

THE 24 DIMENSIONS OF DHAMMA



Buddhadasa Bhikkhu

The 24 Dimensions Of Dhamma

Don Alvin Pittman

The 24 Dimensions Of Dhamma:

The 24 Dimensions of Dhamma ,1991 **The 24 Dimensions of Dhamma** Phra Thammakōsāchān ((Ngūram 'Inthapanyō ;),1986 **International Journal of Buddhist Thought & Culture** ,2006 **Radical Conservatism** ,1990

Encyclopaedia of Buddhism: A World Faith: Buddhas - A Vehicle of Social Change V. 15 M. G. Chitkara,1999 *The Social Dimensions of Early Buddhism* Uma Chakravarti,1996 *Buddhism, a sketch of the life and teachings of Gautama, the Buddha* Thomas William Rhys Davids,1899 *Les minorités dans le monde* Joseph Yacoub,1998 La première partie de l'ouvrage traite de l'origine des fondements et des finalités des mouvements minoritaires. On y analyse aussi l'émergence du discours minoritaire, les revendications et aspirations des minorités. La deuxième partie aborde la reconnaissance juridique et politique des minorités à l'échelle mondiale (ONU, Unesco, CEI, etc.). La troisième partie vogue le droit domestique des Etats en matière de minorité, la diversité de leurs lois et de leurs pratiques. Analyse de la situation des minorités dans 147 pays à partir de régions : Europe occidentale, Europe centrale, Afrique noire, Afrique du Nord, Asie du Sud-Est, Amérique du Nord, Caraïbes.

Buddhism and Ecology Mary Evelyn Tucker, Duncan Ryūken Williams, 1997 The authors explore theoretical and methodological issues and analyze the prospects and problems of using Buddhism as an environmental resource in both theory and practice

Buddhism Thomas W. Rhys Davids,1894 **The Buddhist Stupas of Amaravati and Jaggayyapeta in the Krishna District, Madras Presidency, Surveyed in 1882** James Burgess,1887 **Consciousness Studies** K. Ramakrishna Rao,2002 Consciousness is perplexing, too familiar and intimate to ignore, too complex and elusive to understand. Although consciousness is embedded in all our experience and is considered basic to all our knowing, no one seems to know what exactly it is and the concept is both widely used and much abused. For the better part of the twentieth century, the study of consciousness was viewed as unworthy of scholarly and scientific pursuit. Research has consequently suffered. This cross-cultural examination first explores the varieties of conscious experience and reflects on the attempts to understand and explain consciousness in the Western scholarly and scientific tradition. The next section deals with Eastern spiritual traditions and how they differ with and complement the Western viewpoints. In the final chapters, the author reconciles the two traditions for a comprehensive understanding of what consciousness is and considers how such an understanding may be helpful for a cross-cultural assessment of behavior as well as for enhancing human abilities and well-being.

Buddhism Thomas William Rhys Davids,1894 The Iconography of Architectural Plans Fredrick W. Bunce,2002 Over the rolling centuries, Buddhism and Hinduism, two of the world's oldest sustained faiths, came to evolve a complex yet precisely defining iconic language not just for figural representations but for the architectural plans of their temples and monuments as well. A language that allows interpretations of geometric proportions. Here is the first ever effort to brilliantly unravel the iconic idiom involved in the architectural plans of Buddhist and Hindu temples and monuments of India and the Indianized States of Southeast Asia. With his in-depth surveys of diverse Buddhist and Hindu temples in India, Sri

Lanka Java Indonesia Kambuja Myanmar Thailand Vietnam and even Malaysia the author shows how the basic element in their architecture the PLAN conceived within a cosmological framework was fraught with iconographic import and input necessitating the guidance of authoritative compendia like the Manasara and the Mayamata the arcane knowledge of the sthapati priest architect and many other complex procedures which all were steeped in symbolism In analysing the architectural plans of these temples Professor Bunce also highlights the various related iconographic considerations like orientation basic geometric forms construction methods rules and ratios the non congregational necessity the high place as a consideration as well as the cave besides a number of viable influences which exert various amounts of control e g textual philosophic theologic numerological astrological astronomical regionality and most importantly the mandala Generously supported by visual material comprising as many as 400 figures and line drawings Professor Bunce s book is veritably a monumental off beat exercise of enormous interest to iconographers as well as the historians specialists of South and Southeast Asian temple architecture A Buddhist Manual of Psychological Ethics of the Fourth Century B.C. Caroline Augusta Foley Rhys Davids,1900 **A History of Indian Literature: Buddhist and Jaina literature** Jan Gonda,1981

A Buddhist manual of psychological ethics of the fourth century B.C., a tr. of the Dhamma-Sangñi, with intr. essay and notes by C.A.F. Rhys Davids Abhidhammapiṭaka Dhammasaṅgaṇi,1900 **A Buddhist Manual of Psychological Ethics of the Fourth Century B.C.** ,1900 **Compassion and Benevolence** Ok-Sun An,Ok-són An,1998 Compassion and Benevolence reveals the heart of early Buddhist and classical Confucian ethics in a comparative way It explores compassion karuna and benevolence jen by analyzing their mechanisms their moral groundworks their applications and their meta ethical nature This exploration intends to reject the popular theses early Buddhism is only self liberation concerned soteriology and classical Confucianism is only society concerned thought requiring self effacement Mahayana and the Meaning of Morality Don Alvin Pittman,1987

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