

A Comprehensive Manual Of Abhidhamma Bhikkhu Bodhi

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A Comprehensive Manual Of Abhidhamma

Kokan Shiren (1278–1346) is best known to Western readers as the compiler of the first comprehensive history of Buddhism in ... was intended as a practical manual for monastics, and possibly for ...

Buddhism and Medicine: An Anthology of Premodern Sources

Sirodom, Kulpatra R. Loza Adai, Cristian Habisch, André Lenssen, Gilbert Roosevelt Malloch, Theodore and L. Daniels, Peter 2014. Practical wisdom for managing sustainable enterprises – synthesizing ...

This is the classical introduction to the study of Abhidhamma, the Buddhist philosophy of mind and mental processes. The work contains a translation of Acariya Anuruddha's Abhidhammattha-sangaha along with the Pali text and a detailed explanatory guide to this ancient philosophical psychology. A long introduction explains the basic principles of the Abhidhamma. Includes 48 charts and tables.

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.

Presents a modern translation of the Abhidhammattha Sangaha, which offers an introduction to Buddhism's fundamental philosophical psychology. This is an explanatory guide with more than 40 charts and tables that lead readers through the complexities of Adhidhamma.

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The Abhidhamma, the third great division of early Buddhist teaching, 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, Samsara and Nirvana - the starting point and the final goal. It thereby maps out, with remarkable rigour 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, attempts to penetrate beneath the formidable face of the Abhidhamma and to make its principles intelligible to the thoughtful reader of today. His point of focus is the Consciousness Chapter of the Dhammasangani, the first treatise of the Abhidhamma Pitaka. Basing his interpretation on the detailed list of mental factors that the Abhidhamma uses as a guide to psychological analysis, he launches into bold explorations in the multiple dimensions of conditionality, the nature of consciousness, the temporality of experience, and the psychological springs of spiritual transformation. 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.

I have written this book, *Buddho*, so that readers will come to understand the correct meaning and use of the word “*Buddho*.” There are those who wrongly believe that by just reciting the word “*Buddho*” they are able to rid defilements and cravings (*kilesa*) from their minds, then expecting wisdom to arise which will enable them to realize how things really are (the Truth). However, just reciting repetitiously the parikamma word “*Buddho*” does not make one reach purity of mind (*citta*) and gain Noble Fruitions, and Nibbana. The use of the word “*Buddho*” has two distinct applications in these Dhamma practices: *Samatha* (tranquility meditation) *Vipassana* (gaining wisdom) These two types of Dhamma practice, *samatha* and *vipassana*, have different purposes and ways to practice. You will know and understand those differences by reading this book. Please read with rational discernment and come to the correct understanding. Once you understand the correct meaning and use of “*Buddho*,” Dhamma practice will not be confusing. In your present life, if you have accumulated sufficient merit and virtue (*parami*), you shall reach one of the four stages of Noble Fruitions. If not, you will reincarnate in the era of the next Lord Buddha, *Buddha Metteyya*.” You will listen to his Dhamma, develop wisdom and see the Truth. You will reach the ultimate state of Nibbana, becoming an arahant. In the present life, consider yourself as a lucky person to become a Buddhist disciple. Do not let this good opportunity go by. Put forth great effort to practice Dhamma and strive to accumulate merit and virtue. If you miss this good opportunity in the present life, it is uncertain that you will reincarnate to become a Buddhist again as in the present life. In this life, you have responsibilities and work to do, so just keep doing them as your duty. As your special task, keep practicing Dhamma and accumulate virtue and merit, for these will go with you when you pass away from this world. It will be the benefit of life and your real treasure. Finally, my wish for you is that you gain discernment and wisdom to see the real view of the Truth in this present life. Phra Acariya Thoon Khippapanno

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

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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.

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Drawing on decades of experience, a psychotherapist and Zen practitioner makes the Abhidharma—the original psychological system of Buddhism—accessible to a general audience for the first time. The Abhidharma, one of the three major text collections of the original Buddhist canon, explores the critical juncture of Buddhist thought and the therapeutic aspects of the religion and meditation. It frames the psychological system of Buddhism, explaining the workings of reality and the nature of the human mind. Composed of detailed matrixes and lists that outline the interaction of consciousness and reality, The Abhidharma explores the essence of perception and experience, and the reasons and methods behind mindfulness and meditation. Because of its complexity, the Abhidharma has traditionally been reserved only for academic or monastic study; now, for the first time, clinical psychologist Beth Jacobs makes this dynamic, important text and its teachings available to general readers, using practical explanation, personal stories, and vivid examples to gently untangle the technical aspects of the Abhidharma. Jacobs' work illuminates this classic of Buddhist thought, highlighting the ways it can broaden and deepen our experience of the human psyche and offering profound insights into spiritual practice.

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