With a fresh translation and a detailed commentary on the *Yogasūtra*, the author unearths how several of the terms, concepts and doctrines in Patañjali's *Yoga* can be traced to Buddhism, particularly the Abhidharma Buddhism of Vasubandhu and the early *Yogācāra* of Asaṅga. The work presents the *Yogasūtra* of Patañjali as a synthesis of two perspectives: the metaphysical perspective of Sāṅkhya and the empirical–psychological perspective of Buddhism. Based on a holistic understanding of *Yoga*, the study explores key themes of the text, such as meditative absorption, *nirodha*, supernatural powers, isolation, Buddhist conceptions of meditation and the interplay between Sāṅkhya and Buddhist approaches to suffering and emancipation. It further highlights several new findings and clarifications on textual interpretation and discrepancies. An important intervention in Indian and Buddhist philosophy, this book opens up a new way of looking at the *Yoga* of Patañjali in the light of Buddhism beyond standard approaches and will greatly interest scholars and researchers of Buddhist studies, *Yoga* studies, Indian philosophy, philosophy in general, literature, religion and comparative studies, Indian and South Asian Studies and the history of ideas.

Reproduction of the original: *Hinduism and*

Buddhism by Charles Eliot

The number of manuscripts produced in the Indian sub-continent is astounding and is the result of a massive enterprise that was carried out over a vast geographical area and over a vast stretch of time. Focusing mainly on areas of Northern India and Nepal between 800 to 1300 CE and on manuscripts containing Sanskrit texts, the present study investigates a fundamental and so far rarely studied aspect of manuscript production: visual organisation. Scribes adopted a variety of visual strategies to distinguish one text from another and to differentiate the various sections within a single text (chapters, sub-chapters, etc.). Their repertoire includes the use of space(s) on the folio, the adoption of different writing styles, the inclusion of symbols of various kind, the application of colours ('rubrication'), or a combination of all these. This study includes a description of these various strategies and an analysis of their different implementations across the selected geographical areas. It sheds light on how manuscripts were produced, as well as on some aspects of their employment in ritual contexts, in different areas of India and Nepal.

"This erudite, well-written, highly instructive, and constantly interesting work ... covers a broad spectrum, including Dignaga, Tantrism, and Ch'an. A single focus is maintained, however, by Kalupahana's insistence on the non-absolutistic, 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

This second volume of passages gathered from the leading monks and teachers of the Pure Land, or Shin, school of Buddhist teaching focuses on religious practice. Extending from the foundational texts and first interpreters in the 4th century, to Rennyo in the 15th century, Professor Bloom's selections trace the development of Shin Buddhist teaching from monastic visualization practices to the widely popular path to salvation through faith in, and recitation of, the name of Amida Buddha. Volume 2 features a foreword by Kenneth K. Tanaka and an introduction by renowned scholar and editor, Alfred Bloom, whose selected passages have been arranged topically for easy reference on issues of Pure Land teaching. The key interpreters featured are the Seven Great Teachers from India, China, and Japan (Nagarjuna, Vasubandhu; T'an-luan, Tao-ch'o, Shan-tao; Genshin, Honen), selected as doctrinal authorities by Shinran (1173-1263), the founder of the Japanese Pure Land sect.

From the first century, when Buddhism entered China, the foreign religion shaped Chinese philosophy, beliefs, and ritual. At the same time, Buddhism had a profound

effect on the material world of the Chinese. This wide-ranging study shows that Buddhism brought with it a vast array of objects big and small--relics treasured as parts of the body of the Buddha, prayer beads, and monastic clothing--as well as new ideas about what objects could do and how they should be treated. Kieschnick argues that even some everyday objects not ordinarily associated with Buddhism--bridges, tea, and the chair--on closer inspection turn out to have been intimately tied to Buddhist ideas and practices. Long after Buddhism ceased to be a major force in India, it continued to influence the development of material culture in China, as it does to the present day. At first glance, this seems surprising. Many Buddhist scriptures and thinkers rejected the material world or even denied its existence with great enthusiasm and sophistication. Others, however, from Buddhist philosophers to ordinary devotees, embraced objects as a means of expressing religious sentiments and doctrines. What was a sad sign of compromise and decline for some was seen as strength and versatility by others. Yielding rich insights through its innovative analysis of particular types of objects, this briskly written book is the first to systematically examine the ambivalent relationship, in the Chinese context, between Buddhism and material culture.

Buddhism or Buddhisms? By the time they move on to Buddhism in Japan, many students who have studied its origins in India ask whether this is in fact the same religion, so different can they appear. In *Buddhisms: An Introduction*, Professor John S. Strong provides an

overview of the Buddhist tradition in all its different forms around the world. Beginning at the modern day temples of Lumbini, where the Buddha was born, Strong takes us through the life of the Buddha and a study of Buddhist Doctrine, revealing how Buddhism has changed just as it has stayed the same. Finally, Strong examines the nature of Buddhist community life and its development today in the very different environments of Thailand, Japan, and Tibet. Enriched by the author's own insights gathered over forty years, Buddhism never loses sight of the personal experience amidst the wide-scope of its subject. Clear in its explanations, replete with tables and suggestions for further reading, this is an essential new work that makes original contributions to the study of this 2,500 year-old religion.

Buddhist Thought guides the reader towards a richer understanding of the central concepts of classical Indian Buddhist thought, from the time of Buddha, to the latest scholarly perspectives and controversies. Abstract and complex ideas are made understandable by the authors' lucid style. Of particular interest is the up-to-date survey of Buddhist Tantra in India, a branch of Buddhism where strictly controlled sexual activity can play a part in the religious path. Williams' discussion of this controversial practice as well as of many other subjects makes Buddhist Thought crucial reading for all interested in Buddhism.

Volume two of Marilyn Rhie's widely acclaimed and formative multi-volume work on Buddhist Art in China and Central Asia focuses on the art and the religious and historical background in the regions of South and North

China (other than Kansu) and the sites of Tumshuk, Kucha and Karashahr in Central Asia from 316-439 A.D. Are Indian women powerful mother goddesses, or domestic handmaidens trailing behind men in literacy, wages, opportunities, and rights? Have they been agents of their own destinies, or voiceless victims of patriarchy? Behind these colorful over-simplifications lies the reality of many feminine personas belonging to various classes, ethnicities, religions, and castes. This two-volume set looks at Indian history from ancient to modern times, revealing precisely why ideas of gender rights were not static across eras or regions. Raman's work is a reflection on the various ways in which women in a non-Western culture have developed and expressed their own feminist agenda. Are Indian women powerful mother goddesses, or domestic handmaidens trailing behind men in literacy, wages, opportunities, and rights? Have they been agents of their own destinies, or voiceless victims of patriarchy? Behind these colorful over-simplifications lies the reality of many feminine personas belonging to various classes, ethnicities, religions, and castes. This two-volume set looks at Indian history from ancient to modern times, revealing precisely why ideas of gender rights were not static across eras or regions. Raman's work is a reflection on the various ways in which women in a non-western culture have developed and expressed their own feminist agenda. Individual chapters highlight the enduring legacies of many important male and female figures, illustrating how each played a key role in modifying the substance of women's lives. Political movements are examined as well, such as

the nationalist reform movement of 1947 in which the ideal of Indian womanhood became central to the nation and the push for independence. Also included is a survey of women in contemporary India and the role they played in the resurgence of militant Hindu nationalism. Aside from being an engaging and readable narrative of Indian history, this set integrates women's issues, roles, and achievements into the general study of the times, providing a clear presentation of the social, cultural, religious, political, and economic realities that have helped shape the identity of Indian women.

This volume is a broad-ranging comparative study with translations of texts, sections of texts and textual fragments that are concerned with women in early Indian Buddhism, including study of texts in Gandhari, Sanskrit, Pali, Chinese, Tibetan and Sinhala.

Boston University Professor Malcolm David Eckel takes us on a contemporary quest to discover the essential meaning behind the Buddha's many representations. Eckel shows that the dimensions of early Indian Buddhism--popular art, conventional piety, and critical philosophy--all work together to express the same religious yearning for the fullness of emptiness that Buddha conveys.

Burmese master silversmiths produced a magnificent body of work from the mid-19th to the early 20th centuries – the Burmese Silver Age. This aesthetic and functional work is characterized by a unique decorative style and superb technical artistry. Many of the artefacts are embellished with mysterious visual narratives drawn from ancient religious and mythological sources,

communicating spiritual beliefs and values that resonate to this day. Burmese silverwork is a distinct and little-known genre of silver art. This book tackles this obscurity by illuminating and describing for the first time 100 Burmese silver artefacts in a stunning photographic gallery. This silverwork – from the Noble Silver Collection – represents some of the rarest and finest quality work from the Burmese Silver Age. The centrepiece gallery of silverwork masterpieces is bookended by two well-illustrated and informative chapters that provide readers with deeper insights into Burmese silverwork: a robust frame of reference chapter summarises the 2,000-year history and cultural tradition of Burmese silverwork; and a chapter following the gallery deciphers the complex and allegorical iconography of the decoration, which gives the reader a deeper appreciation of its religious and cultural meaning and origin. This book captures the great, almost mystical, allure of Burmese silverwork – from the sublime artistry of the decoration, to the extraordinary skill of the silversmith and the profound meaning and importance of the visual narratives. In doing so, *Burmese Silver Art* takes its place as a definitive reference work for any art historian, collector, expert, student, or general reader interested in this hitherto-overlooked body of noble art.

In this second volume of the *Garland of Past Lives*, Aryashura applies his elegant literary skill toward composing fourteen further stories that depict the Buddha's quest for enlightenment in his former lives. Here the perfection of forbearance becomes

the dominant theme, as the future Buddha suffers mutilations from the wicked and sacrifices himself for those he seeks to save. Friendship, too, takes on central significance, with greed leading to treachery and enemies transformed into friends through the transformative effect of the future Buddha's miraculous virtue. The setting for many such moral feats is the forest. Portrayed as home for the future Buddha in his lives as an animal or ascetic, the peaceful harmony of this idyllic realm is often violently interrupted by intrusions from human society. Only the future Buddha can resolve the ensuing conflict, influencing even kings, in the stories but also throughout Asian history, to express wonder and devotion at the startling demonstrations of virtue they encounter.

The Kalacakra Tantra (Kalacakra means "wheel of time") is a tradition of Buddhist theory and practice whose root text treats a fantastic expanse of knowledge ranging from observations of the cosmos to investigations of meditative states and vital bodily energies. In the Tibetan-speaking world, a public Kalacakra initiation remains the most sought-after event in the life of a devout Buddhist. The Fourteenth Dalai Lama has long had a strong connection with the Kalacakra Tantra; he brought the initiation to the West in 1981, performing it in the United States, Switzerland, Spain, and Australia. This volume has been created to celebrate his long

involvement with the Kalacakra teachings. The twenty-five contributors, scholars who have made tantric studies their specialty, have contributed translations of works by great Indian and Tibetan Kalacakra masters, analyses of historical figures, methods of practice, essays on medicine ritual expertise, and ethical discipline. The collection also includes practical advice for Western students and practitioners from contemporary Tibetan Kalacakra masters.

A Buddhist story spoken by Venerable Master Miao Lien

Buddhist Monastic History, Schism in Buddhist Monastic Tradition

What do the scriptures of Theravada Buddhism have to say about the most basic psychological processes through which alternatives are assessed, purposes are developed, and goal-oriented acts are initiated? How can Theravada make volitional endeavour central to Buddhist practice, while denying the existence of a self who wills? How can the text emphasize ethical striving, and yet uphold the principle that all physical and mental acts arise through causes and conditions? This book adds another perspective to Theravada scholarship by exploring various subtle Pali terms that seek to display the nuances of human motivation. Cetana is shown to be the purposive impetus that links ethically good and bad attitudes of mind with

corresponding acts of body, speech, and mind. The argument is made that Theravada does not posit a controlling will, but seek to establish the possibility of changing attitudes, purposes, and acts through holistic methods of training. Theravada maintains that changes in attitude are possible because the mind has the capacity to observe its own processes of conditioning, and is able to greatly diversify its responses to its own concepts and to factors in its environment.

The earliest records we have today of what the Buddha said were written down several centuries after his death, and the body of teachings attributed to him continued to evolve in India for centuries afterward across a shifting cultural and political landscape. As one tradition within a diverse religious milieu that included even the Greek kingdoms of northwestern India, Buddhism had many opportunities to both influence and be influenced by competing schools of thought. Even within Buddhism, a proliferation of interpretive traditions produced a dynamic intellectual climate. Johannes Bronkhorst here tracks the development of Buddhist teachings both within the larger Indian context and among Buddhism's many schools, shedding light on the sources and trajectory of such ideas as dharma theory, emptiness, the bodhisattva ideal, buddha nature, formal logic, and idealism. In these pages, we discover the roots of the doctrinal debates that

have animated the Buddhist tradition up until the present day.

"This is a scholarly tour de force, the likes of which are rarely seen in the academy."—José Ignacio Cabezón, Illif School of Theology

"An exceptionally clear and detailed account of a central debate in Tibetan Buddhist scholastic philosophy."—Matthew Kapstein, University of Chicago

"This is without question the finest and most complete discussion of the renowned Mind-Only school and its Tibetan context."—Anne C. Klein, author of Knowledge & Liberation, Path to the Middle

"An important new contribution to our understanding of the development of Buddhist philosophical thought in Tibet."—Matthew T. Kapstein, author of The Tibetan Assimilation of Buddhism: Conversion, Contestation, and Memory

This book is a collection of essays on the history and evolution of the Pāli language, which preserves the earliest record of the Buddha's teaching. Although only the Pāli record has survived, it argues that the Buddha also taught in several of the indigenous languages of northern India, including Dravidian, probably Munda and possibly others. Pāli was derived from a koiné or common language for inter-dialect communication between the different dialects spoken by the Indo-Aryan immigrants, but was also strongly influenced by the languages of the indigenous peoples, Dravidian and Munda. The language of the Buddha's native clan, the Sakyas,

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was probably Dravidian, which had a Munda substrate. The Buddha was bi- or multilingual and taught in the Indo Aryan koiné of the immigrants, but also in the local language(s) of his people, whose impact may be found in extensive word and cultural borrowing from these languages into Indo-Aryan, and a significant phonological, morphological and syntactical imprint on Pali and other Indo-Aryan languages. The book examines this influence and other factors of language change over time in the context of current theories of comparative philology. In this delightful memoir, Bhante Walpola Piyananda, a Buddhist monk from Sri Lanka, shares his often amusing, often poignant experiences of life in America. Whether he's reasoning with a group of confrontational punks on Venice Beach, bridging the gap between a rebellious teenager and her traditional parents, explaining to an errant Buddhist that the concept of "non-attachment" does not justify irresponsibility, or dealing with a nude sunbather at a meditation retreat, no situation—no matter how sticky—manages to affect Bhante's unflappable calm or his phenomenal ability to find the right parable for the moment. Bhante Walpola Piyananda, who is abbot of a Buddhist meditation center in L.A., has met and counseled a wide range of people—the disenfranchised of society, couples dealing with relationship issues, American Buddhists trying to reconcile their practice with their very Western lifestyles, recent immigrants struggling to assimilate but also maintain their traditional values. His stories reveal the

complicated, joyous, painful, baffling, and inspiring aspects of the human condition and the power of true compassion.

In his quest to solve 'the ever-disquieting riddle of existence', Schopenhauer explored almost every dimension of human existence, developing a darkly compelling worldview that found deep resonance in contemporary literature, music, philosophy, and psychology. This is the first comprehensive biography of Schopenhauer written in English. Placing him in his historical and philosophical contexts, David E. Cartwright tells the story of Schopenhauer's life to convey the full range of his philosophy. He offers a fully documented portrait in which he explores Schopenhauer's fractured family life, his early formative influences, his critical loyalty to Kant, his personal interactions with Fichte and Goethe, his ambivalent relationship with Schelling, his contempt for Hegel, his struggle to make his philosophy known, and his reaction to his late-arriving fame.

This book presents a rethink on the significance of Thai Buddhism in an increasingly complex and changing post-modern urban context, especially following the financial crisis of 1997. Defining the cultural nature of Thai 'urbanity'; the implications for local/global flows, interactions and emergent social formations, James Taylor opens up new possibilities in understanding the specificities of everyday urban life as this relates to perceptions, conceptions and lived experiences of religiosity. Changes in the centre are also reverberating in the remaining forests and the monastic tradition of forest-dwelling which has sourced most of the nation's

modern saints. The text is based on ethnography taking into account the rich variety of everyday practices in a *mélange* of the religious. In Thailand, Buddhism is so intimately interconnected with national identity and social, economic and ethno-political concerns as to be inseparable. Taylor argues here that in recent years there has been a marked reformulation of important conventional cosmologies through new and challenging Buddhist ideas and practices. These influences and changes are as much located outside as inside the Buddhist temples/monasteries.

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 BC. 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 Sāṅgha, 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.

EDITORS' INTRODUCTION BACKGROUND This is a great academic solace to see the Volume on Buddhist Approach to Responsible Consumption and Sustainable Development which covers Sub-Theme Five of UNDV 2019 Academic Conference. **REVIEW OF CONTENTS** The World of Today is suffering from the crisis of consumerism. The first paper on a Buddhist Perspective on Overconsumption and Its Negative Effects towards Society and Environment deals with it specifically in the reference of consumption beyond requirements which is generally termed as overconsumption. Such human tendency leads to negative impact on the entire force of nature and the environment. How the Buddhist principles guide us to live a better life where there is least effect on the environment and society is well explained in this paper. The second paper in this volume, entitled Attaining a Sustainable Society through the Teachings of the Khandhaka of the Theravāda Vinaya Piṭaka is a vivid example of the benefits which one can derive from our

