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Although Buddhism had declined during the Ming Dynasty, an age characterized by corruption, weakness, and oppression, new interest in the old religion arose as the dynasty came to an end. Han-shan Te-ch'ing--as well as two other reformers of his time, Yun-ch'i Chu-hung (1535-1615) and Tzu-po Chen-k'o (1543-1603) contributed to the revival of Buddhism. Even to the present day, the teachings of these masters have influenced many Chinese Buddhists. Han-shan wrote extensively on Buddhism and other subjects, but his most interesting work is his autobiography, describing his spiritual development together with significant events of his life. Han-shan was a Ch'an master who also practiced the Pure Land faith. The philosophy of Mind, a synthesis of the Hua-yen, T'ien-t'ai, and Wei-shih teachings, is his system of thought. Han-shan argued that all philosophical teachings are ultimately the same because they lead to the truth of Mind. Dr. Hsu's book is the first detailed study of Han-shan Te-ch'ing's life to appear in any language. As Derk Bodde writes in his foreword, "A good deal of excellent modern scholarship has been devoted to the ascending centuries of Chinese Buddhism, extending from the religion's entry into China (first century AD) through its age of greatest glory (seventh, eighth, and early ninth centuries). Much less, yet nevertheless significant, scholarship has been devoted to the surviving elements of Chinese Buddhism that are still observable in the present century. Almost nonexistent--at least in Western languages has been serious scholarship devoted

to the long centuries of intervening decline. The present book, which is the only one known to me in a Western language to devote itself wholly to a single personality from this intervening age, is a notable exception. A Buddhist Leader in Ming China consists of four chapters. In Chapter 1 the sources and methodology are discussed. Chapter 2 concerns the background of Han-shan Te-ch'ing's life and thought. Chapter 3 presents a detailed account of Han-shan's life, based almost entirely on his autobiography. The last chapter discusses his teachings and his views about the Mind, the Universe, Man, Evil, and the Path to Salvation. Robert DeCaroli seeks to place the formation of Buddhism in its appropriate social & political contexts, by analysis of the early monks & nuns, what beliefs they brought with them from their upbringing & how the new faith offered them revolutionary new mechanisms with which to engage minor deities & spirits. The Mantra of Light is a central practice of the Shingon sect, the tantric or esoteric school of Japanese Buddhism. Few books in English address this subject, and Unno's work offers key new translations and in-depth exploration of Myoe Koben. The story of the introduction of Buddhism to China is a fascinating account of the meeting of the two great civilizations of Asia: India, the land of the Buddha's birth and the homeland of the religion; and China, where Buddhism was transformed into a world religion. Daisaku Ikeda begins with the introduction of Buddhism into China by traders and monks traveling over the Silk Route through Central Asia. After discussion the early translations of the Buddhist scriptures made by monks from Parthia and Sogdiana, the subject turns to the career and achievements of the great Kumarajiva, famed for his excellent renditions of the sutras and philosophical treatises that form the core of East Asian Buddhist literature -- among them the "Lotus Sutra". Study aids such as lists of technical terms, Buddhist texts, and proper names in Chinese, English, and Japanese make the book a useful tool for the student of Buddhism. An illuminating and well-told account of one of the most interesting chapters of world religious history, "The Flower of Chinese Buddhism" is a valuable contribution to the field. -- From publisher's description. Investigating the diverse roles bodies play in Buddhist ethical development, this book takes an influential early medieval Indian Mahayana Buddhist text (Nullantideva's 'Compendium of Training') as a case study. In this study a social and cultural anthropologist and a specialist in the study of religion pool their talents to examine recent changes in popular religion in Sri Lanka. As the Sinhala themselves perceive it, Buddhism proper has always shared the religious arena with a spirit religion. While Buddhism concerns salvation, the spirit religion focuses on worldly welfare. Buddhism Transformed describes and analyzes the changes that have profoundly altered the character of Sinhala religion in both areas. In this accessible guide, Buddhism is presented both in its historical context and as a religion with great contemporary diversity, covering figures and events of the earliest years to 20th century, from eastern worship to western movements. The first English-language overview of the interaction of Buddhism and Shint? in Japanese culture. Today there are many Buddhists in the West, but for 2000 years the Buddha's teachings were unknown outside Asia. It was not until the late 18th century, when Sir William Oriental Jones, a British judge in India, broke through the Brahmin's prohibition on learning their sacred language. Sanskrit, that clues about the origins of a religion quite distinct from Hinduism began to be deciphered from inscriptions on pillars and rocks. This study tells the story of the search that followed, as

evidence mounted that countries as diverse as Ceylon, Japan and Tibet shared a religion which had its origins in India yet was unknown there. British rule brought to India, Burma and Ceylon a whole band of enthusiastic Orientalist amateurs - soldiers, administrators and adventurers - intent on investigating the subcontinent's lost past. Unwittingly, these men helped lay the foundations for the revival of Buddhism in Asia during the 19th century and its spread to the West in the 20th. Charles Allen's book is a mixture of detective work and story-telling, as this acknowledged master of British Indian history pieces together early Buddhist history to bring a handful of extraordinary characters to life. A wide-ranging, comprehensive, and accessible guide to Buddhism includes more than two thousand entries covering the history, beliefs, and practices of Buddhists worldwide. (World Religion) Part of the 'World of Faiths' series, this book looks at Buddhism. It features its key beliefs, how it is practised around the world, religious buildings and places, key figures and leaders, and festivals and traditions. There is no lack of phenomenological literature on both Buddhism and Christianity, nor of theological literature on the -dialogue- between them. There is need, however, of a theory of communication between such communities of belief. Analyses of Buddhist and Christian canonical texts reveal the linguistic patterns underlying the -construction- of meaning in the earliest communities; a theory of consensus formation provides a broader framework for understanding the development and interaction of social meaning systems; and in this framework the problems posed by Buddhist-Christian communication are formulated and analysed." Stephen Covell addresses fully contemporary Buddhist life and institutions - topics often overlooked in the conflict between the rhetoric of renunciation and the practices of clerical marriage and householding that characterise much of Buddhism in today's Japan. Based on a study of Sir Stamford Raffles' letters and related documents, the book argues that Raffles had a variety of opinions about the religions observed amongst the Malays that he encountered during his tour of duty in the Malay Archipelago. These religions included Islam, Hinduism-Buddhism, Paganism and Christianity. The common idea running through these opinions that the author had identified was Raffles' unwillingness to accept that the Malays should continue to maintain the religious beliefs which he observed amongst them. The author further argues that Raffles had an ambivalent stance with regard to these religions, an attitude that would attest to the "shades of alterity" lingering in his mind and perhaps in the minds of most Europeans at that time. Another objective of this book is to uncover some of Raffles' ideas on what constitutes the term 'religion'. The author asserts that Raffles' unequal and inconsistent accounts of the religions were an outcome of his repeated emphasis on several features that he considered were essential to any religion. TARGET AUDIENCE: Policy makers, researchers, tertiary students, and others who are interested in the study of Stamford Raffles and British colonial history. This text by an established specialist in French deconstruction, written after his many years in Asia and in the West, celebrates both Buddhist and Christian cultures and the negative but fertile differences between them. Donors of Longmen is the first work in a Western language to re-create the history of the Longmen Grottoes, one of China's great stone sculpture treasure houses. Longmen, a UNESCO World Heritage site located near the old capital of Luoyang in modern Henan Province, consists of thousands of ancient cave chapels and shrines

containing Buddhist icons of all sizes that were carved into the towering limestone cliffs from the fifth to the eighth centuries. Beyond its superb sculpture, Longmen also preserves thousands of engraved dedicatory inscriptions by its donors, who included emperors and empresses, aristocrats, court eunuchs, artisans, monks, nuns, lay societies, female palace officials, male civil and military officials, and ordinary lay believers. Based on wide reading of both Asian and Western-language scholarship and careful analysis of the architecture, epigraphy, and iconography of the site, Amy McNair provides a rich and detailed examination of the dynamics of faith, politics, and money at Longmen, beginning with the inception of the site at Guyang Grotto in 493 and concluding with the last major dated project, the forty-eight Amitabhas added to the Great Vairocana Image Shrine in 730. Through her sensitive and well-informed exploration of Longmen's huge repository of remarkable early sculpture, McNair gives voice to a wide array of medieval believers, many of them traditionally excluded from history. Hers will be the definitive work on Longmen for years to come. This series of beautifully illustrated storybooks has been designed to introduce very young readers to classic stories from six of the world's major religions

Tathagatagarbha -- Buddha Nature -- is a central concept of Mahayana Buddhism crucial to all the living practice traditions of Tibetan and Zen Buddhism. Its relationship to the concept of emptiness has been a subject of controversy for seven hundred years. Dr. Hookam's work investigates the divergent interpretations of these concepts and the way the Tibetan tradition is resolving them. In particular she does this with reference to the only surviving Indian commentary on the Tathagatagarbha doctrine, the Ratnagotravibhaga. This text addresses itself directly to the issue of how to relate the doctrine of emptiness (the illusory nature of the world) to that of the truly existing, changeless Absolute (the Buddha Nature). This is the first work by a Western writer to present an analysis of the Shentong tradition based on previously untranslated sources. The Shentong view rests on meditative experience that is inaccessible to the conceptualizing mind. It is deeply rooted in the sutra tradition of Indian Buddhism and is central to an understanding of the Mahamudra and Dzogchen traditions and Tantric practice among Kagyupas and Hyingmapas. A monumental and pioneering study on women and Buddhism. Ninian Smart, 1927-2001, English philosopher. "Explore the fascinating world of Buddhism and discover how a wealthy prince started one of the most popular religions in the world. Explore its art, find out about its famous teachers and learn about Buddhist beliefs, traditions and colourful festivals"--Back cover. This book explores the underlying features of the world's major religions and comparable systems of thought. It considers Christianity, Judaism, Islam, Hinduism, Buddhism, Shintoism, Marxist-Leninism, Maoism, and nationalism. In the words of the Dalai Lama, the purpose of religion is not to build churches and elaborate temples, but to cultivate positive human qualities such as tolerance, generosity and love. This text contains the four talks given by the Dalai Lama when he attended a meeting of Buddhist and Christian monks at Gethsemani Abbey, Kentucky. The Dalai Lama shares his understanding of four major themes explored in the meeting: the practice of prayer and meditation in the spiritual life; the stages in the process of spiritual development; the role of the teacher and the community in the spiritual life; and the spiritual goals of personal and societal transformation. In each talk the Dalai Lama expresses the basic principles of Tibetan

Buddhism and shows how they are applicable to daily practice for all spiritual seekers, regardless of their religious affiliation. Maria Immacolata Maciotti's *The Buddha Within Ourselves* contains the results of a five-year study conducted by Professor Maciotti, and a team of young scholars under her direction. This study focuses on Nichiren Buddhism as practiced by the members of the Italian Soka Gakkai, one of 177 sister organizations associated with Soka Gakkai International, a well known Japan-based Buddhist association that promotes peace, culture and education all over the world. Richard M. Capozzi's translation makes this book available to English-speaking audiences, for the first time. A study of Buddhist practice in the West draws on interviews to describe how Western influences--especially gender roles, power, and sex--have transformed Buddhist ceremonies, meditation, and the path to enlightenment. This fascinating volume provides a concise, illustrated introduction to five of the great religious traditions of the world--Buddhism, Hinduism, Taoism, Confucianism, and Shinto. Buddhism, one of the world's great religious traditions, attracts millions of modern-day followers. Hinduism, one of the most ancient of all belief systems, is increasingly well known in the West through expatriate Indian communities. Taoism has been an important influence on Western thinking, especially through the impact of the *Tao Te Ching*. Confucianism, less metaphysical in its principles, emphasizes family values and the role of the individual within the state. And Shinto, distinctively Japanese in character, is the most animistic of the great religions, based on a belief in numerous individual spirits. The contributors explore a great variety of topics within these religions, including: the life of the Buddha; karma and rebirth; inspiring teachers and gurus; the life of Confucius; sacred Taoist texts; the epics of the Ramayana and Mahabharata; holy landscapes, shrines, and festivals; enlightenment; and--for all the faiths--the spiritual and ethical teachings, art and architecture, sacred writings, ritual and ceremony, and death and the afterlife. Also included are extracts from or summaries of historical texts, with author commentaries that explain the significance of each piece and place in its full context. Authoritative and accessible, *Eastern Religions* provides a gateway for all those in the West who wish to move one step closer to the spirit of the East. This volume seeks to answer the question of how the Buddhist monks in today's Sri Lanka--given Buddhism's traditionally nonviolent philosophy--are able to participate in the fierce political violence of the Sinhalese against the Tamils. *Land of Beautiful Vision* is the first book-length ethnography to address the role of material culture in contemporary adaptations of Buddhism and the first to focus on convert Buddhists in New Zealand. Sally McAra takes as her subject a fascinating instance of an ongoing creative process whereby a global religion is made locally meaningful through the construction of a Buddhist sacred place. She uses an in-depth case study of a small religious structure, a stupa, in rural New Zealand to explore larger issues related to the contemporary surge in interest in Buddhism and religious globalization. Her research extends beyond the level of public discourse on Buddhism to investigate narratives of members of the Friends of the Western Buddhist Order (FWBO) about their relationship with the land, analyzing these and the FWBO's transformative project through a thematic focus on key symbolic landmarks at their site, Sudarshanaloka. In considering cross-cultural interactions resulting in syncretism or indigenization of alien religions, many anthropological studies concentrate on the unequal power relations

between colonizing and colonized peoples. McAra extrapolates from this literature to look at a situation where the underlying power relations are quite different. She focuses on individuals in an organization whose members seek to appropriate knowledge from an "Eastern" tradition to remake their own society—one shaped by its unresolved colonizing past. A brilliant and accessible rebuttal of *The God Delusion* from one of Christianity's most incisive thinkers In this, his first new book since the best-selling *God: A Guide for the Perplexed* (Oneworld, 2002), Keith Ward turns his attention to the role - and the validity of religion over the centuries and in the world today. His erudite yet informative and factual narrative outlines the various attempts that have been made throughout history to explain religion, including the anthropological, psychological, sociological and philosophical theories of key thinkers from Immanuel Kant to Sigmund Freud. Adopting a comparative approach, the book covers all the religious traditions from West and East alike, concluding in a compelling manner that not only are the world faiths much more than a series of theoretical perspectives, but that, in the face of discord and violence, religious understanding retains more resonance than ever before within our global community. The main aim of this book is to indicate the nature and range of reference material available for the study of world religions. A broad interpretation of world religions has been adopted and coverage includes the Baha'i faith, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism and Zoroastrianism, as well as cross-cultural studies and inter-faith dialogue. Following the basic pattern of the Keyguides series, the work is divided into three sections: an overview of the subject and available literature is followed by an annotated bibliography of over 1000 entries and an international directory of organizations. This groundbreaking work is the first full-length study in English of Won Buddhism, now regarded as one of the major six religions in South Korea. This book is a serious study of relic veneration among South Asian Buddhists. Drawing on textual sources and archaeological evidence from India and Sri Lanka, including material rarely examined in the West, it looks specifically at the practice of relic veneration in the Sri Lankan Theravada Buddhist tradition. The author portrays relic veneration as a technology of remembrance and representation which makes present the Buddha of the past for living Buddhists. By analysing the abstract ideas, emotional orientation and ritual behaviour centred on the Buddha's material remains, he contributes to the 'rematerializing' of Buddhism which is currently under way among Western scholars. This book is an excellent introduction to Buddhist relics. It is well written and accessible and will be read by scholars and serious students of Buddhism and religious studies for years to come. Japanese historians have dealt with Kamakura Buddhism in terms of the major sectarian developments of the time, tending to ignore the fact that the ancient sects continued to exist and exert influence on the development of the tradition. Prof. Morrell has provided "a minority report," a study of these smaller but nonetheless important groups within Buddhism during the Kamakura period. This is a much needed addition to the works dealing with the history and religions of Japan. It will be of interest not only to Buddhist scholars but to all those who deal with the culture of Japan. Introduces Tibetan Buddhism and gathers selections from the most important Tibetan writings on Buddhism and the path to enlightenment "The American encounter with Buddhism began in 1844 with Henry David Thoreau's translation of a

passage from a French edition of the Lotus Sutra and Edward Elbridge Salisbury's lecture on the history of Buddhism at the first annual meeting of the American Oriental Society. The debate that ensued in nineteenth-century America about the nature and value of Buddhism is the subject of Thomas A. Tweed's book. Tweed examines the impact of Buddhism and shows what happened when a new and transplanted religious movement came into contact with an established and significantly different tradition. For Tweed, the debate about Buddhism highlights the fundamental beliefs and values of Victorian American culture and delineates the cultural constraints on religious dissent." "At first, Tweed shows, Western interpreters had difficulty placing Buddhism within familiar traditions. Some emphasized the parallels between Buddhism and Catholicism, others the similarities between Buddhism and "heathenism." Later commentators began to stress Buddhism's doctrinal distinctiveness, while apologists presented Buddhism as compatible with familiar Christian beliefs and values and drew parallels between the Buddha and Jesus. After 1879, the conversation grew more lively and widespread as tens of thousands of Americans sought to learn more about Buddhism and a few thousand considered themselves Buddhists. While many of these sympathizers and adherents thought of themselves as dissenters from Victorian America, Tweed shows that, in important ways, they were cultural "consenters." Though dissenters were willing, in their embrace of Buddhism, to abandon the ideas of a personal creator and a substantial, immortal self, they shared certain values with their critics which they did not abandon--individualism, optimism, and activism. They tried to reconcile Buddhism with these values and to attempt in some measure to make Buddhism consonant with traditional Victorian American culture. Despite Buddhist apologists' success in stimulating interest and harmonizing Buddhism to Victorian values, the cultural strain remained too great for many. Although Buddhism attracted much attention, finally it failed to build enduring institutions or inspire more seekers to embrace the religion. It was not until the next century that Buddhism would find a cultural environment more conducive to its growth."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

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