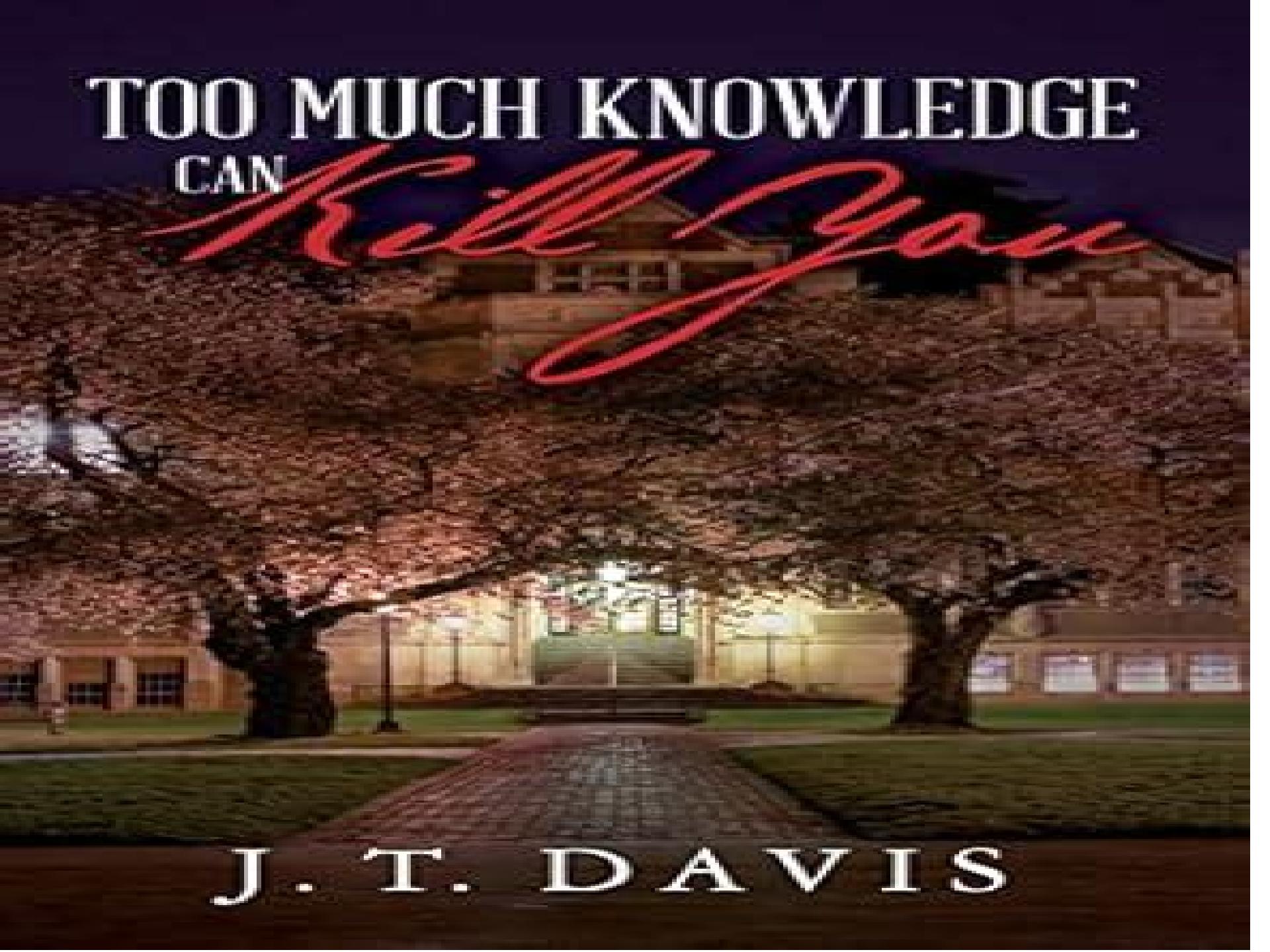


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J. T. DAVIS

# Too Much Knowledge Can Kill

**Leslie Nathan Broughton, Benjamin  
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## **Too Much Knowledge Can Kill:**

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**Knowledge-Wisdom: The Peaceful Path to Liberation** Lama Yeshe,2023-01-10 What I m saying is that you should have perfect determination knowing that understanding knowledge wisdom is the only solution to problems the only source of happiness and joy That is what we call Dharma Lama Yeshe This first volume of collected teachings is drawn from teachings given by Lama Yeshe in the 1970s and 1980s when he and Lama Zopa Rinpoche traveled the world teaching extensively Lama Yeshe consistently encouraged students to recognize and develop their limitless potential and his dynamic teaching style means that these teachings are as relevant and accessible today as when first taught In Part 1 of this book Lama Yeshe advises how we can transform our lives by developing warm heartedness and knowledge wisdom while

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*Deconstructing the Stereotype: Reconsidering Indian Culture, Literature and Cinema* Kaustav Chakraborty,2014-04-01  
Stereotypes are mere pictures in our heads Prejudice and suspicion against all that is perceived of as different give rise to cultural stereotypes Creating stereotypes also involves connecting the created categories with values equipping the categories with an ideational label Thus stereotypes often contain the presupposition that one's own group represents the normal or even universal and that one's own culture and its socially construed concepts of reality is superior and normative in relation to other cultures and world views The stereotypes are not just one person's private attitude but are always shared with a larger socio cultural group Stereotypes result in simplifications that prevent people from seeing the otherized individuals as they truly are This book aims at transgressing the boundaries of the strategically generated stereotyped image of a homogenous Indian culture Rather by highlighting the marginalised issues related to class caste and gender this book by citing examples of select Indian literary and cinematic representations argues that the stigma related to the non conformist alternative minority identities is baseless and fraudulent

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