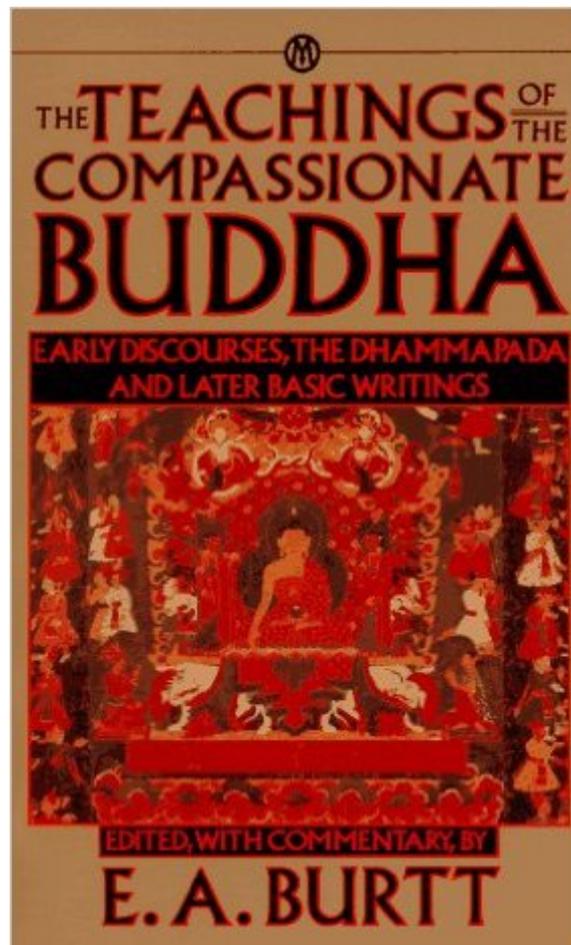


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# The Teachings Of The Compassionate Buddha (Mentor)



## Synopsis

The Teachings of the Compassionate Buddha (Mentor)

## Book Information

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## Customer Reviews

The author wrote in the Introduction to this 1955 book, "the field from which selection can be made is vast... even of the translations now at hand only a very few combine all three virtues that are essential to a good translation of religious writings: scholarly accuracy, deep spiritual perceptiveness, and thorough familiarity with the conceptual framework presupposed by thinkers who use the language of the translation... this book aims to reach the general reading public rather than scholars ... I have not found it necessary... to pass any judgment on the interesting question: Of the various scriptures which were, presumably, committed to writing quite early, which come closest to communicating the actual words of Gautama himself, and which reveal changes that had slowly taken place ... before this material was written down?" Here are some additional quotations from the book: "The fact that Buddha accepted so much but not more of the religious, philosophical and psychological framework of thought that was being developed in the Upanishads at the time he lived indicates both the degree to which his thinking was embedded in the Indian heritage and the degree to which he was ready to criticize that heritage and strike out along radically novel lines." (Pg. 19) "It is as if, Malunkyaputta, a man had been wounded by an arrow thickly smeared with poison, and his friends and companions, his relatives and kinfolk, were to prepare for him a physician or surgeon; and the sick man were to say, 'I will not have this arrow taken out until I have

learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste.'" (Pg. 35)"Overcome with emotion, (the mother) ...

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