Pa H Na Abhidhamma

In What the Buddha Thought, Richard Gombrich argues that the Buddha was one of the most brilliant and original thinkers of all time. Intended to serve as an introduction to the Buddha's thought, and hence even to Buddhism itself, the book also has larger aims: it argues that we can know far more about the Buddha than it is fashionable among scholars to admit, and that his thought has a greater coherence than is usually recognised. It contains much new material. Interpreters both ancient and modern have taken little account of the historical context of the Buddha's teachings; but by relating the.

The Abhidhamma expounds a revolutionary system of philosophical psychology rooted in the twin Buddhist insights of selflessness and dependent origination. In keeping with the liberative thrust of early Buddhism, this system organizes the entire spectrum of human consciousness around the two poles of Buddhist doctrine?bondage and liberation?the starting point and the final goal. It thereby maps out, with remarkable rigor and precision, the inner landscape of the mind to be crossed through the practical work of Buddhist meditation. In this book of groundbreaking essays, Venerable Nyanaponika Thera, one of our age's foremost exponents of Theravada Buddhism, penetrates the Abhidhamma to make its principles intelligible to the thoughtful reader of today. Innovative and rich in insights, this book does not merely open up new avenues in the academic study of early Buddhism. By treating the Abhidhamma as a fountainhead of inspiration for philosophical and psychological inquiry, it demonstrates the continuing relevance of Buddhist thought to our most astute contemporary efforts to understand the elusive yet so intimate nature of the mind.

The Handbook surveys the whole of Pali Theravada Buddhist literature (Ceylon, South East Asia). It reviews previous research in the field, and then concentrates on new methodological approaches and a treatment of later Pali literature (after the twelfth century).

A groundbreaking exploration of a practice tradition that was nearly lost to history. Theravada Buddhism, often understood as the school that most carefully preserved the practices taught by the Buddha, has undergone tremendous change over time. Prior to Western colonialism in Asia—which brought Western and modernist intellectual concerns, such as the separation of science and religion, to bear on Buddhism—there existed a tradition of embodied, esoteric, and culturally regional Theravada meditation practices. This once-dominant traditional meditation system, known as bor?n kammatth?na, is related to—yet remarkably distinct from—Vipassana and other Buddhist and secular mindfulness practices that would become the hallmark of Theravada Buddhism in the twentieth century. Drawing on a quarter century of research, scholar Kate Crosby offers the first holistic discussion of bor?n kammatth?na, illuminating the historical events and cultural processes by which the practice has been marginalized in the modern era.
This indispensable volume is a lucid and faithful account of the Buddha’s teachings. “For years,” says the Journal of the Buddhist Society, “the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. Rahula’s What the Buddha Taught fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to ‘the educated and intelligent reader.’ Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly.” This edition contains a selection of illustrative texts from the Suttas and the Dhammapada (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

Comprehensive Manual of Abhidhamma

This book is a companion to Bhikkhu An?layo’s previous study of the Genesis of the Bodhisattva ideal. In the present book he turns to another important aspect in the development of Buddhist thought: the beginnings of the Abhidharma. An?layo shows that the two main modes generally held in academic circles to explain the arising of the Abhidharma -- the use of lists (m?ti?) and the question-and-answer format -- are formal elements that in themselves are not characteristic of Abhidharma thought. Going beyond the notion that the coming into being of the Abhidharma can be located in such formal aspects, he shows how the attempt to provide a comprehensive map of the teachings gradually led to the arising of new terminology and new ideas. He identifies the notion of the supramundane path as an instance where fully fledged Abhidharma thought manifests in the discourses. An?layo concludes that what characterizes the Abhidharma is not the mere use of dry lists and summaries, but rather a mode of thought that has gone further (abhi-) than the Dharma taught in the early discourses in general.

Recent decades have seen a groundswell in the Buddhist world, a transnational agitation for better opportunities for Buddhist women. Many of the main players in the transnational nuns movement self-identify as feminists but other participants in this movement may not know or use the language of feminism. In fact, many ordained Buddhist women say they seek higher ordination so that they might be better Buddhist practitioners, not for the sake of gender equality. Eschewing the backward projection of secular liberal feminist categories, this book describes the basic features of the Buddhist discourse of the female body, held more or less in common across sectarian lines, and still pertinent to ordained Buddhist women today. The textual focus of the study is an early-first-millennium Sanskrit Buddhist work, "Descent into the Womb scripture" or Garbh?vakr?nti-s?tra. Drawing out the implications of this text, the author offers innovative arguments about the significance of childbirth and fertility in Buddhism, namely that birth is a master metaphor in Indian Buddhism; that Buddhist gender constructions are centrally shaped by Buddhist birth discourse; and that, by undermining the religious importance of female fertility, the Buddhist construction of an inauspicious, chronically impure, and disgusting femininity constituted a portal to a new, liberated, feminine life for Buddhist monastic women. Thus, this study of the Buddhist discourse of birth is also a genealogy of gender in middle period Indian Buddhism.
Access Free Pa H Na Abhidhamma

Offering a new critical perspective on the issues of gender, bodies and suffering, this book will be of interest to an interdisciplinary audience, including researchers in the field of Buddhism, South Asian history and religion, gender and religion, theory and method in the study of religion, and Buddhist medicine. The Buddhist thinkers of medieval India addressed many of the issues that are still central to Buddhist praxis in the present. One of the most important of those thinkers is Bh?viveka, author of the work known as the Prajñ?prad?pa. Over several years, William (Bill) Ames translated, carefully and precisely, the first twelve chapters of that work, which he has compiled and revised for consistency in this volume. The Prajñ?prad?pa is a commentary on Nag?rjuna's famous, and in the view of many famously difficult, M?lamadhyamak?rik?--Root Verses on the Middle Way. Central to all Buddhist thought in one form or another is an understanding that the common entities of our experience are transitory and, therefore, unreliable as grounds upon which to base our own happiness, satisfaction, security, and even our own sense of self. As Ames explains in his Introduction, the Madhyamaka pursues this insight further, asserting that all existing entities are lacking in (empty of, ??nyat?) any "intrinsic nature (svabh?v)". As systematized by later Tibetan scholars, the Madhyamaka school is understood to have developed into two different forms, the Sv?tantrika and the Pr?sa?gika, a textbook style simplification that has had lasting influence. In this intellectual historiography where movements require specific founders, Bh?viveka is identified as the founder of the Sv?tantrika. Part of the neo-Romantic rhetoric popular in the second half of the twentieth century was that meditation practice was by itself capable of leading to full awakening, or rather to an unimpeded, direct experience of the true and the real. That view has become increasingly untenable, as meditators have themselves attempted to understand the significance of their own experiences. Those who have turned to the teachings of the Buddhist tradition for that understanding are often confronted by the (only) apparent difficulty of understanding emptiness. Ames' translation of this key work of the Madhyamaka school can contribute to untangling much of the confusion surrounding these ideas.

Abhidhamma has the fearsome reputation of being somewhat juiceless to a beginner. I was delighted to find that in the introductory chapter Bhikkhu Bodhi gives his explanation of the four-fold ultimate realities in a very clear, calm, exact and expressive way. He brings to the subject a distinctively passionate voice and profound care and respect for the unfathomable wisdom of the Buddha. This is a brilliant gem of a guidebook and will lead the reader to new dimensions of the wisdom of the Buddha.

Early Buddhist Metaphysics provides a philosophical account of the major doctrinal shift in the history of early Theravada tradition in India: the transition from the earliest stratum of Buddhist thought to the systematic and allegedly scholastic philosophy of the Pali Abhidhamma movement. Entwining comparative philosophy and Buddhology, the author probes the Abhidhamma's metaphysical transition in terms of the Aristotelian tradition and vis-à-vis modern philosophy, exploits Western philosophical literature from Plato to contemporary texts in the fields of philosophy of mind and cultural criticism. Cetasika means belonging to the mind. It is a mental factor which accompanies consciousness (citta) and experiences an object. There are 52 cetasikas. This book gives an outline of each of these 52 cetasikas and shows the relationship they have
with each other. It will help the student have more understanding of the intricate operations of the mind enabling the development of good qualities and the eventual eradication of all defilements. It will help to understand that citta and cetasika act according to their own conditions and that an abiding agent (soul or self) is not to be found. The book assumes some previous knowledge of Buddhism.

Dhammasagani is the fundamental first book of the Pali Abhidhamma Pitaka. Its contents represent quintessence of the entire Theravada Abhidhamma philosophy. This book elaborates in considerable detail in six chapters, covering important topics on couplets and triplets of the Abhidhamma matrix, and couplets of the Suttanta matrix in the first chapter; the 89 states of consciousness (cittas) in the second chapter; 52 mental concomitants (cetasikas) and explain how each of these cetasikas correlates with the 89 states of consciousness in the third chapter; all aspects of corporeality in the fourth chapter; detail as to how the terms in each cluster from Abhidhamma matrix are to be applied are explained in the fifth chapter; enumerated expositions on the unconditioned element are given in the last chapter. Dhammasagani expounds all conceivable phenomenal existence with these four ultimate realities: states of consciousness, mental concomitants, corporeality, and Nibbana. Many useful charts are included and explained in this book for assisting readers and students in enhancing their understanding.

A lucid explanation of the basic contours of the Theravada Abhidhamma system for serious students of Buddhist thought. The renowned Sri Lankan scholar Y. Karunadasa examines Abhidhamma perspectives on the nature of phenomenal existence. He begins with a discussion of dhamma theory, which describes the bare phenomena that form the world of experience. He then explains the Abhidhamma view that only dhammas are real, and that anything other than these basic phenomena are conceptual constructs. This, he argues, is Abhidhamma’s answer to common-sense realism—the mistaken view that the world as it appears to us is ultimately real. Among the other topics discussed are the theory of double truth (ultimate and conceptual truth), the analysis of mind, the theory of cognition, the analysis of matter, the nature of time and space, the theory of momentary being, and conditional relations. The volume concludes with an appendix that examines why the Theravada came to be known as Vibhajjavada, “the doctrine of analysis.” Not limiting himself to abstract analysis, Karunadasa draws out the Abhidhamma’s underlying premises and purposes. The Abhidhamma provides a detailed description of reality in order to identify the sources of suffering and their antidotes—and in doing so, to free oneself.

How does mindfulness promote psychological well-being? What are its core mechanisms? What value do contemplative practices add to approaches that are already effective? From leading meditation teacher Christina Feldman and distinguished psychologist Willem Kuyken, this book provides a uniquely integrative perspective on mindfulness and its applications. The authors explore mindfulness from its roots in Buddhist psychology to its role in contemporary psychological science. In-depth case examples illustrate how and why mindfulness training can help people move from distress and suffering to resilience and flourishing. Readers are guided to consider mindfulness not only conceptually, but also experientially, through their own journey of mindfulness practice.

In this introduction to the foundations of Buddhism, Rupert Gethin concentrates on the
ideas and practices which constitute the common heritage of the different traditions of Buddhism (Theravada, Tibetan and Eastern) which exist in the world today. This classic anthology from the Pali Canon charts the entire course of spiritual development as prescribed in the most ancient Buddhist texts. Drawing upon the Buddha's own words from the Sutta Pitaka, the compiler has arranged them in accordance with two overlapping schemes of practice: the threefold training in virtue, concentration, and wisdom, and the seven stages of purification. The long chapter on concentration provides sutta sources for all the forty classical subjects of meditation, while the chapter on wisdom cites texts relating to the development of insight. The result is a comprehensive meditation manual composed almost entirely from the Buddha's discourses, illuminated by the author's own brief explanations.

For those who approach Buddhism as a system of mental development, this book is a reliable and accessible guide to understanding the significance of themes from the Pali discourses. Themes include grasping, right view, craving, passion, contemplation of feeling, happiness, and liberation. A rare combination of scholarly rigor and extensive meditation experience from the author provides veracity to these studies and explorations.

The Milindapanha is one of the great classics of Pali Buddhist literature, a spirited dialogue between the Greek king Milinda and the Buddhist sage Nagasena. The dialogue touches on many subtle problems of Buddhist philosophy and practice, dealing with them with wit and eloquence. This abridged edition has been adapted from the long-standing translation by I.B. Horner.

Many of the earliest books, particularly those dating back to the 1900s and before, are now extremely scarce and increasingly expensive. We are republishing these classic works in affordable, high quality, modern editions, using the original text and artwork. This is the story of fifth century CE India, when the Yogacarin Buddhists tested the awareness of unawareness, and became aware of human unawareness to an extraordinary degree. They not only explicitly differentiated this dimension of mental processes from conscious cognitive processes, but also offered reasoned arguments on behalf of this dimension of mind. This is the concept of the 'Buddhist unconscious', which arose just as philosophical discourse in other circles was fiercely debating the limits of conscious awareness, and these ideas in turn had developed as a systematisation of teachings from the Buddha himself. For us in the twenty-first century, these teachings connect in fascinating ways to the Western conceptions of the 'cognitive unconscious' which have been elaborated in the work of Jung and Freud. This important study reveals how the Buddhist unconscious illuminates and draws out aspects of current western thinking on the unconscious mind. One of the most intriguing connections is the idea that there is in fact no substantial 'self' underlying all mental activity; 'the thoughts themselves are the thinker'. William S. Waldron considers the implications of this radical notion, which, despite only recently gaining plausibility, was in fact first posited 2,500 years ago.

The Mahanidana Sutta is the Buddha's longest discourse on dependent arising, often taken to be the key to his entire teaching. The commentary treats this doctrine according to the Abhidhamma method, explained in an appendix. A penetrative introduction lays bare the sutta's structure and the philosophical significance of dependent arising.
Presents a complete, annotated translation of Dogen's writing on Zen monasticism and the spirit of community practice. Dogen (1200-1253) is Japan's greatest Zen master. The Milinda Panha is, with good reason, a famous work of Buddhist literature, probably compiled in the first century B.C. It presents Buddhist doctrine in a very attractive and memorable form as a dialogue between a Bactrian Greek king, Milinda, who plays the `Devil`s Advocate` and a Buddhist sage, Nagasena. The topics covered include most of those questions commonly asked by Westerners such as If there is no soul, what is it that is reborn? and If there is no soul, who is talking to you now? This abridgement provides a concise presentation of this master-piece of Buddhist literature.

This abridgement provides a concise presentation of this masterpiece of Buddhist literature. The introduction outlines the historical background against which the dialogues took place, indicating the meeting of two great cultures--that of ancient Greece and the Buddhism of the Indus valley which was a legacy of the great Emperor Asoka. It is hoped that the adequate references, glossary, index and list of Pali quotations will provide readers with an incentive to read further from the translations of the Pali texts. Exploring the philosophical concerns of the nature of self, this book draws from two of the most influential Indian masters, ?a?kara and ??ntideva. Todd demonstrates that an ethics of altruism is still possible within a metaphysics which assumes there to be no independent self. A new ethical model based on the notions of 'flickering consciousness' and 'constructive altruism' is proposed. By comparing the metaphysics and ethics of ?a?kara and ??ntideva, Todd shows that the methodologies and aims of these Buddhist and Hindu masters trace remarkably similar cross-cutting paths. Treating Buddhism and Hinduism with equal respect, this book compares and reinterprets the Indian material so as to engage with contemporary Western debates on self and to show that Indian philosophy is indeed a philosophy of dialogue.

This book studies the diverse array of species of memory in Buddhism. Contributors focus on a particular school, group of texts, terms, or practices and identify a considerable range of types of mnemonic faculties in Buddhism. Included are discussions of Buddhist teaching, meditation, visualization, prayer, commemoration of the Buddha, dha?rani practice, the use of mnemonic lists to condense lengthy scriptures, and the purported recollection of infinite previous lives that immediately preceded Sakyamuni's attainment of Buddhahood. Even enlightened awareness itself is said by some Buddhist schools to consist in a "mnemonic engagement" with reality as such. The authors explore Buddhist views on mundane acts of memory such as recognizing, reminding, memorizing, and storing data as well as special types of memory that are cultivated in religious practice. One of the most striking discoveries is that perception is intimately related to certain types of memory. Several essays investigate if, and if so, how, meditative mindfulness and recollection of the past--both of which can be designated by the term smrti--are connected within the Buddhist tradition. The question of whether recollection of the past can be explained without violating the foundational Buddhist notions of radical impermanence and no-self is addressed by several of the contributing scholars. Among the primary sources for the studies in this volume are the northern and southern Abhidharma literature, the Ma?tka?s, Pa?li and Maha?ya?na su?tras, works of the Buddhist logicians, Yoga?ca?ra materials, the Tibetan Great Perfection (Rdzogschen) tradition, and Indian and Tibetan commentarial works. Affinities of Buddhist views on memory with those
found in Western phenomenology, semiology, psychology, and history of religions are considered as well. The notion of 'view' or 'opinion' (ditthi) as an obstacle to 'seeing things as they are' is a central concept in Buddhist thought. Through its argument this book makes a valuable addition to the study of Buddhist philosophy.

Dr. Sisir Kumar Mitra's book, entitled The Early Rulers of Khajuraho constitutes a welcome addition to the existing literature on the history of the Candellas of Bundelkhand. He gives a comprehensive and fascinating account of the varied activities of this distinguished family of rulers, based on a minute and detailed study of the material which he collected with great industry and thoroughness from diverse sources, indigenous and foreign, literary and archaeological. Though most of his data have been compiled from epigraphic sources, he is not over-zealous in his estimate of the importance and reliability of inscriptions which he examines as critically as any piece of literary gerated. He has discussed the controversial issues connected with his subject without any bias. His chapters on administrative, social, economic and religious history will be specially useful to those interested in the compilation of epigraphic material bearing on the evolution of ancient Indian culture.

Written by one of the world's top scholars in the field of Pali Buddhism, this new and updated edition of How Buddhism Began, discusses various important doctrines and themes in early Buddhism. It takes 'early Buddhism' to be that reflected in the Pali canon, and to some extent assumes that these doctrines reflect the teachings of the Buddha himself. Two themes predominate. Firstly, the author argues that we cannot understand the Buddha unless we understand that he was debating with other religious teachers, notably Brahmins. The other main theme concerns metaphor, allegory and literalism. This accessible, well-written book is mandatory reading for all serious students of Buddhism.

If Buddhism denies a permanent self, how does it perceive identity? According to Buddhist texts, the entire universe, including the individual, is made up of different phenomena, which Buddhism classifies into different categories: what we conventionally call a “person” can be understood in terms of five aggregates, the sum of which must not be taken for a permanent entity, since beings are nothing but an amalgam of ever-changing phenomena. Although the aggregates are only a “convenient fiction,” the Buddha nevertheless made frequent use of the aggregate scheme when asked to explain the elements at work in the individual. In this study Mathieu Boisvert presents a detailed analysis of the five aggregates (pañcakkhandh?) and establishes how the Theravada tradition views their interaction. He clarifies the fundamentals of Buddhist psychology by providing a rigorous examination of the nature and interrelation of each of the aggregates and by establishing, for the first time, how the function of each of these aggregates chains beings to the cycle of birth, death and rebirth — the theory of dependent origination (paticcasamupp?da). Boisvert contends that without a thorough understanding of the five aggregates, we cannot grasp the liberation process at work within the individual, who is, after all, simply an amalgam of the five aggregates. The Five Aggregates represents an important and original contribution to Buddhist studies and will be of great interest to all scholars and students of Buddhism.

The peoples of Sri Lanka have participated in far-flung trading networks, religious formations, and Asian and European empires for millennia. This interdisciplinary volume sets out to draw Sri Lanka into the field of Asian and Global History by showing how the latest wave of scholarship has explored the island as a ‘crossroads’, a place defined by its openness to movement across the Indian Ocean. Experts in the history, archaeology, literature and art of the island from c.500 BCE to c.1850 CE use Lankan material to explore a number of pressing scholarly debates. They address these matters from their varied disciplinary perspectives and
diverse array of sources, critically assessing concepts such as ethnicity, cosmopolitanism and localisation, and elucidating the subtle ways in which the foreign may be resisted and embraced at the same time. The individual chapters, and the volume as a whole, are a welcome addition to the history and historiography of Sri Lanka, as well as studies of the Indian Ocean region, kingship, colonialism, imperialism, and early modernity.

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