

Good And Evil Buddhism

Does Buddhism require faith? Can an atheist or agnostic follow the Buddha's teachings without believing in reincarnation or organized religion? This is one man's confession. In his classic *Buddhism Without Beliefs*, Stephen Batchelor offered a profound, secular approach to the teachings of the Buddha that struck an emotional chord with Western readers. Now, with the same brilliance and boldness of thought, he paints a groundbreaking portrait of the historical Buddha—told from the author's unique perspective as a former Buddhist monk and modern seeker. Drawing from the original Pali Canon, the seminal collection of Buddhist discourses compiled after the Buddha's death by his followers, Batchelor shows us the Buddha as a flesh-and-blood man who looked at life in a radically new way. Batchelor also reveals the everyday challenges and doubts of his own devotional journey—from meeting the Dalai Lama in India, to training as a Zen monk in Korea, to finding his path as a lay teacher of Buddhism living in France. Both controversial and deeply personal, Stephen Batchelor's refreshingly doctrine-free, life-informed account is essential reading for anyone interested in Buddhism.

All religions face the challenge of explaining, in view of God's goodness, the existence of evil and suffering in the world. They must develop theories of the origin and the overcoming of evil and suffering. The explanations in Buddhism, Christianity, Hinduism, Islam, and Judaism of evil and suffering and their origin, as well as these world religions' theories of how to overcome evil and suffering, differ from one another, but are also similar in many respects. The human person is always considered to be the origin of evil, and also to be the focus of aspirations to be able to overcome it. The conviction that evil and suffering are not original and can be overcome is characteristic of and common to the religions. The explanations of the origin of evil are closely related to the explanations of the continuation and propagation of evil in human persons, in nature, and in our technology and culture that have been developed in the religions - in Christianity, for example, as the doctrine of original sin. Finally, the world religions are concerned with how to cope with suffering and offer guidance for overcoming evil and suffering. Leading scholars of five world religions, Buddhism, Islam, Christianity, Judaism, and Hinduism, have created with this volume a first-hand source of information, which enables the reader to gain a better understanding of these religions' central teachings about the origin and the overcoming of evil and suffering. To many Westerners, the most appealing teachings of the Buddhist tradition pertain to ethics. Many readers have drawn inspiration from Buddhism's emphasis on compassion, nonviolence, and tolerance, its concern for animals, and its models of virtue and self-cultivation. There has been, however, controversy and confusion about which Western ethical theories resemble Buddhist views and in what respects. In this book, Charles Goodman illuminates the relations between Buddhist concepts and Western ethical theories. Every version of Buddhist ethics, says Goodman, takes the welfare of

sentient beings to be the only source of moral obligations. Buddhist ethics can thus be said to be based on compassion in the sense of a motivation to pursue the welfare of others. On this interpretation, the fundamental basis of the various forms of Buddhist ethics is the same as that of the welfarist members of the family of ethical theories that analytic philosophers call 'consequentialism.' Goodman uses this hypothesis to illuminate a variety of questions. He examines the three types of compassion practiced in Buddhism and argues for their implications for important issues in applied ethics, especially the justification of punishment and the question of equality.

Buddhist Ethics: A Very Short Introduction

Ideologies (Weltanschauungen) and the Problem of Good and Evil

Buddhist Texts translated from the Pali with Comments and Introduction

Ecodharma

Mythology and Folklore

Imagination and the Bodhisattva Path

Fascicle 3

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.

A growing body of research is showing that mindfulness can reduce stress, improve physical health, and improve one's overall quality of life. Jan Chozen Bays, MD—physician and Zen teacher—has developed a series of simple practices to help us cultivate mindfulness as we go about our ordinary, daily lives. Exercises include: taking three deep breaths before answering the phone, noticing and adjusting your posture throughout the day, eating mindfully, and leaving no trace of yourself after using the kitchen or bathroom. Each exercise is presented with tips on how to remind yourself and a short life lesson connected with it.

"Other than the devil, there is no Buddha; other than the Buddha, there is no devil." The Chinese monk Siming Zhili (960–1028) uttered this remark as part of his justification for his self-immolation. An exposition of the intent, implications, and resonances of this one sentence, this book expands and unravels the context in which the seeming paradox of the ultimate identity of good and evil is to be understood. In analyzing this idea, Brook Ziporyn provides an overview of the development of Tiantai thought from the fifth through the eleventh centuries in China and contributes to our understanding of Chinese intellectual culture and Chinese Buddhism, as well as to basic ontological, epistemological, and axiological issues of interest in modern philosophy.

History of Taoism in China

*Omnicentrism, Intersubjectivity and Value Paradox in Tiantai Buddhist Thought
Buddhism in a Nutshell*

Encyclopaedia of Buddhism

Vol. 5 ; Fasc. 3, Good and evil - Hung-i

The World Could Be Otherwise

The Noble Eightfold Path

*The latter half of the twentieth century witnessed a growing interest in Buddhism, and it continues to capture the imagination of many in the West who see it as either an alternative or a supplement to their own religious beliefs. Numerous introductory books have appeared in recent years to cater for this growing interest, but almost none devotes attention to the specifically ethical dimension of the tradition. For complex cultural and historical reasons, ethics has not received as much attention in traditional Buddhist thought as it has in the West, and publications on the subject are few and far between. Here, Damien Keown, author of *Buddhism: A Very Short Introduction*, illustrates how Buddhism might approach a range of fascinating moral issues ranging from abortion and suicide to cloning. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.*

Postmaterial spiritual psychology posits that consciousness can contribute to the unfolding of material events and that the human brain can detect broad, non-material communications. In this regard, this emerging field of postmaterial psychology marks a stark departure from psychology's traditional quantum measurements and tenets. The Oxford Handbook of Psychology and Spirituality codifies the leading empirical evidence in the support and application of postmaterial psychological science. Sections in this volume include: - personality and social psychology factors and implications - spiritual development and culture - spiritual dialogue, prayer, and intention in Western mental health - Eastern traditions and psychology - physical health and spirituality - positive psychology - scientific advances and applications related to spiritual psychology With chapters from leading scholars in psychology, medicine, physics, and biology, The Oxford Handbook of Psychology and Spirituality is an interdisciplinary reference for a rapidly emerging approach to contemporary science. This overarching work provides both a foundation and a roadmap for what is truly a new ideological age.

Combining myth and legend, demonology and scripture, this is a scholarly exploration of the special insights of religion into evil, particularly in Buddhism and Christianity.

Evil and/or/as the Good

A Study in Therav?da Buddhism

A Study in Comparative Philosophy

Living with the Devil

An Introduction to Nichiren Daishonin's True Buddhism

Multireligious Views and Case Studies

A Buddhist Vision of the Sublime

This is a study of visual and textual images of the mythical creature tengu from the late Heian (897–1185) to the late Kamakura (1185–1333) periods. Popularly depicted as half-bird, half-human creatures with beaks or long noses, wings, and human bodies, tengu today are commonly seen as guardian spirits associated with the mountain ascetics known as yamabushi. In the medieval period, however, the character of tengu most often had a darker, more malevolent aspect. Haruko Wakabayashi focuses in this study particularly on tengu as manifestations of the Buddhist concept of Māra (or ma), the personification of evil in the form of the passions and desires that are obstacles to enlightenment. Her larger aim is to investigate the use of evil in the rhetoric of Buddhist institutions of medieval Japan. Through a close examination of tengu that appear in various forms and contexts, Wakabayashi considers the functions of a discourse on evil as defined by the Buddhist clergy to justify their position and marginalize others. Early chapters discuss Buddhist appropriations of tengu during the late twelfth and thirteenth centuries in relation to the concept of ma. Multiple interpretations of ma developed in response to changes in society and challenges to the Buddhist community, which recruited tengu in its efforts to legitimize its institutions. The highlight of the work discusses in detail the thirteenth-century narrative scroll Tengu zōshi (also known as the Shichi Tengu-e, or the Seven Tengu Scrolls), in which monks from prominent temples in Nara and Kyoto and leaders of “new” Buddhist sects (Pure Land and Zen) are depicted as tengu. Through a close analysis of the Tengu zōshi’s pictures and text, the author reveals one aspect of the critique against Kamakura Buddhism and how tengu images were used to express this in the late thirteenth century. She concludes with a reexamination of the meaning of tengu and a discussion of how ma was essentially socially constructed not only to explain the problems that plague this world, but also to justify the existence of an institution that depended on the presence of evil for its survival. Drawing on a wide range of primary sources, Wakabayashi provides a thoughtful and innovative analysis of history and religion through art. The Seven Tengu Scrolls will therefore appeal to those with an interest in Japanese art, history, and religion, as well as in interdisciplinary approaches to socio-cultural history.

Some twenty-five centuries after the Buddha started teaching, his message continues to inspire people across the globe, including those living in predominantly secular societies. What does it mean to adapt religious practices to secular contexts? Stephen Batchelor, an internationally known author and teacher, is committed to a secularized version of the Buddha's teachings. The time has come, he feels, to articulate a coherent ethical, contemplative, and philosophical vision of Buddhism for our age. After Buddhism, the culmination of four decades of study and practice in the Tibetan, Zen, and Theravada traditions, is his attempt to set the record straight about who the Buddha was and what he was trying to teach. Combining critical readings of the earliest canonical texts with narrative accounts of five members of the Buddha's inner circle, Batchelor depicts the Buddha as a pragmatic ethicist rather than a dogmatic metaphysician. He envisions Buddhism as a constantly evolving culture of awakening whose long survival is due to its capacity to reinvent itself and interact creatively with each society it encounters. This original and provocative book presents a new framework for understanding the remarkable spread of Buddhism in today's globalized world. It also reminds us of what was so startling about the Buddha's vision of human flourishing.

This book presents a brilliant account of of Theravada Buddhism and embraces a wide variety of themes ranging from the birth of Buddhism to the Buddha's prophetic teachings regarding the future of mankind. Topics covered include, among many others, the background of early Buddhism; the significance of the Buddha's birthday; the Buddhist doctrines of karma and reincarnation; the Buddhist conception of truth, good and evil, Nirvana, the individual, the universe and the material world; the Buddhist view of nature and destiny; Buddhism and the caste system; Buddhism and international law; and the contemporary relevance of the Buddha's teachings to the modern world. Professor Jayatilleke always writes with both the scholar and the lay reader in mind. As a result, this is a highly readable and extremely penetrating book—and one that explores the roots and nature of the Buddha's teachings and examines them in the light of contemporary knowledge. The present collection contains all essays earlier published in the book *The Message of the Buddha*, edited by Ninian Smart, as well as essays that were published the *Wheel Publication* series. Contents 1. Buddhism and the Scientific Revolution 2. The Historical Context of the Rise of Buddhism 3. The Buddhist Conception of Truth 4. The Buddhist Attitude to Revelation 5. The Buddhist Conception of Matter and the Material World 6. The Buddhist Analysis of Mind 7. The Buddhist Conception of the Universe 8. The Buddhist Attitude to God 9. Nibbana

10. *The Buddhist View of Survival* 11. *The Buddhist Doctrine of Karma* 12. *The Case for the Buddhist Theory of Karma and Survival* 13. *The Conditioned Genesis of the Individual* 14. *The Buddhist Ethical Ideal of the Ultimate Good* 15. *The Basis of Buddhist Ethics* 16. *The Buddhist Conception of Evil* 17. *The Criteria of Right and Wrong* 18. *The Ethical Theory of Buddhism* 19. *Some Aspects of the Bhagavad Gita and Buddhist Ethics* 20. *Toynbee's Criticism of Buddhism* 21. *The Buddhist Attitude to Other Religions* 22. *Buddhism and Peace* 23. *The Significance of Vesakha* 24. *Buddhism and the Race Question* 25. *The Principles of International Law in Buddhist Doctrine*

The Oxford Handbook of Psychology and Spirituality

Facets of Buddhist Thought

What the Buddha Taught

Good, Evil and Beyond

Probing the Depths of Evil and Good

Nietzsche and Buddhist Philosophy

Rethinking the Dharma for a Secular Age

An imaginative approach to spiritual practice in difficult times, through the Buddhist teaching of the six paramitas or "perfections"—qualities that lead to kindness, wisdom, and an awakened life. In frightening times, we wish the world could be otherwise. With a touch of imagination, it can be. Imagination helps us see what 's hidden, and it shape-shifts reality 's roiling twisting waves. In this inspiring reframe of a classic Buddhist teaching, Zen teacher Norman Fischer writes that the paramitas, or " six perfections " —generosity, ethical conduct, patience, joyful effort, meditation, and understanding—can help us reconfigure the world we live in. Ranging from our everyday concerns about relationships, ethics, and consumption to our artistic inspirations and broadest human yearnings, Fischer depicts imaginative spiritual practice as a necessary resource for our troubled times.

Translations of Sutta passages on the unwholesome and wholesome roots, with the author's insightful comments.

"Other than the devil, there is no Buddha; other than the Buddha, there is no devil." The Chinese monk Siming Zhili (960-1028) uttered this remark as part of his justification for his self-immolation. An exposition of the intent, implications, and resonances of this one sentence, this book expands and unravels the context in which the seeming paradox of the ultimate identity of good and evil is to be understood. In analyzing this idea, Brook Ziporyn provides an overview of the development of Tiantai thought from the fifth through the eleventh centuries in China and contributes to our understanding of Chinese intellectual culture and Chinese Buddhism, as well as to basic ontological, epistemological, and axiological issues of interest in modern philosophy.

Buddhism & the Mythology of Evil

Encyclopaedia of Buddhism: Good and evil

Confession of a Buddhist Atheist

Good, Evil, and Beyond

The Way to the End of Suffering

The Language of the Heart

Crossing the Threshold of Hope

Perfectionism is one of the great moralities of the Western tradition. It holds that certain states of humans, such as knowledge, achievement, and friendship, are good apart from any pleasure they may bring, and that the morally right act is always the one that most promotes these states. Defined more narrowly, perfectionism identifies the human good by reference to human nature: if knowledge and achievement are good, it is because they realize aspects of human nature. This book gives an account of perfectionism, first in the narrower sense, analyzing its central concepts and defending a theory of human nature in which rationality plays a central role. It then uses this theory to construct an elaborate account of the intrinsic value of beliefs and actions that embody rationality, and applies this account to political questions about liberty and equality. The book attempts to formulate the most defensible version of perfectionism, using contemporary analytic techniques. It aims both to regain for perfectionism a central place in contemporary moral debate and to shed light on the writings of classical perfectionists such as Aristotle, Aquinas, Hegel, Marx, Nietzsche, and T.H. Green.

*Stephen Batchelor's seminal work on humanity's struggle between good and evil In the national bestseller *Living with the Devil*, Batchelor traces the trajectory from the words of the Buddha and Christ, through the writings of Shantideva, Milton, and Pascal, to the poetry of Baudelaire, the fiction of Kafka, and the findings of modern physics and evolutionary biology to examine who we really are, and to rest in the uncertainty that we may never know. Like his previous bestseller, *Buddhism without Beliefs*, *Living with the Devil* is also an introduction to Buddhism that encourages readers to nourish their "buddha nature" and make peace with the devils that haunt human life. He tells a poetic and provocative tale about living with life's contradictions that will challenge you to live your life as an existence imbued with purpose, freedom, and compassion—rather than habitual self-interest and fear.*

How can we respond urgently and effectively to the ecological crisis—and stay sane doing it? This landmark work is simultaneously a manifesto, a blueprint, a call to action, and a deep comfort for troubling times. David R. Loy masterfully lays out the principles and perspectives of Ecodharma—a Buddhist response to our ecological

predicament, introducing a new term for a new development of the Buddhist tradition. This book emphasizes the three aspects of Ecodharma: practicing in the natural world, exploring the ecological implications of Buddhist teachings, and embodying that understanding in the eco-activism that is needed today. Within these pages, you'll discover the powerful ways Buddhism can inspire us to heal the world we share. Offering a compelling framework and practical spiritual resources, Loy outlines the Ecosattva Path, a path of liberation and salvation for all beings and the world itself.

Prolegomenon to a Comparative Study

Secular Buddhism

Evil and the Rhetoric of Legitimacy in Medieval Japanese Buddhism

Collected Essays

How to Train a Wild Elephant

Verses from the Center

Kamma in the Buddha's Teaching

The Buddha's teachings center around two basic principles. One is the Four Noble Truths, in which the Buddha diagnoses the problem of suffering and indicates the treatment necessary to remedy this problem. The other is the Noble Eightfold Path, the practical discipline he prescribes to uproot and eliminate the deep underlying causes of suffering. The present book offers, in simple and clear language, a complete and thorough explanation of the Eightfold Path. Basing himself solidly upon the Buddha's own words, the author examines each factor of the path to determine exactly what it implies in the way of practical training. Finally, in the concluding chapter, he shows how all eight factors of the path function in unison to bring about the realization of the Buddhist goal: enlightenment and liberation.

This new Pariyatti Edition of the classic Buddhism in a Nutshell is an excellent introductory overview of the fundamental principles of Buddhist doctrine. Topics covered include: the life of the Buddha, the Dhamma (Is it a philosophy? A religion? An ethical system?), the Four Noble Truths, the Law of Kamma, Rebirth, Dependent Origination, Anatta, and Nibbana. Recommended for beginners.

Section One The Commons in Religions Since the beginning of human being, there has been a bit of evolution. These evolutions would not have been possible without the religions. With the degree of the development of cultural progress, there are differences levels of religions beliefs, worship, and rituals, which consists of multiple gods beliefs and one god beliefs. Although the phenomenons of their barbarities and civilizations are different, they all have places in common. In the event of the occurrence of a nation, there is a need for unity, that is the belief of its own, or for the ancestors, the objects. That's all for making a living by clustering. This is the origin of the behaviors of barbaric people, or consecrate the wood stones, beasts, or consecrate the ancestors, the fire, the mountains and the rivers. Wait until the society developed a little bit, people started to believe there are two gods, one is called good and one is called evil. The two gods limited each other, one god cannot live without the other. He was believed that the god called "good" could bring them treasure and fortune, and the god called "evil" could only bring them the bad luck. This is basically the origin of the buddha and the devil. Soon after, people believed that the good god will eventually defeat the evil god, and the

eventually belongs to one statue. This statue is called priest, is the origin of the god. And the Taoist demonic saying is also from this. In religion of higher religion, which is dedicated to the only god, is also from this. From this we could see that although there are different religions all around the world, the basic ideas of them are all the same, that is, avoid the evil and collect the good. The evil is said to be dirty, fetid, pestiferous, mean, and sordid. The good is said to be light, clean, loving, faithful, generous and brave. Take a look at the advanced religions in the world, such as Christian, Islam, Judaism, and Buddhism, the basic rules of these religions are all said to punish the people who have bad thoughts like obscene, massacre, corrupt as well as telling lies. Taoism can not live without these ideas either. However, for the taboo and decorum of traditions, Islam and Judaism are the best limited. Buddhist prohibition of alcohol, spicy as well as meat. Taoism prohibition of five kinds of meat (also known as five kinds of spicy) and three kinds of disgusting things, that is birds in the sky, dogs on the land, and cats in the water. Tao Te Ching quoted that people living in the world should stop eating five kinds of food which are spicy, include shallot, garlic, artichokes, leeks and hingu. Based on those, we could see that the prohibitions of Buddhism and Taoism are very similar. However, the prohibitions of Islam is based on their thoughts that meat of animals are not clean, and they can make people lose their minds. Another that Judaism used to carry on circumcision and baptism, however, the circumcision had been abolished and only baptism is allowed to Christian nowadays. Other traditions like pray and confessions are included by all these basic advanced religions. For Confucianism, the old traditions of pray and confessions were reinforced by Confucius in that time. That's basically all the common things in different religions in the world. We could see that although people around the world speak different languages and live in different life styles, there are still the same thoughts in people's minds.

Section Two The Concept of Supernatural World

People would think the word "supernatural being" is proper in Taoism. In fact, this word is used in other religions as well. For example, spiritual leaders were called celestial being in Buddhism. In Greek polytheism, supernatural being is also used as the common name of gods. Next, let's illustrate the supernatural being taking Buddhism and Christianity as examples.

The class of supernatural beings.

Level nine says exists in Buddhism, which indicates the nine classes of supernatural beings. The book "Lie Xian Zhuan", a Taoist book, stated that the number of supernatural beings appears in all Taoist books and histories is hundred and forty-six, while seventy-four of them were originated from Buddhism. From here, we can see that the majority of the supernatural beings in Taoism were from Buddhism. The book "Leng Lie Jing" stated that there are ten types of supernatural beings who has lofty beliefs and puritanical thoughts. The first type of supernatural being is called "Di Xing God", he is the god who in charges of eating and food. The second type of supernatural being is called "Fei Xing God", he is the god who in charges of building the environment and growing vegetations. The third god is called "Xou Xing God", he is the god who focuses on refine gold stones. The fourth god is called "Kong Xing God", he is the god who in charges of people's movements. The fifth god is called "Tian Xing God", he is the god who in charges of rain, river, lake, and sea. The sixth god is called "Tong Xing God", he is the god who in charges of the health and development of human being. The seventh god is called "Dao Han God", he is the god who in charges of the behavioral rules of human being. The eighth god is called "Zhao Xing God", he is the god who in charges of people's thoughts. The ninth god is called "Jing Xing God", he is the god who in charges of communication. The tenth god is called "Jue Xing God", he is the god who in charges of changes in the world. All the gods mentioned above are gods.

Good and Evil

An Interpretation and Defense of Buddhist Ethics

The Roots of Good and Evil

Nonduality

Positive Response

Buddhist Texts

A Meditation on Good and Evil

A great international bestseller, the book in which, on the eve of the millennium, Pope John Paul II brings to an accessible level the profoundest theological concerns of our lives. He goes to the heart of his personal beliefs and speaks with passion about the existence of God; about the dignity of man; about pain, suffering, and evil; about eternal life and the meaning of salvation; about hope; about the relationship of Christianity to other faiths and that of Catholicism to other branches of the Christian faith. With the humility and generosity of spirit for which he is known, John Paul II speaks directly and forthrightly to all people. His message: Be not afraid! In this simple yet important book, Noah Rasheta takes profound Buddhist concepts and makes them easy to understand for anyone trying to become a better whatever-they-already-are.

The understanding of the nature of reality is the insight upon which the Buddha was able to achieve his own enlightenment. This vision of the sublime is the source of all that is enigmatic and paradoxical about Buddhism. In Verses from the Center, Stephen Batchelor explores the history of this concept and provides readers with translations of the most important poems ever written on the subject, the poems of 2nd century philosopher Nagarjuna.

The Seven Tengü Scrolls

Perfectionism

And Other Adventures in Mindfulness

The Origin and the Overcoming of Evil and Suffering in the World Religions

Consequences of Compassion

Buddhist Texts Translated from Pali with an Introduction and Comments by Nyanaponika

Thera

Nietzsche and Buddhism

In der Reihe werden herausragende monographische Interpretationen von Nietzsches Werk im

Ganzen oder von spezifischen Themen und Aspekten aus unterschiedlichen wissenschaftlichen Perspektiven veröffentlicht, vor allem aus philosophischer, literatur- und kommunikationswissenschaftlicher, soziologischer und historischer Sicht. Die Publikationen repräsentieren den aktuellen Stand. Jeder Band ist peer-reviewed.

An exploration of the complex and interesting relations between Nietzsche's philosophical thought and the Buddhist philosophy which he admired and opposed. The volume will appeal to students and scholars interested in Nietzsche's philosophy, Buddhist thought and in the metaphysical, existential and ethical issues that emerge with the demise of theism.

Many Western philosophers are poorly informed about the issues involved in nonduality, since this topic is usually associated with various kinds of absolute idealism in the West, or mystical traditions in the East. Increasingly, however, this topic is finding its way into Western philosophical debates. In this "scholarly but leisurely and very readable" (Spectrum Review) analysis of the philosophies of nondualism of (Hindu) Vedanta, Mahayana Buddhism, and Taoism, Loy extracts what he calls "a core doctrine" of nonduality of seer and seen from these three worldviews and then applies the doctrine in various ways, including a critique of Derrida's deconstructionism.

Buddhist Teachings for the Ecological Crisis

How to Meet Evil with Good

Omnicentrism, Intersubjectivity, and Value Paradox in Tian-tai Buddhist Thought

After Buddhism

Evil And/or/as the Good

In the few years since the attack on the World Trade Center on September 11, 2001, evil has become a central theme in the media and human consciousness: the evil of terrorism, the evil of secular culture, concern for poverty, and climate change... Yet different cultures and religious traditions have different ideas of what evil is and what its root causes are. Although there is no massive clash of cultures, many disagreements and also conflicts in the world arise from the deep differences in views of evil. This volume explores religious views of evil. Scholars from different religions and from various parts of the world describe how people probe the depths of evil—and by necessity that of good—from their own background in various worldviews. In their explorations, almost all address the need to go beyond morality, and beyond legalistic definitions of evil and of good. They point to the radical depths of

evil in the world and in human society and reinforce our intuition that there is no easy solution. But if we can gain a better understanding of what people from other worldview traditions and cultures consider evil, we are that much closer to a more peaceful world.

Do you ever wonder why you were born? Why do we die? What is the meaning of life? What is the purpose of life? Buddhism is the study of life. The study of your life. The study of all life. Because life goes through the phases of birth, aging, illness and death, it appears as though life is finite—that there is a beginning and an end. But the truth about time is that the past is eternal, and the future is eternal. There is neither beginning nor end. There is only permanent eternity. Not only is time eternal, but the universe is also everlasting, infinite, ever-expanding and increasing in volume. No one created eternal life. There is a Law. A universal Law that has always existed. This Law is the source of all life. A human being came a long, realized the existence of this Law and thus became a Buddha - an enlightened one. The title and state of being Buddha is not exclusive to one being. All life - all existence - has the potential to be Buddha—to be enlightened. Desires and enlightenment are the same. They are inseparable. No one can separate good and evil in one's life. Therefore, a law has to be powerful enough to enlighten a life where good and evil co-exist indivisibly. To become a Buddha - to reach the deepest part of yourself - your core - you need not give up your human condition, retire to a mountain or become an ascetic. You need only to hear and know the Buddha's language, and practice it in your daily life to feel joy in your heart. The language of the Buddha is the universal Law. The universal Law of the Buddha is the language of the heart. It is your core. It is your home. It has always been within you. In this little book, a long-time American believer and a Nichiren Shoshu Shoshinkai priest will introduce you, in an easy conversational style, to the universal Law, how to practice the Law, the impact of the Law on everyday life, and a deeper understanding of life itself.