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| Autore | Haug Kari Storstein |
| Titolo | Interpreting Proverbs 11:18-31, Psalm 73, and Ecclesiastes 9:1-12 in light of, and as a response to, Thai Buddhist interpretations [[electronic resource]] : a contribution to Christian-Buddhist dialogue / / by Kari Storstein Haug |
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| Soggetti | Christianity and other religions - Relations - Theravada Buddhism Theravada Buddhism - Relations - Christianity Theravada Buddhism - Thailand Wisdom literature - Criticism, interpretation, etc |
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| Livello bibliografico | Monografia |
| Note generali | Description based upon print version of record. |
| Nota di bibliografia | Includes bibliographical references and indexes. |
| Nota di contenuto | Preliminary Material -- Introduction -- Thai Buddhist Interpretations of Proverbs 11:18–31, Psalm 73, and Ecclesiastes 9:1–12 Introduction to Part I -- Thai Buddhist Interpretations of Proverbs 11:18–31 -- Thai Buddhist Interpretations of Psalm 73 -- Thai Buddhist Interpretations of Ecclesiastes 9:1–12 -- Conclusion to Part I: Thai Buddhist Interpretations -- Interpreting Proverbs 11:18–31, Psalm 73, and Ecclesiastes 9:1–12 in Light of, and as a Response to, Thai Buddhist Interpretations Introduction to Part II -- Interpreting Proverbs 11:18–31 in Light of, and as a Response to, Thai Buddhist Interpretations -- Interpreting Psalm 73 in Light of, and as a Response to, Thai Buddhist Interpretations -- Interpreting Ecclesiastes 9:1–12 in Light of, and as a Response to, Thai Buddhist Interpretations -- Conclusion to Part II -- Conclusion -- Appendix -- Sources and Bibliography -- Index of Biblical References -- Index of Subjects -- Index of Names. |
| Sommario/riassunto | This book discusses how three Old Testament wisdom texts can be interpreted in light of, and as a response to Thai Buddhist |

interpretations. Its central aim is to explore a new method in Buddhist-Christian dialogue that has three steps. First, Buddhists are asked to reflect on biblical texts, second, the texts are analyzed by placing Christian and Buddhist perspectives side by side, and finally points of convergence and difference are established in order to provide a platform for further dialogue. The study succeeds in demonstrating that the method explored is a fruitful approach to interreligious dialogue which takes interpretations of biblical texts by the religious 'other' seriously, and manages to both affirm commonalities and face religious difference.
