

THE BOOK OF THE
GRADUAL SAYINGS

(Anguttara-Nikaya)
OR
MORE-NUMBERED SUTTAS

VOLUME I
(The Books of the Ones, Twos, Threes)

Translated by
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With an Introduction by
Mrs. C.A.F. Rhys Davids

Pali Text Society
Oxford, 2006

Of Gradual Sayings Vol 4

V. S. Bhaskar



Of Gradual Sayings Vol 4:

The Buddha's Footprint Johan Elverskog, 2020-01-24 A corrective to the contemporary idea that Buddhism has always been an environmentally friendly religion In the current popular imagination Buddhism is often understood to be a religion intrinsically concerned with the environment The Dharma the name given to Buddhist teachings by Buddhists states that all things are interconnected Therefore Buddhists are perceived as extending compassion beyond people and animals to include plants and the earth itself out of a concern for the total living environment In The Buddha's Footprint Johan Elverskog contends that only by jettisoning this contemporary image of Buddhism as a purely ascetic and apolitical tradition of contemplation can we see the true nature of the Dharma According to Elverskog Buddhism is in fact an expansive religious and political system premised on generating wealth through the exploitation of natural resources Elverskog surveys the expansion of Buddhism across Asia in the period between 500 BCE and 1500 CE when Buddhist institutions were built from Iran and Azerbaijan in the west to Kazakhstan and Siberia in the north Japan in the east and Sri Lanka and Indonesia in the south He examines the prosperity theology at the heart of the Dharma that declared riches to be a sign of good karma and the means by which spiritual status could be elevated through donations bequeathed to Buddhist institutions He demonstrates how this scriptural tradition propelled Buddhists to seek wealth and power across Asia and to exploit both the people and the environment Elverskog shows the ways in which Buddhist expansion not only entailed the displacement of local gods and myths with those of the Dharma as was the case with Christianity and Islam but also involved fundamentally transforming earlier social and political structures and networks of economic exchange The Buddha's Footprint argues that the institutionalization of the Dharma was intimately connected to agricultural expansion resource extraction deforestation urbanization and the monumentalization of Buddhism itself **Faith & Philosophy of Buddhism** V. S. Bhaskar, 2009

The Origins of Religious Violence Nicholas F. Gier, 2014-08-20 Religiously motivated violence caused by the fusion of state and religion occurred in medieval Tibet and Bhutan and later in imperial Japan but interfaith conflict also followed colonial incursions in India Sri Lanka and Burma Before that time there was a general premodern harmony among the resident religions of the latter countries and only in the late nineteenth and twentieth centuries did religiously motivated violence break out While conflict caused by Hindu fundamentalists has been serious and widespread a combination of medieval Tibetan Buddhists and modern Sri Lankan Japanese and Burmese Buddhists has caused the most violence among the Asian religions However the Chinese Taiping Christians have the world record for the number of religious killings by one single sect A theoretical investigation reveals that specific aspects of the Abrahamic religions an insistence on the purity of revelation a deity who intervenes in history but one who still is primarily transcendent may be primary causes of religious conflict Only one factor a mystical monism not favored in Judaism Christianity and Islam was the basis of a distinctively Japanese Buddhist call for individuals to identify totally with the emperor and to wage war on behalf of a divine ruler The

Origins of Religious Violence An Asian Perspective uses a methodological heuristic of premodern modern and constructive postmodern forms of thought to analyze causes and offer solutions to religious violence **The World Religions Reader** Gwilym Beckerlegge,2001 Gathers together material on six of the world s most influential faiths with readings drawn from a broad range of historical and contemporary sources *Three Jewels II* Sangharakshita,2017-03-15 For Buddhists everywhere the Three Jewels the Buddha the Dharma and the Sangha are at the heart of daily life and practice But how can we make our engagement with these precious ideals practical and real In this volume the companion volume to the forthcoming Three Jewels I in which the nature of going for Refuge to the Three Jewels is explored are gathered three much loved books Who is the Buddha What is the Dharma and What is the Sangha **Understanding Buddhism** Nolan Pliny Jacobson,2010-03-19 Jacobson presents Buddhism unencumbered by Western categories and concepts free from the cognitive bias from the concept oriented definition minded preoccupations inherited from the ancient Greeks It is an interpretation of the central ideas that have characterized all forms of Buddhism for 25 centuries *Buddhist Visions of the Good Life for All* Sallie B. King,2021-05-30 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 Buddha and His Teachings Nārada (Maha Thera.),1987 **Subject Guide to Children's Books in Print 1997** Bowker Editorial Staff,R R Bowker Publishing,1996-09 **Early Buddhism and Laity** Gayatri Sen Majumdar,2009 The English Catalogue of Books Published from January, 1835, to January, 1863 ,1864 **Dharma Gaia** Allan Hunt Badiner,1990 Dharma Gaia explores the ground where Buddhism and ecology meet through writings by the Dalai Lama Gary Snyder Thich Nhat Hanh Allen Ginsberg Joanna Macy Robert Aitken and 25 other Buddhists and ecologists Beautifully edited well written and a pleasure to read Whole Life Times Dharma Gaia helps to bring about a renewed stirring of love for the Earth David Brower Source documents for the emerging environmental era Eric Utne Dharma Gaia provides rich fare for those of us who hunger to know place Ram Dass I recommend this book to all those with an open heart who struggle for more compassion and the greening of the self If we are to survive as the message of this book declares we must develop a peaceful heart Petra Kelly **Of Bones and**

Buddhas Eric Matthew Greene,2006 **Encyclopaedia of Pali Literature: The Pali canon** Śrīdhara Tripāṭhī,2008 The study of early Buddhism will always be the objective of the majority of those who take up Pali though in addition to the interest of the language itself we must stress the importance of the text for the study of the history of Indian literature especially secular literature **The Maha Bodhi** Anagarika Dharmapala,1959 Indologica Taurinensia ,1973 Vol 1 contains the Atti of the Convegno internazionale di studi indologici 1971 v 3 4 6 contain Proceedings of the World Sanskrit Conference 2nd 1975 1977 *Buddhism & the Contemporary World* Nolan Pliny Jacobson,1983 **Mlecchas in Early India** Aloka Parasher-Sen,1991 Sociocultural interactions in early India a study *Thinking Ritually* Francis Xavier Clooney,1990 *Collected Papers* K. R. Norman,1990

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