[eBooks] The Making Of Buddhist Modernism David L Mcmahan

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The Making of Buddhist Modernism-David L. McMahan 2008-11-14 In this book, David McMahan charts the development of modern Buddhism. He presents modern Buddhism as a complex historical process constituted by a variety of responses to some of the most important concerns of the modern era.

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Buddhism in the Modern World-David L. McMahan 2012-03-15 Buddhism in the Modern World explores the challenges faced by Buddhism today, the distinctive forms that it has taken and the individuals and movements that have shaped it. Part One discusses the modern history of Buddhism in different geographical regions, from Southeast Asia to North America. Part Two examines key themes including globalization, gender issues, and the ways in which Buddhism has confronted modernity, science, popular culture and national politics. Each chapter is written by a distinguished scholar in the field and includes photographs, summaries, discussion points and suggestions for further reading. The book provides a lively and up-to-date overview that is indispensable for both students and scholars of Buddhism.

American Dharma-Ann Gleig 2019-02-26 The past couple of decades have witnessed Buddhist communities both continuing the modernization of Buddhism and questioning some of its limitations. In this fascinating portrait of a rapidly changing religious landscape, Ann Gleig illuminates the aspirations and struggles of younger North American Buddhists during a period she identifies as a distinct stage in the assimilation of Buddhism to the West. She observes both the emergence of new innovative forms of deinstitutionalized Buddhism that blur the boundaries between the religious and secular, and a revalorization of traditional elements of Buddhism such as ethics and community that were discarded in the modernization process. Based on extensive ethnographic and textual research, the book ranges from mindfulness debates in the Vipassana network to the sex scandals in American Zen, while exploring issues around racial diversity and social justice, the impact of new technologies, and generational differences between baby boomer, Gen X, and millennial teachers.

Figures of Buddhist Modernity in Asia-Jeffrey Samuels 2016-07-31 This book introduces contemporary Buddhists from across Asia and from various walks of life. Eschewing traditional hagiographies, the editors have collected sixty-six profiles of individuals who would be excluded from most Buddhist histories and ethnographies. In addition to monks and nuns, readers will encounter artists, psychologists, social workers, part-time priests, healers, and librarians as well as charlatans, hucksters, profiteers, and rabble-rousers—all whose lives reflect changes in modern Buddhism even as they themselves shape the course of these changes. The editors and contributors are fundamentally concerned with how individual Buddhists make meaning and display this understanding to others. Some practitioners profiled look to the past, lamenting the transformations Buddhism has undergone in recent times, while others embrace these. Some have adopted a “new asceticism,” while others are eager to explore different religious traditions as they think about their own ways of being Buddhist. Arranging the profiles according to these themes—looking backward, forward, inward, and outward—reveals the value of studying individual Buddhists and their idiosyncratic religious backgrounds and attitudes, thus highlighting the diversity of approaches to the practice and study of Buddhism in Asia today. Students and teachers will welcome sections on further readings and additional tables of contents that organize the profiles thematically, as well as by tradition (Theravada, Mahayana, Vajrayana), region, and country.

Why I Am Not a Buddhist-Evan Thompson 2020-01-28 “A provocative essay challenging the idea of Buddhist exceptionalism, from one of the world’s most widely respected philosophers and writers on Buddhism and science. Buddhism has become a uniquely favored religion in our modern age. A burgeoning number of books extol the scientifically proven benefits of meditation and mindfulness for everything ranging from business to romance. There are conferences, courses, and celebrities promoting the notion that Buddhism is spirituality for the rational, compatible with cutting-edge science; indeed, “a science of the mind.” In this provocative hook, Evan Thompson argues that this representation of Buddhism is false. In lucid and entertaining prose, Thompson dives deep into both Western and Buddhist philosophy to explain how the goals of science and religion are fundamentally different. Efforts to seek their unification are wrongheaded and promote mistaken ideas of both. He suggests
cosmopolitanism instead, a worldview with deep roots in both Eastern and Western traditions. Smart, sympathetic, and intellectually ambitious, this book is a must-read for anyone interested in Buddhism’s place in our world today.”—Provided by publisher.

What the Buddha Taught—Walpola Rahula 2007-12-01 This indispensable volume is a lucid and faithful account of the Buddha’s teachings. “For years,” says the Journal of the Buddhist Society, “the newcomer to Buddhism has lacked a simple and reliable introduction to the complexities of the subject. Dr. Rahula’s What the Buddha Taught fills the need as only could be done by one having a firm grasp of the vast material to be sifted. It is a model of what a book should be that is addressed first of all to ‘the educated and intelligent reader.’ Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly.” This edition contains a selection of illustrative texts from the Suttas and the Dhammapada (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

The Making of Buddhist Modernism—Prabha Tyagi 2013

The Birth of Insight—Erik Braun 2013-11-19 Insight meditation, which claims to offer practitioners a chance to escape all suffering by perceiving the true nature of reality, is one of the most popular forms of meditation today. The Theravada Buddhist cultures of South and Southeast Asia often see it as the Buddha’s most important gift to humanity. In the first book to examine how this practice came to play such a dominant—and relatively recent—role in Buddhism, Erik Braun takes readers to Burma, revealing that Burmese Buddhism in the colonial period were pioneers in making insight meditation indispensable to modern Buddhism. Braun focuses on the Burmese monk Ledi Sayadaw, a pivotal architect of modern insight meditation, and explores Ledi’s popularization of the study of crucial Buddhist philosophical texts in the early twentieth century. By promoting the study of such abstruse texts, Braun shows, Ledi was able to standardize and simplify meditation methods and make them widely accessible—in part to protect Buddhism in Burma after the British takeover in 1885. Braun also addresses the question of what really constitutes the “modern” in colonial and postcolonial forms of Buddhism, arguing that the emergence of this type of meditation was caused by precolonial factors in Burmese culture as well as the disruptive forces of the colonial era. Offering a readable narrative of the life and legacy of one of modern Buddhism’s most important figures, The Birth of Insight provides an original account of the development of mass meditation.

Meditation, Buddhism, and Science—David McMahan 2017-09-20 The scientific study of Buddhist forms of meditation has surged in recent years, capturing the popular imagination and reshaping conceptions of what meditation is and what it can do. For perhaps the first time in history, meditation has shifted from Buddhist monasteries and practice centers to some of the most prominent and powerful modern institutions in the world, as well as non-institutional settings. As their contexts change, so do the practices—sometimes drastically. New ways of thinking about meditation are emerging as it moves toward more secular settings, ways that profoundly affect millions of lives all over the world. To understand these changes and their effects, the essays in this volume explore the unaddressed complexities in the interrelations between Buddhist history and thought and the scientific study of meditation. The contributors bring philosophical, cultural, historical, and ethnographic perspectives to bear, considering such issues as the philosophical presuppositions behind practice, the secularization of meditation, the values and goods assumed in clinical approaches, and the sorts of subjects that take shape under the influence of these transformed and transformative practices—all the more powerful for being so often formulated with the authority of scientific discourse.

Buddhism and Science—Donald S. Lopez Jr. 2009-05-15 Beginning in the nineteenth century and continuing to the present day, both Buddhists and admirers of Buddhism have proclaimed the compatibility of Buddhism and science. Their assertions have ranged from modest claims about the efficacy of meditation for mental health to grander declarations that the Buddha himself anticipated the theories of relativity, quantum physics and the big bang more than two millennia ago. In Buddhism and Science, Donald S. Lopez Jr. is less interested in evaluating the accuracy of such claims than in exploring how and why these two seemingly disparate modes of understanding the inner and outer universe have been so persistently linked. Lopez opens with an account of the rise and fall of Mount Meru, the great peak that stands at the center of the flat earth of Buddhist cosmography—and which was interpreted anew once it proved incompatible with modern geography. From there, he analyzes the way in which Buddhist concepts of spiritual nobility were enlisted to support the notorious science of race in the nineteenth century. Bringing the story to the present, Lopez explores the Dalai Lama’s interest in scientific discoveries, as well as the implications of research on meditation for neuroscience. Lopez argues that by presenting an ancient Asian tradition as compatible with—and even anticipating—scientific discoveries, European enthusiasts and Asian elites had sidestepped the debates on the relevance of religion in the modern world that began in the nineteenth century and still flare today. As new discoveries continue to reshape our understanding of mind and matter, Buddhism and Science will be indispensable reading for those fascinated by religion, science, and their often vexed relation.

Buddhism in the Modern World—Steven Heine 2003-09-11 The history of Buddhism has been characterized by an ongoing tension between attempts to preserve traditional ideals and modes of practice and the need to adapt to changing cultural conditions. Many developments in Buddhist history, such as the infusion of esoteric rituals, the rise of devotionalism and lay movements, and the assimilation of warrior practices, reflect the impact of widespread social changes on traditional religious structures. At the same time, Buddhism has been able to maintain its doctrinal purity to a remarkable degree. This volume explores how traditional Buddhist communities have responded to the challenges of modernity, such as science and technology, colonialism, and globalization. Editors Steven Heine and Charles S. Prebish have commissioned ten essays by leading scholars, each examining a particular traditional Buddhist school in its cultural context. The essays consider how the encounter with modernity has impacted the disciplinary, textual, ritual, devotional, practical, and socio-political traditions of Buddhism thought throughout Asia. Taken together, these essays reveal the diversity and vitality of contemporary Buddhism and offer a wide-ranging look at the way Buddhism interacts with the modern world.

How to Behave—Anne Ruth Hansen 2011-03-31 This ambitious cross-disciplinary study of Buddhist modernism in colonial Cambodia breaks new ground in understanding the history and development of religion and colonialism in Southeast Asia.

Theravādī Buddhist Encounters with Modernity—Juliane Schober 2017-09-14 Although recent scholarship has shown that the term ‘Theravādī’ in the modern context has a twentieth-century usage, this volume is now used to refer to the more than 150 million people around the world who practice that form of Buddhism. Buddhist practices such as meditation, amulets, and merit making rituals have always been inseparable from the social formations that give rise to them, their authorizing discourses and the hegemonic relations they create. This book is composed of chapters written by established scholars in Buddhist studies who represent diverse disciplinary approaches from art history, religious studies, history and ethnography. It explores the historical forces, both internal to and within the tradition of Theravādī Buddhism and discusses how modern forms of Buddhism have participated in and shaped developments in South and Southeast Asia. It is a model of what a book should be that is directed at the educated and intelligent reader. Authoritative and clear, logical and sober, this study is as comprehensive as it is masterly.” This edition contains a selection of illustrative texts from the Suttas and the Dhammapada (specially translated by the author), sixteen illustrations, and a bibliography, glossary, and index.

Monks in Motion—Jack Meng-Tat Chia 2020-08-25 Chinese Buddhists have never remained stationary. They have always been on the move. In Monks in Motion, Jack Meng-Tat Chia explores why Buddhist monks migrated from China to Southeast Asia, and how they participated in transregional Buddhist networks across the South China Sea. This book tells the story of three prominent monks Chak Mok (1913-2002), Yen Pei (1917-1996), and Ashin Jinjakkhita (1920-2002) and examines the connected history of Buddhist communities in China and maritime Southeast Asia in the twentieth century. Monks in Motion is the first book to offer a history of what Chia terms “South China Sea Buddhism,” referring to a Buddhism that emerged from a swirl of correspondence networks, forced exiles, voluntary visits, evangelizing missions, institution-building campaigns, and the organizational...
efforts of countless Chinese and Chinese diasporic Buddhist monks. Drawing on multilingual research conducted in Indonesia, Malaysia, Singapore, China, Hong Kong, and Taiwan, Chia challenges the conventional categories of “Chinese Buddhism” and “Southeast Asian Buddhism” by focusing on the lesser-known—yet no less significant—Chinese Buddhist communities of maritime Southeast Asia. By crossing the artificial spatial frontier between China and Southeast Asia, Monks in Motion breaks new ground, bringing Southeast Asia into the study of Chinese Buddhism and Chinese Buddhist into the study of Southeast Asia.

Imagining the Course of Life-Nancy Eberhardt 2006-01-01 Imaging the Course of Life offers a rich portrait of rural life in contemporary Southeast Asia and an accessible introduction to the complexities of Theravada Buddhism as it is actually lived and experienced. It is both an ethnography of indigenous views of human development and a theoretical consideration of how any ethnopsychology is embedded in society and culture. Drawing on long-term fieldwork in a Shan village in northern Thailand, Nancy Eberhardt illustrates how indigenous theories of the life course are connected to local constructions of self and personhood. In the process, she draws our attention to contrasting models in the Euro-American tradition and invites us to reconsider how we think about the trajectory of a human life. Moving beyond the entrenched categories that can hamper our understanding of other views, Imaging the Course of Life demonstrates the real-life connections between the “religious” and the “psychological.” Eberhardt shows how such beliefs and practices are used, sometimes strategically, in people’s constructions of themselves, in their interpretations of others’ behavior, and in their attempts at social positioning. Individual chapters explore Shan ideas about the overall course of human development, from infancy to old age and beyond, and show how these ideas inform people’s understanding of personhood and maturity, gender and social inequality, illness and well-being, emotions and mental health.

Long Strange Journey-Gregory P. A. Levine 2017-09-30 Long Strange Journey presents the first critical analysis of visual objects and discourses that animate Zen art modernism and its legacies, with particular emphasis on the postwar “Zen boom.” Since the late nineteenth century, Zen and Zen art have emerged as globally familiar terms associated with a spectrum of practices, beliefs, works of visual art, aesthetic concepts, commercial products, and modes of self-fashioning. They have also been at the center of fiery public disputes that have erupted along national, denominational, racial-ethnic, class, and intellectual lines. Neither stable nor strictly a matter of euphoric religious or intercultural exchange, Zen and Zen art are best approached as productive predicaments in the study of religion, spirituality, art, and consumer culture, especially within the frame of Buddhist modernism. Long Strange Journey’s modern-contemporary emphasis sets it off from most writing on Zen art, which focuses on masterworks by premodern Chinese and Japanese artists, pushes over “timeless” visual qualities as indicative of metaphysical states, or promotes with ahistorical, trend-spotting flair art’s design appeal and therapeutic values. In contrast, the present work plots a methodological through line distinguished by “discovery analysis,” moving from the first contacts between Europe and Japanese Zen in the sixteenth century to late nineteenth–early twentieth-century transnational exchanges driven by Japanese Buddhists and intellectuals and the formation of a Zen art canon; to postwar Zen transformations of practice and avant-garde expressions; to popular embodiments of zen art and Zen art; best approached as productive predicaments in the study of religion, spirituality, art, and consumer culture, especially within the frame of Buddhist modernism. Long Strange Journey’s modern-contemporary emphasis sets it off from most writing on Zen art, which focuses on masterworks by premodern Chinese and Japanese artists, pushes over “timeless” visual qualities as indicative of metaphysical states, or promotes with ahistorical, trend-spotting flair art’s design appeal and therapeutic values. In contrast, the present work plots a methodological through line distinguished by “discovery analysis,” moving from the first contacts between Europe and Japanese Zen in the sixteenth century to late nineteenth–early twentieth-century transnational exchanges driven by Japanese Buddhists and intellectuals and the formation of a Zen art canon; to postwar Zen transformations of practice and avant-garde expressions; to popular embodiments of our “Zen zeitgeist,” such as Zen cartoons. The book presents an alternative history of modern-contemporary Zen and Zen art by placing Zen and Zen art into consideration of Zen art and Zen art. Drawing on long-term fieldwork in a Shan village in northern Thailand, Nancy Eberhardt illustrates how indigenous theories of the life course are connected to local constructions of self and personhood.

The Foundations of Buddhism-Rupert Gethin 1998-07-16 In this introduction to the foundations of Buddhism, Rupert Gethin concentrates on the ideas and practices which constitute the common heritage of the different traditions of Buddhism (Theravada, Tibetan and Eastern) which exist in the world today.

Practically Religious-Ian Reader 1998-10-01 Praying for practical benefits (genze riyaku) is a common religious activity in Japan. Despite its widespread nature and the vast numbers of people who pray and purchase amulets and talismans for everything from traffic safety and education success to business prosperity and protection from disease, the practice has been virtually ignored in academic studies or relegated to the margins as a ubiquitous superstition or an aberration from the true dynamics of religion. Basing their work on a fusion of textual, ethnographic, historical, and contemporary studies, the authors of this volume demonstrate the falsity of such views, showing that, far from being marginal, the concepts and practices surrounding genze riyaku lie at the very heart of the Japanese religious world. They thrive not only as popular religious expression but are supported by the doctrinal structures of most Buddhist sects, are ordained in religious scriptures, and are promoted by monastic training centers, shrines, and temples. Benefits are both sought and bought, and the authors discuss the economic and commercial aspects of how and why institutions promote practical benefits. They draw attention to the dynamism and flexibility in the religious marketplace, where new products are offered in response to changing needs. Intertwined in these economic activities and motivations are the truth claims that underpin and justify the promotion and practice of benefits. The authors also examine the business of guidebooks, which combine travel information with religious advice, including humorous and distinctive forms of prayer for the protection against embarrassing physical problems and sexual diseases. Written in a direct and engaging style, Practically Religious will appeal to a wide range of readers and will be especially valuable to those interested in religion, anthropology, Buddhist studies, sociology, and Japanese studies.

Modernity and Re-enchantment-Philip Taylor 2008 Representative of a new wave of anthropological research on religion in Vietnam, Modernity and Re-enchantment brings together in a single book the latest and best research available on this topic. Its lively and original descriptions deftly evoke the burgeoning field of religiosity in contemporary Vietnam. With case studies into a great variety of religious practices, it covers more ground than the small handful of single-authored books currently available on religion in Vietnam.

Buddhism and Human Flourishing Seth Zuihō Segall 2020-02-27 The Buddha and Aristotle offer competing visions of the best possible life to which human beings can aspire. In this volume, Seth Zuihō Segall compares Buddhist political theory to what he sees as Western analogues—Nietzsche’s similar but crucially different theory to live a certain way, rather than being obligatory commands about how all persons must act. He compares the relevant secondary literature on Buddhism and political theory (nearly all of it from disciplines other than political theory), as well as the literatures on particular issues addressed in the argument. Moore also discusses the relevant secondary literature on Buddhism and political theory (nearly all of it from disciplines other than political theory), as well as the literatures on particular issues addressed in the argument. Moore argues that Buddhist political thought rests on three core premises—there is no self, that politics is of very limited importance in human life, and that normative beliefs and judgments represent practical advice about how to live a certain way, rather than being obligatory commands about how all persons must act. He compares Buddhist political theory to what he sees as Western analogues—Nietzsche’s similar but crucially different theory of the self, Western theories of limited citizenship from Epicurus to John Howard Yoder, and to the Western tradition of immanence theories in ethics. This will be the first comprehensive treatment of Buddhism as political theory.

Zen Skin, Zen Marrow-Stephen Heine 2007-12-31 Since Zen Buddhism first captivated the attention of Western seekers the dominant discourse about this sect has been romantic, idealistic, and utopian. The essence of Zen has been described as ineffable, holistic, and promoting social harmony. In recent years, however, some scholars have begun to examine Zen through the lenses of historical and cultural criticism, producing a sharp challenge to the
traditional view. These clashing viewpoints are now entrenched in two warring camps, and their exponents talk past each other with virtually no constructive interaction. In this book, Steven Heine argues that a constructive compromise is possible. He focuses on three principal areas of disagreement: (1) the role of language and discourse in a tradition that claims to be "outside words and letters," yet has produced a voluminous body of texts, (2) the function of rituals and objects of worship to gain world benefit in a tradition supposedly founded on unmediated experience attained in an iconoclastic and ascetic environment, (3) the impact of a tradition that espouses peace and harmony on social issues such as class and gender discrimination and on nationalism and imperialism in Japan. Avoiding the stagnant polarization that characterizes most encounters between Zen traditionalists and their critics, he suggests ways in which these two perspectives can complement each other in a more balanced and nuanced alternative position.

Mindful America - Jeff Wilson 2013-09 Jeff Wilson explores the diverse ways in which the Buddhist-derived practice of mindfulness meditation has been applied in American culture.

The Scientific Buddha - Donald S. Lopez 2012-09-25 This book tells the story of the Scientific Buddha, "born" in Europe in the 1800s but commonly confused with the Buddha born in India 2,500 years ago. The Scientific Buddha was sent into battle against Christian missionaries, who were proclaiming across Asia that Buddhism was a form of superstition. He proved the missionaries wrong, teaching a dharma that was in harmony with modern science. And his influence continues. Today his teaching of "mindfulness" is heralded as the cure for all manner of maladies, from depression to high blood pressure. In this potent critique, a well-known chronicler of the West's encounter with Buddhism demonstrates how the Scientific Buddha's teachings deviate in crucial ways from those of the far older Buddha of ancient India. Donald Lopez shows that the Western focus on the Scientific Buddha threatens to bleach Buddhism of its vibrancy, complexity, and potential. Even as the superficial focus on "mindfulness" turns Buddhism into merely the latest self-help movement. The Scientific Buddha has served his purpose, Lopez argues. It is now time for him to pass into nirvana. This is not to say, however, that the teachings of the ancient Buddha must be dismissed as mere cultural artifacts. They continue to present a potent challenge, even to our modern world.

Mourning the Unborn Dead - Jeff Wilson 2009-01-21 This book discusses the surprising story of how Asian immigrants, convert Buddhists, pro-life and pro-choice activists, and ordinary women have imported Japanese rituals in order to deal with one of the most divisive public issues in American society: abortion. Wilson analyzes the implications of these varied appropriations for the Americanization of Buddhism.

Seeing Like the Buddha - Franciscus Cho 2017-02-07 Considers film as a form of Buddhist ritual and contemplative practice. In this important new contribution to Buddhist studies and Buddhist film criticism, Franciscus Cho argues that films can do more than simply convey information about Buddhism. Films themselves can become the form of practice that enables mediation to the Buddha, but to see like the Buddha. Drawing upon her extensive knowledge of both Buddhism and film studies, Cho examines the aesthetic vision of several Asian and Western films that explicitly or implicitly embody Buddhist teachings about karma, emptiness, illusion, and overcoming duality. Her wide-ranging analysis includes Spring, Summer, Fall, Winter... and Spring (South Korea, 2003), Nag Nag Nak (Thailand, 1999), Rashomon (Japan, 1950), Maborosi (Japan, 1995), and the films of American Terrence Malick.

Buddhism and Whiteness - George Yancy 2021-03-15 In this unprecedented book, contributors use Buddhist philosophical and contemplative traditions, both ancient and modern, and deploy critical philosophy of race, and critical whiteness studies, to address the proverbial elephant in the room - whiteness.

American JewBu - Emily Sigalow 2019-11-12 A revealing look at the Jewish American encounter with Buddhism
Today, many Jewish Americans are embracing a dual religious identity, practicing Buddhism while also staying connected to their Jewish roots. This book tells the story of Judaism’s encounter with Buddhism in the United States, showing how it has given rise to new contemplative forms within American Judaism—and shaped the way Americans understand and practice Buddhism. Taking readers from the nineteenth century to today, Emily Sigalow traces the history of these two traditions in America and explains how they came together. She argues that the distinctive social position of American Jews led them to their unique engagement with Buddhism, and describes how people incorporate aspects of both into their everyday lives. Drawing on a wealth of original in-depth interviews conducted across the nation, Sigalow explores how Jewish American Buddhists experience their dual religious identities. She reveals how Jewish Buddhists confound prevailing expectations of minority religions in America. Rather than simply adapting to the majority religion, Jews and Buddhists have borrowed and integrated elements from each other, and in doing so they have left an enduring mark on the American consciousness. American JewBu highlights the leading role that American Jews have played in the popularization of meditation and mindfulness in the United States, and the profound impact that these two venerable traditions have had on one another.

The Boundaries of Knowledge in Buddhism, Christianity, and Science—Paul David Numrich 2008 This volume brings together insights from religion (represented by Buddhism and Christianity) and science to address the question, What can we know about reality? Here science and religion engage each other in the human endeavour to understand a reality tantalizingly beyond our ability to understand fully.

Rebuilding Buddhism—Sarah LeVine 2009-06 Rebuilding Buddhism describes in evocative detail the experiences and achievements of Nepalis who have adopted Theravada Buddhism. This form of Buddhism was introduced into Nepal from Burma and Sri Lanka in the 1930s, and its adherents have struggled for recognition and acceptance ever since. With its focus on the austere figure of the monk and the biography of the historical Buddha, and more recently with its emphasis on individualizing meditation and on gender equality, Theravada Buddhism contrasts sharply with the highly ritualized Tantric Buddhism traditionally practiced in the Kathmandu Valley. Based on extensive fieldwork, interviews, and historical reconstruction, the book provides a rich portrait of the different ways of being a Nepali Buddhist over the past seventy years. At the same time it explores the impact of the Theravada movement and what its gradual success has meant for Buddhism, for society, and for men and women in Nepal.

Seeking Sakyamuni—Richard M. Jaffe 2019-05-20 Though fascinated with the land of their tradition’s birth, virtually no Japanese Buddhists visited the Indian subcontinent before the nineteenth century. In the richly illustrated Seeking Sakyamuni, Richard M. Jaffe reveals the experiences of the first Japanese Buddhists who traveled to South Asia in search of Buddhist knowledge beginning in 1873. Analyzing the impact of these voyages on Japanese conceptions of Buddhism, he argues that South Asia developed into a pivotal nexus for the development of twentieth-century Japanese Buddhism. Jaffe shows that Japan’s growing economic ties to the subcontinent following World War I fostered even more Japanese pilgrimage and study at Buddhism’s foundational sites. Tracking the Japanese travelers who returned home, as well as South Asians who visited Japan, Jaffe describes how the resulting flows of knowledge, personal connections, linguistic expertise, and material artifacts of South and Southeast Asian Buddhism instantiated the growing popular consciousness of Buddhism as a pan-Asian tradition—in the heart of Japan.

The Religion of Science—William Hamilton Wood 1922

The British Discovery of Buddhism—Philip C. Almond 1988 This is the first book to examine the British discovery of Buddhism during the Victorian period. It was only during the nineteenth century that Buddhism became, in the western mind, a religious tradition separate from Hinduism. As a result, Buddha emerge from a realm of myth and was addressed as a historical figure. Almond’s exploration of British interpretations of Buddhism—of its founder, its doctrines, its ethics, its social practices, its truth and value—illuminates more than the various aspects of Buddhist culture: it sheds light on the Victorian society making these judgements.

Yoga, Meditation, and Mysticism—Kenneth Rose 2016-09-08 Contemplative experience is central to Hindu yoga traditions, Buddhist meditation practices, and Catholic mystical theology, and, despite doctrinal differences, it expresses itself in suggestively similar meditative landmarks in each of these three meditative systems. In Yoga, Meditation, and Mysticism, Kenneth Rose shifts the dominant focus of contemporary religious studies away from tradition-specific studies of individual religious traditions, communities, and practices to examine the ‘contemplative universals’ that arise globally in meditative experience. Through a comparative exploration of the itineraries detailed in the contemplative manuals of Theravada Buddhism, Patañjalai Yoga, and Catholic mystical theology, Rose identifies in each tradition a moment of sharply focused awareness that marks the threshold between immersion in mundane consciousness and contemplative insight. As concentration deepens, the meditator steps through this threshold onto a globally shared contemplative itinerary, which leads through a series of virtually identical stages to mental stillness and insight. Rose argues that these contemplative universals, familiar to experienced contemplatives in multiple traditions, point to a common spiritual, mental, and biological heritage. Pioneering the exploration of contemplative practice and experience with a comparative perspective that ranges over multiple religious traditions, religious studies, philosophy, neuroscience, and the cognitive science of religion, this book is a landmark contribution to the fields of contemplative practice and religious studies.