

Buddhist System Of Education 1st Edition

Ubuntu and Buddhism in Higher Education theorizes the equal privileging of ontology and epistemology towards a balanced focus on 'being-becoming' and knowledge acquisition within the field of higher education. In response to the shift in higher education's aims and purposes beginning in the latter half of the 20th century, this book reconsiders higher education and Western subjectivity through southern African (Ubuntu) and Eastern (Buddhist) onto-epistemologies. By mapping these other-than-West ontological viewpoints onto the discourse surrounding higher education, this volume presents a vision of colleges and universities as transformational institutions promoting our shared connection to the human and non-human world, and deepens our understanding of what it means to be a human being.

Woven through the book is Mary's unflinching and humorous account of her own roots in a struggling large Irish Catholic family and her early career as a community activist. Mary's teaching is infused with lessons of her heroes: Gandhi, Eleanor Roosevelt, Helen Keller, Martin Luther King, Jr., and others. Her students learn to make connections between their lives, the books they read, the community leaders they meet, and the larger world.

This is a facsimile reissue of the 1926 classic edition, outlining the characteristics of Buddhist morality.

The book offers a concrete theory and practice of philosophy of education. It explores educational aspects of the Indian and western philosophy and philosophers. It can help students and teachers as well as teacher educators to analyze, reflect upon and improve their teaching practice from a philosophical point of view. It challenges students and teachers to incorporate both theory as well as practice of philosophy in their classroom teaching.

About the life of Buddha

Buddhism: The Basics provides a thorough and accessible introduction to a fascinating religion. Examining the historical development of Buddhism and its presence today, this guide covers: principal traditions practices and beliefs ethical guidelines and philosophy religious texts community With helpful features including a detailed map of the Buddhist world, glossary of terms and tips for further study, this is an ideal text for students and interested readers wanting to familiarise themselves with the Buddhist faith. Cathy Cantwell is an academic researcher at the Oriental Institute, University of Oxford. She specialises in Tibetan Buddhism, and has worked on eleventh century manuscripts, an eighteenth century scriptural collection, and contemporary Buddhist ritual manuals and practice. She has taught widely in UK Higher Education and is joint author of Early Tibetan Documents on Phur pa from Dunhuang.

India has a rich tradition of learning and education from the time immemorial. These were handed over generation to generation either through oral or written media. The basic characteristics of Ancient or Hindu civilization is that it has been moulded and shaped the course of its history more by religious than by political or economic influences. The Early Educational System in India was based on the conception of Brahmacharya, which laid greater emphasis on carya than mere learning. The system was established on the tie of constant association between the teacher and the taught. The Sanskrit word for pupil was antevasin, while acarya stood for the preceptor. A student was known by the word Brahmachari. The religious student belonging to the caste of Brahmana, Kshatriya or Vaisya was known by the term Varni. As a pupil, he was known as Chatra because his duty was always to be at his teacher's service and to protect him from any harm just like an umbrella. The antevasin was to lead the life of a regular Brahmacharin in the house of his teacher. Special hostels for female students had

also come into existence known as Chatrisala i.e., Lady's Hostel.

Buddhist and Taoist Systems Thinking explores a radical new conception of business and management. It is grounded on the reconnection of humans with nature as the new competitive advantage for living organizations and entrepreneurs that aspire to regenerate the economy and drive a positive impact on the planet, in the context of the Anthropocene. Organizations today struggle in finding a balance between maximizing profits and generating value for their stakeholders, the environment and the society at large. This happens in a paradigm shift characterized by unprecedented levels of exponential change and the emergence of disruptive technologies. Adaptability, thus, is becoming the new business imperative. How can, then, entrepreneurs and organizations constantly adapt and, at the same time, design the sustainable futures they'd like? This book uniquely explores the benefits of applying Buddhist and Taoist Systems Thinking to sustainable management. Grounded in Taoist and Zen Buddhist philosophies, it offers a modern scientific perspective fundamentally based on the concepts of bio-logical adaptability and lifefulness amidst complexity and constant change. The book introduces the new concept of the Gaia organization as a living organism that consciously helps perpetuate the conditions for life on the planet. It is subject to the natural laws of transformation and the principles of oneness, emptiness, impermanence, balance, self-regulation and harmonization. Readers will find applied Eastern systems theories such as the Yin-Yang and the Five Elements operationalized through practical methodologies and tools such as T-Qualia and the Zen Business model. They are aimed at guiding Gaia organizations and entrepreneurs in leading sustainable transformations and qualifying economic growth. The book offers a vital toolkit for purpose-driven practitioners, management researchers, students, social entrepreneurs, evaluators and change-makers to reinvent, create and mindfully manage sustainable and agile organizations that drive systemic transformation.

Comprehensive and authoritative, this Handbook provides a nuanced description and analysis of educational systems, practices, and policies in Asian countries and explains and interprets these practices from cultural, social, historical, and economic perspectives.

This volume focuses on Buddhism and Jainism, two religions which, together with Hinduism, constitute the three pillars of Indic religious tradition in its classical formulation. It explores their history and relates how the Vedic period in the history of Hinduism drew to a close around the sixth century BCE and how its gradual etiolation gave rise to a number of religious movements. While some of these remained within the fold of the Vedic traditions, others arose in a context of a more ambiguous relationship between the two. Two of these have survived to the present day as Buddhism and Jainism. The volume describes the major role Buddhism played in the history not only of India but of Asia, and now the world as well, and the more confined role of Jainism in India until relatively recent times. It examines the followers of these

religions and their influence on the Indian religious landscape. In addition, it depicts the transformative effect on existing traditions of the encounter of Hinduism with these two religions, as well as the fertile interaction between the three. The book shows how Buddhism and Jainism share the basic concepts of karma, rebirth, and liberation with Hinduism while giving them their own hue, and how they differ from the Hindu tradition in their understanding of the role of the Vedas, the “caste system,” and ritualism in religious life. The volume contributes to the debate on whether the proper way of describing the relationship between the three major components of the classical Indic tradition is to treat them as siblings (sometimes as even exhibiting sibling rivalry), or as friends (sometimes even exhibiting schadenfreude), or as radical alternatives to one another, or all of these at different points in time.

Since the first century, when Buddhism entered China, the foreign religion has influenced and been influenced in turn by traditional Chinese culture, and eventually became an important part of it. That is one of the great historical themes not only for China but also for East Asia. This book explores the elements of Buddhism, including its classics, doctrines, system, and rituals, to reveal the basic connotation of Buddhism as a cultural entity. Regarding the development of Buddhism in China, it traces the spread in chronological order, from the introduction in Han Dynasties (202 BC–220 AD), to the prosperity in the Sixteen Kingdoms (ca. 304–439 AD), and then to the decline since the Five Dynasties (907–ca. 960 AD). It is noteworthy that the Buddhist schools in the Southern and Northern Dynasties (420–589 AD) and the Buddhist sects in Sui and Tang Dynasties (581–907 AD) contributed to the sinicization of Buddhism. This book also deals with the interesting question of the similarities and differences between Chinese Buddhism and Indian Buddhism, to examine the specific characters of the former in terms of thought and culture. In the last chapter, the external influence of Chinese Buddhism in East Asia is studied. Scholars and students in Buddhism and Chinese culture studies, especially those in Buddhist countries, will benefit from the book. Also, it will appeal to readers interested in religion, Chinese culture, and ancient Chinese history.

The first book of its kind, *Buddhist Moral Philosophy: An Introduction* introduces the reader to contemporary philosophical interpretations and analyses of Buddhist ethics. It begins with a survey of traditional Buddhist ethical thought and practice, mainly in the Pali Canon and early Mahāyāna schools, and an account of the emergence of Buddhist moral philosophy as a distinct discipline in the modern world. It then examines recent debates about karma, rebirth and nirvana, well-being, normative ethics, moral objectivity, moral psychology, and the issue of freedom, responsibility and determinism. The book also introduces the reader to philosophical discussions of topics in socially engaged Buddhism such as human rights, war and peace, and environmental ethics.

Throughout the history of Buddhism, little has been said prior to the Twentieth Century that explicitly raises the question

whether we have free will, though the Buddha rejected fatalism and some Buddhists have addressed whether karma is fatalistic. Recently, however, Buddhist and Western philosophers have begun to explicitly discuss Buddhism and free will. This book incorporates Buddhist philosophy more explicitly into the Western analytic philosophical discussion of free will, both in order to render more perspicuous Buddhist ideas that might shed light on the Western philosophical debate, and in order to render more perspicuous the many possible positions on the free will debate that are available to Buddhist philosophy. The book covers: Buddhist and Western perspectives on the problem of free will The puzzle of whether free will is possible if, as Buddhists believe, there is no agent/self Therav?da views Mah?y?na views Evidential considerations from science, meditation, and skepticism The first book to bring together classical and contemporary perspectives on free will in Buddhist thought, it is of interest to academics working on Buddhist and Western ethics, comparative philosophy, metaphysics, philosophy of mind, philosophy of action, agency, and personal identity.

This highly original work explores the concept of self-awareness or self-consciousness in Buddhist thought. Its central thesis is that the Buddhist theory of self-cognition originated in a soteriological discussion of omniscience among the Mahasamghikas, and then evolved into a topic of epistemological inquiry among the Yogacarins. To illustrate this central theme, this book explores a large body of primary sources in Chinese, Pali, Sanskrit and Tibetan, most of which are presented to an English readership for the first time. It makes available important resources for the study of the Buddhist philosophy of mind.

Preface Introduction Section-I VEDIC-BUDDHIST-MEDIEVAL PERIODS (Here and Hereafter) 1 Development of Education in the Vedic Period Aims / 12; Institutions of Learning / 13; The Learners / 14; The Teachers / 15; The Curriculum / 16; Later Vedic Education / 16; Evaluation / 18; Conclusion / 19; Points to Remember / 19; Exercises / 20 2 Education in the Buddhist Period Buddhist Philosophy / 21; Aims of Buddhist Education /22; Institutions of Learning / 23; The Pupils / 24; The Teachers / 25; The Curriculum / 25; Evaluation / 27;Contributions of Buddhist Education / 27; Limitations of Buddhist Education / 28; Conclusion / 28; Points to Remember / 29; Exercises / 29 3 Education During the Mediaeval Period Muslim Education: Historical Background / 30; Objectives of Muslim Education / 31; The Learners / 32; The Teachers / 33; Institutions of Learning / 33; The Curriculum / 34; Evaluation / 34; Conclusion / 36; Points to Remember / 36; Exercises / 36 Section-II COLONIAL PERIOD (Hide and Seek) 4 Western Education: Macaulay's Minute, Bentinck's Resolution and Adam's Reports Christian Missions / 39; The East India Company / 40; Initial British Concern / 40; Macaulay's Minute / 41; Bentinck's Resolution, 1853 / 44; Downward Filtration Policy of Education / 45; Adam's Reports on Education / 46; Conclusion / 49; Points to Remember / 49; Exercises / 49 5 The Wood's Despatch, 1854 The Despatch: Essence and Declaration / 50; Declaration in the Despatch / 51; Educational Objectives / 51; An Analysis of the Objectives / 51; Other Recommendations / 52; Indigenous Education / 52; Primary Education / 52; Secondary Education / 52; University Education / 53; Private Education Institutions / 53; Medium of Instruction / 54; Grants-in-Aid / 54; Teacher Training / 55; Women Education / 55; Mass Education /55;Religious Educaton/56; Vocational Education 56; Administration of Education / 56; Impact of the Despatch / 56; Evaluation / 57; Conclusion / 59; Points to Remember / 59; Exercises / 60 6 Lord Curzon's Education Policy Curzon's

Education Policy: The Background / 61; Indian University Commission, 1902 / 62; Recommendations / 63; Indian University Act (1904): Main Provision / 64; Education Policy, 1904 / 65; Evaluation of Curzon's Contribution / 67; Conclusion / 67; Points to Remember / 68; Exercises / 60 7 National Consciousness and National Education Movement National Consciousness / 69; National Education Movement / 70; Impact of Movement / 70; Government Resolution on Educational Policy, 1913 / 71; Conclusion / 72; Points to Remember / 73; Exercises / 73 8 Indian Education Commission, 1882 Terms of Reference / 74; Specific Issues for Consideration / 75; Aims of the Commission / 75; Important Recommendations / 75; Evaluation of the Hunter Commission / 77; Conclusion / 78; Points to Remember / 79; Exercises / 79 9 Calcutta University Commission, 1917-1919 Terms of Reference / 81; Secondary Education / 82; Recommendations / 82; University Education / 82; Impact of the Commission / 83; Evaluation of the Commission / 84; Conclusion / 85; Points to Remember / 85; Exercises / 86 10 Wardha Scheme of Education, 1937 Foundation of Basic Education / 88; Salient Features of Wardha Scheme / 89; Curriculum of Basic Education / 91; Other Aspects / 92; Progress of Basic Education / 92; Evaluation / 93; Conclusion / 95; Points to Remember / 96; Exercises / 97 Section-III INDEPENDENCE AND AFTER (Hopes and Aspirations) 11 University Education Commission, 1948-49 Sargent Report / 101; Composition of the Education Commission / 102; Terms of Reference / 103; Recommendations / 104; Evaluation / 108; Conclusion / 109; Points to Remember / 110; Exercises / 110 12 Secondary Education Commissions, 1952-53 Membership / 111; Terms of Reference / 112; Findings / 112; Recommendations / 113; Evaluation / 118; Conclusion / 120; Points to Remember / 120; Exercises / 121 13 National Education Commission, 1964-66 Composition / 122; Terms of Reference / 122; Body of the Report / 123; Major Recommendations / 124; Lower Primary Stage (Class I-IV) / 126; Higher Primary Stage (Class V-VIII) / 127; Lower Secondary Stage (Class IX-X) / 127; Higher Secondary Stage (Class XI-XII) / 127; Evaluation / 131; Conclusion / 132; Points to Remember / 132; Exercises / 133 Section-IV MODERN DEVELOPMENTS (Facing Realities) 14 National Policy on Education, 1986 Need for a Policy / 137; National Policy on Education, 1986/ 138; Evaluation / 147; Conclusion / 148; Points to Remember / 149; Exercises / 149 15 Revised National Policy on Education and Programme of Action, 1992 Rammurti Committee / 150; Terms of Reference / 150; Janardhan Reddy Committee / 152; Main Themes / 153; Revised Policy and Programme of Action, 1992 / 153; The Yashpal Committee, 1992-93 / 156; Task before a Group / 157; Conclusion / 158; Points to Remember / 158; Exercises / 159 16 Development of Educational System in India: A Critique Philosophical Positions / 160; Social Issues / 163; Political Scenario / 163; Economic Considerations / 164; Administrative Situation / 164; Conclusion / 164 Select Bibliography The book traces the development of education from the Vedic, Buddhist and mediaeval times to the present centuries. The educational developments during the colonial period have been analysed for their contributions and limitations. The impact of reports by commissions and committees in the post-independence era has been evaluated with a view to identifying the evolution of a system of education. The book presents a panoramic view of education developments of centuries together. It is hoped that, in addition to the teachers-in-training, the book will appeal to all those interested in knowing about the stream of educational consciousness which has been flowing for over 5000 years.

This Book Is A Critical Study Of Buddhist Philosophy Of Education And Its Adaptation In Modern System Of Education In India, Tibet And Sri Lanka. It Also Shows The Recent Impact Of The Buddhist Philosophy In Western Education. There Is No Doubt That Buddhism Made Tremendous Contributions To The Philosophy Of Education. The Notion Of Education Entails Many Subsidiary Notions, Such As Notions Of Ignorance And Knowledge, And Of Teacher And Student. Here, We Shall Survey The Tradition Of Buddhist Education Both Monastic And Secular In India, Sri Lanka, And Tibet. We Would Also Show How These Forms Changed Under Specific Influences And In Differing Cultural Contexts, Including Modern Approaches Of The West.

The debates between various Buddhist and Hindu philosophical systems about the existence, definition and nature of self, occupy a central place in the history of Indian philosophy and religion. These debates concern various issues: what 'self' means, whether the self can be said to exist at all, arguments that can substantiate any position on this question, how the ordinary reality of individual persons can be explained, and the consequences of each position. At a time when comparable issues are at the forefront of contemporary Western philosophy, in both analytic and continental traditions (as well as in their interaction), these classical and medieval Indian debates widen and globalise such discussions. This book brings to a wider audience the sophisticated range of positions held by various systems of thought in classical India. This Volume consists last 3 Units 1. Information & Communication Technology (ICT) 2. People, Development and Environment 3. Higher Education System

Buddhism is essentially a teaching about liberation - from suffering, ignorance, selfishness and continued rebirth. Knowledge of 'the way things really are' is thought by many Buddhists to be vital in bringing about this emancipation. This book is a philosophical study of the notion of liberating knowledge as it occurs in a range of Buddhist sources. Buddhism, Knowledge and Liberation assesses the common Buddhist idea that knowledge of the three characteristics of existence (impermanence, not-self and suffering) is the key to liberation. It argues that this claim must be seen in the context of the Buddhist path and training as a whole. Detailed attention is also given to anti-realist, sceptical and mystical strands within the Buddhist tradition, all of which make distinctive claims about liberating knowledge and the nature of reality. David Burton seeks to uncover various problematic assumptions which underpin the Buddhist worldview. Sensitive to the wide diversity of philosophical perspectives and interpretations that Buddhism has engendered, this book makes a serious contribution to critical and philosophically aware engagement with Buddhist thought. Written in an accessible style, it will be of value to those interested in Buddhist Studies and broader issues in comparative philosophy and religion.

"Just as scientists observe and catalogue the material world, Buddhists for centuries have been observing and cataloguing the components of the human psyche. Addressing both the nature of the human mind and how humans know what they know, Buddhist psychology offers a rich and subtle knowledge of the inner experience. Here, Buddhism's unique, time-tested way of viewing the mind is explained so that followers of Tibetan Buddhism can understand their anger and aversion, and develop equanimity, patience and love. "

Buddhism, in its diverse forms and throughout its long history, has had a profound influence on Asian cultures and the lives of countless individuals. In recent times, it has also attracted great interest among people in other parts of the world, including philosophers. Buddhist traditions often deal with ideas and concerns that are central to philosophy. A distinctively Buddhist philosophy of religion can be developed which focuses on Buddhist responses to issues such as the problem of suffering, the purpose and potential of human existence, life after death, freedom and moral responsibility, appearance and reality, the nature of religious language, attitudes to religious diversity and the relationship between Buddhism and science. Buddhism: A Contemporary Philosophical Investigation examines some of the central questions that such ideas raise, drawing on ancient and more recent sources from a variety of Buddhist traditions, as viewed from a contemporary philosophical standpoint.

This book is written to meet the requirements of the new B.Ed., and M.Ed., syllabus based on the common core for Tamilnadu and other state university. This book focus on education in ancient Indian, middle India, east Indian company, education under British rule, national integration, international understanding, political police of Indian, economic in education, Indian constitutional

provisions on education, - political policy of education in India. This book useful for post graduate and graduate students and teachers' educators.

Much attention has been given to the killing fields' of Cambodia, Far less to how the country can recover and heal itself after such an experience. Crucial to this process has been the formation of a new moral order in Cambodia and hence the revival of religion in the country. Certainly the regeneration of the ritual life of a community may offer ways for people to formulate and relate to their collective stories through symbolism that recalls a shared cultural origin. However, this process requires that the representatives of religion and of morality do have credibility and moral authority, something that may be called into question by their past and present involvement in hegemonic political and secular affairs.

the dynamically creative role of the ascetic and mystic within Hinduism.

This book examines catalysts for Buddhist formation in ancient South Asia and expansion throughout and beyond the northwestern Indian subcontinent to Central Asia by investigating symbiotic relationships between networks of religious mobility and trade.

This book asks whether language makes a difference when it comes to development, and whether there is a perceptible difference in development between countries that is attributable to their choice of language. It answers these questions by comparing the role of language in Africa and in Southeast Asia (Cambodia, the Lao PDR, Myanmar and Viet Nam).

History of Education in IndiaAtlantic Publishers & Dist

Teacher and Education in Indian Society begins with an explanation of the meaning, definition, function of education, its different types and is followed by a vivid but brief description of the Indian society starting from the prehistoric to the modern age, focusing on the development of education and the nature of educational systems of different periods – the Vedic, post-Vedic, Buddhist, Islamic, Colonial and post-Colonial. The National Policy, 1986 and The Revised Policy, 1992 are milestones in Indian education. The educational development in Kerala from the Dravidian period to the 21st century is dealt with in detail. Communalism, casteism, parochialism and corruption are cancerous growths that eat up modern Indian society. The role of education is to eradicate them.

This book examines some of the key elements of Buddhist education theory, in particular about educating for wisdom, the ultimate goal of Buddhist education. The teachings of Gautama Buddha have endured for thousands of years carried into the present era in schools, universities, temples, personal development courses, martial arts academies and an array of Buddhist philosophical societies across the globe. Philosophically, the ideas of the Buddha have held appeal across many cultures, but less is known about the underlying educational theories and practices that shape teaching and learning within Buddhist-inspired educational contexts. The chapters outline the development of the Buddha's teachings, his broad approach to education and their relevance in the 21st century. Subsequently, the book reviews the history of the evolution of the various schools of Buddhist thought, their teaching and learning styles and the dissemination among Asia and later also the Western countries. The book discusses education theories and devices embedded within the Buddhist teachings, examining the works found in the Tipitaka, the Buddhist canon.

This book highlights what Buddhism has to offer for "living well" here and now—for individuals, society as a whole, all sentient beings and the planet itself. From the perspectives of a variety of Buddhist thinkers, the book evaluates what a good life is like, what is desirable for human society, and ways in which we should live in and with the natural world. By examining this-worldly Buddhist philosophy and movements in India, Sri Lanka, Bhutan, the Tibetan diaspora, Korea, Taiwan, Japan and the United States, the book assesses what Buddhists offer for the building of a good society. It explores the proposals and programs made by progressive and widely influential lay and monastic thinkers and activists, as well as the works of movement leaders such as Thich Nhat Hanh and Dr. B. R. Ambedkar, for the social, economic, political and environmental systems in their various countries. Demonstrating that Buddhism is not solely a path for the realization of nirvana but also a way of living well here and now, this book will be of interest to researchers working on contemporary and modern Buddhism, Buddhism and society, Asian religion and Engaged Buddhism.

The Book Traces The History Of Education In India Since Ancient Vedic, Post-Vedic And Buddhist Period To The Islamic, The British Period And Education In India Today. It Describes In Detail The Activities And Recommendations Of Various Educational Committees And Commissions. The Proceedings Of Important Seminars On Education Are Narrated. The Book Describes The Growth Of Education In India During 1835-1853; 1854-1882; 1882-1900; 1900-1920; 1921-1937; 1921-1944; 1939-1953 And In The Present Times. It Discusses The Progress And Problems Of Education In Primary And Basic, Secondary And Higher Education And Also Suggests Remedies. Based On Government Reports And Important Publications, This Book Has Been Planned As An Ideal Textbook On The Subject For Students Of All The Indian Universities.

Theory and Principles of Education discusses the latest trends and current educational thoughts. This thoroughly revised edition covers a wide range of issues and themes relating to the philosophical and sociological basis of education. All possible efforts have been made to include the latest trends on the theory and principles of education. Theory and Principles Of Education provides an exhaustive treatment of the subject in a very lucid and cogent manner, to enable all students to grasp the subject matter easily. The book is essentially student-centered and examination-oriented. It is primarily written for the students of B.Ed., M.Ed., M.Phil. and MA (Education). It will be equally useful in the Middle East and also the South-East Asian countries because of its authoritative coverage of the subject. By virtue of its extensive coverage and exposition of the subject, it will be very useful to students preparing for teacher training courses. It should also serve as a reliable handbook for in-service teachers. The only book of its kind on the subject that discusses the latest educational trends and covers a wide range of issues and themes relating to the philosophical and sociological basis of education.

This book is devoted to explore and critically examine the art and antiquities of Buddhism on the basis of different archaeological evidences. 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 no-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 recognise the differences and distances between Indian and European philosophy, its driving questions and key conceptions, 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 themes central to philosophy understood in the European tradition. Philosophy of the Buddha is a philosophical introduction to the teaching of the Buddha. It carefully guides readers through the basic ideas and practices of the Buddha, including kamma (karma), rebirth, the not-self doctrine, the Four Noble Truths, the Eightfold Path, ethics, meditation, non-attachment, and Nibbâna (Nirvana). The book includes an account of the life of the Buddha as well as comparisons of his teaching with practical and theoretical aspects of some Western philosophical outlooks, both ancient and modern. Most distinctively, Philosophy of the Buddha explores how Buddhist enlightenment could enable us to overcome suffering in our lives and reach our full potential for compassion and tranquillity. This is one of the first books to introduce the philosophy of the Buddha to students of Western philosophy. Christopher W. Gowans' style is exceptionally clear and appropriate for anyone looking for a comprehensive introduction to this growing area of interest.

[Copyright: 674e5ad004e8fbd09e70d886cf3823eb](#)