

THE ROLE OF ANALYTICAL ETHICS IN BUDDHISM

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ABSTRACT

Etymology of Ethics, can thinkers for that, it was derived thought Greek word "ethos". Ethos is a Greek word meaning "character" that is used to describe the guiding beliefs or ideals that characterize a community, nation, or ideology. The Greeks also used this word to refer to the power of music to influence its hearer's emotions, behaviors, and even morals. Early Greek stories of Orpheus exhibit this idea in a compelling way. The word's use in rhetoric is closely based on the Greek terminology used by Aristotle in his concept of the three artistic proofs. About origin, Ethos (plurals: ethe, ethea) is a Greek word originally meaning accustomed placed" (as in "the habitat of horses") "custom, habit", equivalent to Latin mores. Ethos forms the root of ethikos, meaning "moral, showing moral character" Late Latin borrowed it as ethicus, the feminine of which (ethica, for "moral philosophy"), is the origin of the modern English word ethics.' With meaning of Ethos can simply mean the disposition as; character, or fundamental value particular to a specific person, people, culture, or movement. With this mean, but Ethos is can used with relative to the others spirit and motivates idea.

Introduction:

As in politicians and society, meaning of word "Ethos" emphasize to ideas as T.S. Eliot wrote, "The general ethos of the people they have to govern determines the behavior of politicians."² One historian noted in the 1920 that, "The Ethos of Communist Party dominated every aspect of public life in Soviet Russia."³ Ethos also may change in response to new ideas or forces. Ideas of economics modernization imported from the west in the 1930s brought about in Jewish settlements in Palestine "the abandonment of the agrarian ethos and the reception of... the ethos of rapid development."⁴

According to Nedra Reynolds, Professor of Writing and Rhetoric, "ethos, like postmodern subjectivity, shifts and changers over time, across texts, and around competing spaces".

However, Reynolds additionally discusses how one might clarify the meaning of ethos within rhetoric as expressing inherently communal roots. This stands in direct opposition to what she describes as the claim "that ethos can be faked or manipulated" because individuals would be formed by the values of their culture and not the other way around. Ethos has meaning and application within literature might differ over time, this classical interpretation persists. There are three categories of ethos.

Phronesis; practical skill and wisdom

Arete ; Virtue, goodness

Eunoia; Goodwill towards the audience

These are means of the modern English word ethics. Today, Ethics also known as moral philosophy, have original from philosophy, is a branch of philosophy. In philosophy, ethics studies the moral behavior in humans, and how one should act. Ethics may be divided into four major areas of study;

Meta-ethics: about the theoretical meaning and reference of moral propositions and how their truth values (if any) may be determined.

Normative ethics: about the practical means of determining a moral course of action;

Applied ethics: about how moral outcomes can be achieved in specific situations;

Descriptive ethics: also known as comparative ethics is the study of people's beliefs about morality seeks to resolve questions dealing with human morality, concepts such as good and evil, right and wrong, virtue and vice, justice and crime.⁵

Definition of Ethics.

There are many cases definite about ethics of philosopher, thinker and sociologists.

According to Tomas Paul and Linda Elder of the Foundation for Critical Thinking, "most people confuse ethics with behaving in accordance with social conventions, religious beliefs, and the law", and don't treat ethics as a stand-alone concept. Paul and Elder define ethics as "a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures".⁶ The Cambridge Dictionary of Philosophy states that the word ethics is "commonly used interchangeably with 'morality' ... and sometimes it is used more narrowly to mean the moral principles of a particular tradition, group, or individual."⁷ this is two definition, it can comprise mean enough of ethics. Although, we mentions to ethics in cases which as, individual ethics or group ethics, religion ethics or society ethics.

According to Alistair MacIntyre, Ethics is the branch of philosophy that examines right and wrong moral behavior, moral concepts (such as justice, virtue, duty) and moral language. Various ethical theories pose various answers to the question "What is the greatest good?" and elaborate a complete set of proper behaviors for individuals and groups. Ethical theories are closely related to forms of life in various social orders.⁸

In other definite of Ethics with question, what is ethics? It explained that;

According to root of word Greek Ethos, meaning something like 'morals'. Ethics is defined as the systematic. Reflection on what is moral. Morality is the whole of opinions, decisions and actions with which people express what they think is good right. So, in short, to think ethically then need to systematically reflect on what people think is good or right. Ethics is not a manual with answers on how to act. It is only a search for the right kind of morality.

As above told. Ethics may be divided into four major areas of study and this is also means of ethics. **Meta Ethics:** is a field within philosophy that seeks to understand the nature of normative ethics. The focus of meta-ethics is on how we understands, know about, and what we mean when we mean when we talk about what is right and what is wrong. Usually, when we wants judge a thing true or false, all depend in a standard or norm to estimate it, meaning have to normative to judge. Thus, problem is made, how does it know right or wrong? It can not. So, have not nature of normative ethics. G.E. Moore's Principia Ethical from 1903. In it he first wrote about what he called the naturalistic fallacy. Moore was seen to reject naturalism in ethics. It claims a clearly cognition to may be determined their truth values. In early, the Scottish philosopher David Hume had put forward a similar view on the difference between facts and values. Because, can fact is right but value is bad, and vice versa, fact is wrong but value good. Comeback problem, how know it right or wrong. When study about know in ethics, thinkers divided into two kinds; cognitivism and non-cognitivism. Non-cognitivism is the clam that when we judge something as right or wrong, this is neither true nor false. Cognitivism can then be seen as the claim that when we talk about right and wrong, we are talking about matters of fact.

Normative Ethics: is the study of ethical action. It is the branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act, morally speaking. Normative ethics is distinct from meta-ethics because it examines standards for the rightness and wrongness of actions, while meta-ethics studies the meaning of moral language and the metaphysics of moral facts. Normative ethics is also distinct from descriptive ethics, as the latter is an empirical investigation of people's moral beliefs. To put it another way, descriptive ethics would be concerned with determining what proportion of people believe that killing is always wrong, while normative ethics is concerned with whether it is correct to hold such a belief. Hence, normative ethics is sometimes called prescriptive, rather than descriptive. However, on certain versions of the meta-ethical view called moral realism, moral facts are both descriptive and prescriptive at the same time.

The most important parts of normative ethical theories are values, norms and virtues. It is important to know the distinction between these three terms.

Moral Norms are rule that prescribe what actions are required, permitted or forbidden. In fact some norms are so important and so prescriptive, that they have been turned into laws. Norms can often be deduced from values. But, whereas values are ideas which people want to achieve, norms are the means to realize these ideals.

Moral values are matters convictions that are worth striving for in general. Examples include justice, happiness, charity and such. A distinction can be made between intrinsic values and instrumental values. An intrinsic value is a value in itself, something that is worth striving for. An instrumental value is a value that only contributes to an intrinsic value. For example, if you want to get money to help people, then getting money is the instrumental value, while helping people is the intrinsic value.

Moral virtues are character traits that make someone a good person and allow him to lead a good life. Examples of virtues are honesty, courage, loyalty, creativity, humor, and so on. Virtues seem to be similar to values. But whereas values are things you strive for, virtues are character properties. Virtue ethics is used to describe the ethics of Socrates, Aristotle, and other early Greek philosophers. According to Socrates knowledge having a bearing on human life was placed highest, all other knowledge being secondary. Self-knowledge was considered necessary for success and inherently an essential good. A self-aware person will act completely within his capabilities to his pinnacle, while an ignorant person will flounder and encounter difficulty. To Socrates, a person must become aware of every fact (and its context) relevant to his existence, if he wishes to attain self-knowledge. He posited that people will naturally do what is good, if they know what is right. Evil or bad actions are the result of ignorance. If a criminal was truly aware of the mental and spiritual consequences of his actions, he would neither commit nor even consider committing those actions. Any person who knows what is truly right will automatically do it, according to Socrates. While he correlated knowledge with virtue, he similarly equated virtue with happiness. The truly wise man will know what is right, do what is good, and therefore be happy.⁹

Applied Ethics is a discipline of philosophy that attempts to apply ethical theory to real-life situations. The discipline has many specialized fields, such as Engineering Ethics, Bioethics, geo ethics, public service ethics and business ethics. Applied ethics also consists of the analysis of specific controversial moral issues such as abortion, animal right, or euthanasia. In recent years, applied ethics issue have been subdivided into convenient groups medical ethics and business ethics, from a moral standpoint, of particular issues in private and public life that are matters of moral judgment. It is thus the attempts to use philosophical methods to identify the morally correct course of action in various fields of human life. Bioethics, for example, is concerned with identifying the correct approach to matters such as euthanasia, or

the allocation of scarce health resources. or the use of human embryos in research. Environmental ethics is concerned with questions such as the duties or duty of 'whistleblowers' to the general public as opposed to their loyalty to their employers. As such, it is an area of professional philosophy that is well paid and highly valued both within and outside of academia.¹⁰

Descriptive ethics, also known as comparative ethics, is the study of people's beliefs about morality. It contrasts with prescriptive or normative ethics, which is the study of ethical theories that prescribe how people ought to act, and with meta-ethics, which is the study of what ethical terms and theories actually refer to. It is a form of empirical research into the attitudes of individuals or groups of people. Those working on descriptive ethics aim to uncover people's beliefs about such things as values, which actions are right and wrong, and which characteristics of moral agents are virtuous. Research into descriptive ethics may also investigate people's ethical ideals or what actions societies condemn or punish in law or politics. What ought to be noted is that culture is generational and not static. Therefore a new generation will come with its own set of morals and that qualifies to be their ethics. Descriptive ethics will hence try to oversee whether ethics still holds its place in a new generation. Because descriptive ethics involves empirical investigation, it is a field that is usually investigated by those working in the fields of evolutionary biology, psychology, sociology or anthropology. Information that comes from descriptive ethics is, however, also used in philosophical arguments. Value theory can be either normative or descriptive but is usually descriptive."

In other definite of Ethics which may be popularized.

"Ethics has to do with what my feelings tell me is right or wrong."

"Ethics has to do with my religious beliefs."

"Being ethical is doing what the law requires."

"Ethics consists of the standards of behavior our society accepts."

These are views point ethics was proposed by scholars, sociologists, philosophers. These views might be typical of our own. The meaning of "ethics" is hard to pin down, and the views many people have about ethics are shaky. We can see have meaning same like with four kinds above ethics.

Analysis of Ethics: The Analytical Philosopher (vibhajjavaadin) Buddha revolutionized the traditional metaphysical ethics and ritualistic conduct. The survey of early *Suutras* reveals beyond doubt that he was stern against the contemporary brahmanic as well as non brahmanic (Aajivika, Jainas) Philosophy of moral principles and conduct. Sometime, an illusion is created by similarity of the terms such as *Karma*, *Dharma* etc. The Buddha did use these terms such as *Karma*, *paapa*, *punya*, *maitri*, *Karuaa* etc, but he radically changed their connotations. He did not coin new terms or invented new the framework of existing language. Sometimes, the Buddha is criticized by Brahmins as *Akriyaavaadin* (non-actionalist) for

refuting all traditional ethical concept and practice which clearly verify Buddha's critical attitude towards determinism (*niyativada*), theism (*iswaravaada*), soulism (*aatmavaada*), asceticism, *Purohitavaada* (Priestism), castism (*jaativaada*) etc. as false ethical concepts and practice.

Buddhist Ethics.

Buddhism is a religion has it is own history, background in the ancient Indian tradition. But Buddhism had private traditions which it is not in world view of other traditions. Such as Buddha teaches that, human beings are determined by their moral actions. As a unique religion, Buddhism has its own ideas not found in other Indian religion. So, Buddhist ethics is also many private points from this uniquely Buddhist world view grounded in its unique history. In addition. Buddhist ethics like other religion's ethics is best viewed as an ethical doctrine requiring the whole life, one need to devote one's life entirely. Two concepts that might be useful for clarifying this statement are being and role playing. Both of these concepts are found in daily life. Before the Lord Buddha present in India then had many religions and other moral theories, such as; Deontological system represents the ultimate development of the deontology of the Brahmanical tradition in Bhagavadgita; Utilitarianism was another pervasive trend of thought that has so far received scant attention from scholars interested in India philosophy. During the early stages utilitarianism and asceticism seem to have been separate yet related ways of life in ancient India. The initial references to theory of the stage of life are in the early Upanisads, Chandogya and Brhadaranyaka, two treatises that also represent the intermingling of Aryan and non-Aryan cultures. "In the ancient Indian context the search for a universal moral principle that could serve as a foundation for a harmonious community life was conducted within a framework that recognized a distinction between the celestial and the terrestrial. The gods of Vedic pantheon were divided into these two spheres. Those like Indra, Varuna, Soma, rudra, Parjanya, Yama, Mrtyu, and Isana were regarded as celestial gods. They were individual gods worshipped at different times or occasions depending upon the needs and aspirations of the worshiper..Belief into the Gods and do good things are ethics in ancient period of India.

When Buddhism appears, the Lord Buddha's during time life is a example of moral ethics. The teachings of Buddha are ethics for all every person. Thus, what is Buddhist ethics? Can say that, Buddhist ethics is all everything can bring to benefit good and right for ourself and all every creatures, from the teachings of Lord Buddha in Vinaya and dharma. But we can see that, Buddhist ethics be viewed as an ethical system designed for some specific religion purpose. This may be the general characteristic of religions ethics, to present the ethical principles as a means leading to the highest goal accepted in that religion. Ultimately, Nirvana is the highest aim of life in the Buddhist perspective. There is a different between western ethics and Buddhist ethics. Western ethics as taught in the university classroom requires merely role playing, while Buddhist ethics requires being. This necessity of being in

Buddhist ethics is a central point Buddhism teachers us to seriously examine our life, and the ethics-required for this purpose can never be one based on mere role playing. Buddhism teaches much about suffering as it see life to be nothing but suffering. Accordingly, human beings share the great task of overcoming suffering from the moment of birth. Such a task requires a radical revolution; not merely playing a role but a serious struggle.

According to Saddharma Pundarika sutra, the Lord Buddha appeared at world life, because one work is lead all living beings to enlightenment and liberation. Hence, the all his teachings is a training to attain to complete perfection. But to attain to liberation then have to a moral life according to principles.

Theravada monk Bhikkhu Bodhi has observed:

"Buddhist ethics, as formulated in the five precepts, is sometimes charged with being entirely negative... has to be pointed out that the five precepts, or even the longer codes of precepts promulgated by the Buddha, do not exhaust the full range of Buddhist ethics. The precepts are only the most rudimentary code of moral training, but the Buddha also proposes other ethical codes inculcating definite positive virtues. The Mangala Sutta, for example, commends reverence, humility, contentment, gratitude, patience, generosity, etc. Other discourses prescribe numerous family, social, and political duties establishing the well being of society. And behind all these duties lie the four attitudes called the "immeasurables" loving-kindness, compassion, sympathetic joy, and equanimity." ¹³

During the Buddha's day the two terms used to describe the moral life were brahma and dharma. ¹⁴ The terms had come to imply a "moral absolute" and a "caste duty", respectively. However, the Buddha avoided both meanings and utilized them to refer to the moral life in general. The Buddha's rejection of the Upanisadic use of the term brahma, implying a moral Absolute with which union is sought, is found in the Discourse to the Great Steward (Mahagovinda- sutanta sutra).¹⁵ The term Brahmas never used n itself except when referring to a class of divinities. It s always used with the suffix cariya 'practice', 'behavior', and so on. or yana, the way. the vehicle, and so on, or vihara 'living', 'state' and so on. Therefore, the term brahmacariya is more appropriately understood as the "noble life". This was the Buddha's way of avoiding the metaphysics of the Upanisadic use. However, since the term dhamma was not used in the Upanisads to refer to the moral absolute, the Buddha seems to have adopted this term, even without the suffixes mentioned, to refer to the morals as well as the moral principle.¹⁶

According to Christopher Queen, there are four different styles of Buddhist ethics, has suggested by him. The first is called 'the Ethics of Discipline', in which the conduct caused by mental impurities fuelled by the 'three poisons' of greed, hatred, and delusion are combated by observing the five precepts. Here, the focus is on the individual Buddhist practitioner. The second is 'the Ethics of Virtue' in which the individual's relationship comes more clearly into

focus by engaging in such practices as the Brahmā-viharas mentioned in the previous chapter, namely loving-kindness, compassion, sympathetic joy, and equanimity. This marks a shift from observing strict rules to following a more internally enforced ethical framework. Third, there is "The Ethics of Altruism", in which service to others predominates. Finally, there is the comprehensive 'Ethics of Engagement', by which three previous prescriptions for daily living are applied to the overall concern for a better society, and this means creating new social institutions and relationships.

According to traditional Buddhism, the foundation of Buddhist ethics for laypeople is the Pancasila: no killing, stealing, lying, sexual misconduct, or intoxicants. In becoming a Buddhist, or affirming one's commitment to Buddhism, a layperson is encouraged to vow to abstain from these negative actions. Buddhist monks and nuns take hundreds more such vows (see vinaya). In shared foundation of Buddhist ethics, Peter Harvey said that; "fundamental features of Buddhism's world-view relevant to ethics are the framework of karma and rebirth, accepted by all schools of Buddhism, with varying degrees of emphasis, and the Four Noble Truths, the highest teachings of early Buddhism and of the Theravada school. In the Mahayana tradition, an increasing emphasis on compassion modified the earlier shared perspective in certain ways."¹⁷

The Buddha provided some basic guidelines for acceptable behavior that are part of the Noble Eightfold Path. The initial precept is non-injury or non-violence to all living creatures from the lowest insect to humans. This precept defines a non-violent attitude toward every living thing. The Buddhist practice of this does not extend to the extremes exhibited by Jainism, but from both the Buddhist and Jain perspectives, non-violence suggests an intimate involvement with, and relationship to, all living things.¹⁸

Although, Buddhist ethics have many forms and nouns different, but we can speak of a common moral core underlying the divergent customs, practices, and philosophical teachings of the different schools. This core is composed of the principles and precepts, and the values and virtues expounded by the Buddha in the 5th century BCC. In conclusion about Buddhist Morality Keown Damien say that, "Buddhist moral teachings are thought to be grounded in the cosmic law of Dharma rather than commandments handed down by God. Buddhism holds that the requirements of this law have been revealed by enlightened teachers and can be understood by anyone who develops the necessary insight. In leading a moral life, a person becomes the embodiment of Dharma. and anyone who lives in this way and keeps the precepts can expect good karmic consequences, such as happiness in this life, a good rebirth in the next, and eventually the attainment of nirvana. Buddhist moral teachings emphasize self-discipline (especially for those who have chosen the life of a monk or nun), generosity (dana), non-violence (ahimsa), and compassion (karuna). Mahayana Buddhism places a special emphasis on service to others, which at times has led to a conflict between compassion and keeping the precepts. while the notion of skilful means and Tantric teachings have both

had some influence on Buddhist ethics, the mainstream view has remained that the precepts express requirements of Dharma that should not be contravened." ¹⁹

Thus, Buddhist ethics as said above, this is all what Lord Buddha taught during in 45 years his time life, with many theories ethics belong to Buddhism. But, we can see that, all the teachings ethics of Buddha was mentioned in two parts; Vinaya and Dharma. Vinaya is the disciplines, precepts or rules. It was ordered by the Lord Buddha for practice moral life. Dharma is the teachings in canon to guide disciples laypeople and monks, nuns in practice to goal enlightenment nirvana. This article is completely modified by me in previous article.

Conclusion:

Finally, I would like to express the hope that this article will be only one small part of a wider process that needs to take place, a process of the development of a Buddhist ethics that is truly universal and yet unapologetically normative. The world needs such an ethics, both theoretically understood and, of course, practised.

Theoretically, Buddhist ethics needs clear but universal formulation, as well as application to a wide variety of issues. There are very many more issues of public interest than I have even managed to discuss briefly in this book. These need far more in-depth discussion from a Buddhist perspective.

Practically, the application of Buddhist ethics is extremely patchy. Whilst there are Buddhist practitioners who take ethics extremely seriously, they often do so only in a very personal way in relation to their own practice. This is an approach which encourages the impression that Buddhist ethics is mainly about personal purity, yet the basic principles of Buddhism are completely at odds with such an emphasis. If Buddhism is concerned with the universal conditions of humankind, it should be addressing those conditions.

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