

CONTENTS

1	The Changing Nature of Buddhism	1
	<i>Introduction</i>	1
	<i>Buddhism and Western Modernism</i>	6
	<i>Western Beliefs Regarding Life After Death</i>	6
	<i>Western Beliefs Regarding Naturalism and Materialism</i>	8
	<i>Western Beliefs Regarding Human Flourishing</i>	11
	<i>References</i>	12
2	What Is Enlightenment?	13
	<i>Introduction</i>	13
	<i>Enlightenment: A Tale of Two Traditions</i>	14
	<i>The Theravāda Tradition</i>	16
	<i>The Mahāyāna Tradition</i>	19
	<i>An Eight-Attribute Model of Traditional Enlightenment</i>	25
	<i>Traditional Enlightenment and Modernity</i>	26
	<i>References</i>	30
3	What Is Eudaimonia?	33
	<i>Introduction</i>	33
	<i>Aristotle</i>	34
	<i>The Heirs to Aristotle</i>	42
	<i>Aristotle's Heirs in Modern Philosophy</i>	43
	<i>Virtue Ethics</i>	43
	<i>Problems with Eudaimonia</i>	47
	<i>Aristotle's Heirs in Modern Psychology</i>	52

	<i>Conclusion</i>	57
	<i>References</i>	59
4	The Fate of Traditional Enlightenment in the West	63
	<i>Introduction</i>	63
	<i>A Thought Experiment</i>	66
	<i>A Ten-Attribute Model of Eudaimonic Enlightenment</i>	67
	<i>Eudaimonic Enlightenment in Contemporary Western Buddhism</i>	70
	<i>Eudaimonic Enlightenment in Secular Buddhism</i>	71
	<i>Eudaimonic Enlightenment in Insight Meditation and Zen</i>	73
	<i>Conclusion</i>	77
	<i>References</i>	78
5	Suffering and the Cessation of Suffering	81
	<i>Introduction</i>	81
	<i>The Causes of Suffering: Craving and Aversion</i>	86
	<i>Attachment</i>	94
	<i>Is Anger Always Bad?</i>	98
	<i>The Nirvāṇa Ideal</i>	102
	<i>Changes to the Nirvāṇa Ideal: Descent and Intimacy</i>	104
	<i>Conclusion</i>	110
	<i>References</i>	112
6	Self and Self-Transcendence	115
	<i>Introduction</i>	115
	<i>Anattā or Non-self</i>	116
	<i>Impermanence</i>	117
	<i>The Buddhist Reduction of Wholes to Parts</i>	119
	<i>The Doctrine of Emptiness</i>	120
	<i>Evidence from Meditative Introspection</i>	121
	<i>What Is the Self and What Functions Does It Serve?</i>	124
	<i>When Does the Self Become Problematic?</i>	128
	<i>Transcending the Self</i>	133
	<i>Realizing Emptiness</i>	134
	<i>The Relative and the Absolute</i>	138
	<i>Conclusion</i>	139
	<i>References</i>	141

7	Buddhist Ethics and Eudaimonic Enlightenment	143
	<i>Introduction</i>	143
	<i>The Role of Virtue in Buddhism</i>	144
	<i>Is Traditional Buddhist Ethics a Kind of Virtue Ethics?</i>	145
	<i>Understanding the Buddhist Ethical Precepts</i>	149
	<i>The Precept Against Killing</i>	150
	<i>Which Scale Should We Employ?</i>	151
	<i>Skillful Means and Killing</i>	152
	<i>The Sources of Ethics</i>	154
	<i>The Value of Western Buddhist Modernist Ethics</i>	155
	<i>Naturalized Karma and Ethics</i>	155
	<i>Radical Interdependence and Ethics</i>	156
	<i>Compassion and Ethics</i>	156
	<i>Problems Related to Compassion</i>	158
	<i>Non-self and Ethics</i>	162
	<i>Eudaimonic Enlightenment and Ethics</i>	163
	<i>Engaged Buddhism and Eudaimonic Enlightenment</i>	164
	<i>Conclusion</i>	166
	<i>References</i>	168
8	Metaphysical Humility: The Eudaimonic Enlightenment Model and Beyond	171
	<i>Introduction</i>	171
	<i>Two Claims About Eudaimonic Enlightenment and Metaphysics</i>	172
	<i>Knowing and Believing</i>	174
	<i>Does the Universe Have a Purpose?</i>	175
	<i>Buddhism and Western Philosophical Conundrums</i>	176
	<i>Emergent Processes and Consciousness</i>	177
	<i>Why I Remain a New Mysterian</i>	178
	<i>Buddhism's Take on Mind and Matter</i>	180
	<i>Conclusion</i>	181
	<i>References</i>	184
	Index	187