

The Experience Of Buddhism Sources And Interpretations Religious Life In History

In Buddhist thought and practice, death has always been a central concept. This book provides a careful and thorough analysis of the rituals and social customs surrounding death in the Theravada tradition of Sri Lanka. Rita Langer describes the rituals of death and rebirth and investigates their ancient origins, analyzing social issues of the relationship between monks and lay people in this context. This aspect is of particular interest as death rituals are the only life cycle ritual in which Theravada Buddhist monks are actively involved. Drawing on early Vedic sutras and Pali texts as well as archaeological and epigraphical material, Buddhist Rituals of Death and Rebirth establishes that Sri Lankan rituals are deeply rooted in their pre-Buddhist, Vedic precursors. Whilst beliefs and doctrines have undergone considerable changes over the centuries, it becomes evident that the underlying practices have largely remained stable. The first comprehensive study of death rituals in Theravada Buddhist practice, this is an important contribution to the fields of Buddhist studies, indology, anthropology and religious studies.

Reflects the current state of scholarship in Buddhist Studies, its entries being written by specialists in many areas, presenting an accurate overview of Buddhist history, thought and practices, most entries having cross-referencing to others and bibliographical references. Contain around 1000 pages and 500,000 words, totalling around 1200 entries.

* Anthology, designed to parallel Japanese Religion, concerns itself with helping the reader see Japanese religion more concretely as it is found within the history of the tradition and experience of the people. Never HIGHLIGHT a Book Again Includes all testable terms, concepts, persons, places, and events. Cram101 Just the FACTS101 studyguides gives all of the outlines, highlights, and quizzes for your textbook with optional online comprehensive practice tests. Only Cram101 is Textbook Specific. Accompanies: 9780872893795. This item is printed on demand.

Susan Stabile, well-versed in both Tibetan Buddhist and Christian meditation techniques, demonstrates how Buddhist meditation practices can be fruitfully adapted to a Christian context.

One of the world's most popular religions, Buddhism is also one of the most misunderstood. This reference overviews misconceptions related to Buddhism and reveals the truths behind the myths. An introduction places Buddhism in its historical and cultural contexts. Chapters discuss both misconceptions related to Buddhism and historical truths behind the mistaken beliefs. Excerpts from primary source documents provide evidence for what scholars now believe to be the historical facts. A selected, general bibliography directs users to additional sources of information.

EDITORS' INTRODUCTION This volume is a collection of papers presented at the international workshop on "Buddhist Approach to Global Education in Ethics" which is being held on May 13, 2019, at International Conference Center Tam Chuc, Ha Nam, Vietnam on the occasion of the 16th United Nations Day of Vesak Celebrations 2019. The aim is to throw new light on the values of the global ethical system with a focus on the Buddhist approach in deepening our understanding of how Buddhist ethics can deliver a social change in the globalized world. REVIEW OF CONTENTS Prof. P. D. Premasiri in his paper titled "Universally valid ethical norms of Buddhism applicable to global education in ethics" deals with hindrance in determining the basis for global education in ethics and providing undeniable facts about the diversity involved in ethical norms, principles and attitudes of various global communities. The author also discusses the characteristics of Buddhist teaching on a humanistic approach to the moral life with perceptions of enlightened humans, i.e. 'Knowledgeable Persons' (विप्रज्ञा पुरिसा). The paper places further emphasis on the necessity to draw the attention of educators to train the minds of humans on ethical choices in accordance with such decisions. The paper entitled "Teaching Buddhist Ethics through the Life of the Buddha and Jesus" by Abraham Velez De Cea has proposed a new approach to the Buddhist ethical way of teaching and its application through interpretations of the Buddha's life from the perspective of virtue ethics and meditation. The purpose is to heighten the Buddhist contribution being made to global education in ethical issues. The paper is divided into two parts, Buddhist ethics as a form of virtue ethics and secondly, interpretation of the Buddha's teachings from the perspective of virtue ethics and meditation.

The Experience of Buddhism Sources and Interpretations Wadsworth Publishing Company

An engaging, clear-sighted book that covers all aspects of this rich, peaceful, and insightful tradition. • A brief survey of the impact of Buddhism around the world today •

Numerous stories and examples illuminate Buddhism's history and practice • A glossary • A bibliography for those interested in learning more

As a well-known scholar and meditation master—His Holiness the 14th Dalai Lama called him "extremely modest, a true spiritual practitioner of deep and broad learning"—Sheng Yen is uniquely qualified to guide Western seekers into the world of contemporary Chinese Buddhism. Written while the author was secluded in solitary retreat in southern Taiwan, Orthodox Chinese Buddhism provides a wealth of theory and simple, clear guidelines for practicing this increasingly popular form of spirituality. One of the most influential Buddhist books in the Chinese language, the book explores a wide range of subjects, from distinguishing core teachings from outdated cultural norms to bridging the gap between Western and Chinese traditions. In the process, it addresses such questions as "To what extent should Buddhism be Westernized to fit new cultural conditions?" and "Does Westernization necessarily lead to 'a dumbing down' of Buddhism?" In addition to the translation of the complete original text, this edition includes new annotations, appendixes, and a glossary designed for the Western reader.

The Venerable Master Taixu (1890–1947) is the most important and controversial Chinese Buddhist reformer of the twentieth century. Viewed as dangerously rash by conservative Buddhists, irrelevant by secular humanists, and spiritually misguided by Christian missionaries, Taixu was nevertheless committed to forging a socially engaged form of Buddhism and to organizing a Buddhist mission in the West. His bold and inventive "Buddhist revolution" continues to shape aspects of a revitalized Buddhism in East Asia and around the world. The present volume is the first major study in English to focus on the charismatic reformer and his teachings and provides a comprehensive and absorbing interpretation of Taixu's aims and the divisive controversies that surrounded him. This nuanced work is richly documented with quotations from Taixu's own writings and from various Chinese intellectuals and evangelists of the period. As the most politically involved of all the Buddhist leaders in the Republican period, Taixu sought to present Mahāyāna Buddhism as the core of a new Chinese culture and the only adequate foundation for a truly global civilization. Distancing himself from those masters who focused on otherworldly paradises and stressed dependence on celestial buddhas and bodhisattvas, he emphasized what could actually be accomplished in this world through the work of thousands of living bodhisattvas dedicated to building a pure land here and now. A realist who acknowledged the complexities of the human condition in an increasingly interdependent and violent world, Taixu was also a utopian who tried to imagine how Buddhists could begin to realize their ultimate ideals—ideals that in fact lay beyond the

preservation of institutional Buddhism itself. Students of Buddhism, Chinese religion, contemporary Chinese history and culture, and Taiwan studies will welcome this study of a crucially important and intriguingly complex individual whose life encapsulates many of the forces and possibilities apparent within Chinese Buddhism in the contemporary world. Historical Dictionary of Buddhism, Second Edition contains a chronology, an introduction, and an extensive bibliography. The dictionary section has more than 900 cross-referenced entries on important personalities as well as complex theological concepts, significant practices, and basic writings and texts.

Provides a history of the religion, offering information on Buddhist foundations, scriptures, worldview, worship, holidays, and some of its most famous practitioners.

Buddhism is popularly seen as a religion stressing the truth of impermanence. How, then, to account for the long-standing veneration, in Asian Buddhist communities, of bone fragments, hair, teeth, and other bodily bits said to come from the historic Buddha? Early European and American scholars of religion, influenced by a characteristic Protestant bias against relic worship, declared such practices to be superstitious and fraudulent, and far from the true essence of Buddhism. John Strong's book, by contrast, argues that relic veneration has played a serious and integral role in Buddhist traditions in South and Southeast Asia-and that it is in no way foreign to Buddhism. The book is structured around the life story of the Buddha, starting with traditions about relics of previous buddhas and relics from the past lives of the Buddha Sakyamuni. It then considers the death of the Buddha, the collection of his bodily relics after his cremation, and stories of their spread to different parts of Asia. The book ends with a consideration of the legend of the future parinirvana (extinction) of the relics prior to the advent of the next Buddha, Maitreya. Throughout, the author does not hesitate to explore the many versions of these legends and to relate them to their ritual, doctrinal, artistic, and social contexts.

Part of the "Religious Life in History Series," this comprehensive anthology provides translations of texts illustrative of Buddhist philosophy and doctrine as well as descriptive, concrete accounts of Buddhist practices, rituals, and experiences. Author John Strong gives careful consideration to many key aspects of the religion in a wide range of geographic and cultural arenas, from Asia to the United States, and gives students a sense of Buddhism's historical evolution in each area. In addition, this new edition of THE EXPERIENCE OF BUDDHISM uniquely offers students a list of pertinent bibliographic suggestions after each reading, giving them the opportunity to both enhance their understanding of the material and streamline their research and paper-writing process.

The world of Buddhism has always been a dynamic one. There are endless developments and interactions as the dharma spread throughout Asia. In more recent times Buddhism has even made a more global appeal, dharma centers are everywhere nowadays. Transforming Buddhism presents a number of casestudies of a group of scholars who each of them focus on the ways how Buddhism transforms and is transformed, both in the past and in modernity. The book presents results of research performed in Asia for instance on women in the Buddhist monastic tradition of Thailand, foreigners living in the harsh conditions of specific Thai Therav?da monasteries, and childmonks in Tibet. Other subjects are developments within Japanese Zen Buddhism in interaction with modern western philosophy and the Japanese Buddhism incited by K?b? Daishi (774-835). Next there is the inspiration for modernity that can be found in the works of the Korean monk Chinul (1158-1210), and themes in Buddhist life-histories, legendary, historical and personal. As such Transforming Buddhism gives a broad view on a number of transformations of the Buddhist dharma from various perspectives.

Early European histories of India frequently reflected colonialist agendas. The idea that Indian society had declined from an earlier Golden Age helped justify the colonial presence. It was said, for example, that modern Buddhism had fallen away from its original identity as a purely rational philosophy that arose in the mythical 5th-century BCE Golden Age unsullied by the religious and cultural practices that surrounded it. In this book Robert DeCaroli seeks to place the formation of Buddhism in its appropriate social and political contexts. It is necessary, he says, to acknowledge that the monks and nuns who embodied early Buddhist ideals shared many beliefs held by the communities in which they were raised. In becoming members of the monastic society these individuals did not abandon their beliefs in the efficacy and the dangers represented by minor deities and spirits of the dead. Their new faith, however, gave them revolutionary new mechanisms with which to engage those supernatural beings. Drawing on fieldwork, textual, and iconographic evidence, DeCaroli offers a comprehensive view of early Indian spirit-religions and their contributions to Buddhism-the first attempt at such a study since Ananda Coomaraswamy's pioneering work was published in 1928. The result is an important contribution to our understanding of early Indian religion and society, and will be of interest to those in the fields of Buddhist studies, Asian history, art history, and anthropology.

While Tamil-speaking South India is celebrated for its preservation of Hindu tradition, other religious communities have played a significant role in shaping the region's religious history. Among these non-Hindu communities is that of the Buddhists, who are little-understood because of the scarcity of remnants of Tamil-speaking Buddhist culture. Here, focusing on the two Buddhist texts in Tamil that are complete (a sixth-century poetic narrative and an eleventh-century treatise on grammar and poetics), Monius sheds light on the role of literature and literary culture in the formation, articulation, and evolution of religious identity and community.

This book suggests that previous critiques of the rules of Buddhist monks (Vinaya) may now be reconsidered in order to deal with some of the assumptions concerning the legal nature of these rules and to provide a focus on how Vinaya texts may have actually operated in practice. Malcolm Voyce utilizes the work of Foucault and his notions of 'power' and 'subjectivity' in three ways. First, he examines The Buddha's role as a lawmaker to show how Buddhist texts were a form of lawmaking that had a diffused and lateral conception of authority. While lawmakers in some religious groups may be seen as authoritative, in the sense that leaders or founders were coercive or charismatic, the Buddhist concept of authority allows for a degree of freedom for the individual to shape or form themselves. Second, he shows that the confession ritual acted as a disciplinary measure to

develop a unique sense of collective governance based on self regulation, self-governance and self-discipline. Third, he argues that while the Vinaya has been seen by some as a code or form of regulation that required obedience, the Vinaya had a double nature in that its rules could be transgressed and that offenders could be dealt with appropriately in particular situations. Voyce shows that the Vinaya was not an independent legal system, but that it was dependent on the Dharma??stra for some of its jurisprudential needs, and that it was not a form of customary law in the strict sense, but a wider system of jurisprudence linked to Dharma??stra principles and precepts.

This brief survey tells the story of Buddhism as it unfolds through the narrative of the Brahmanical cosmology from which Buddhism emerged, the stories and myths surrounding the Buddha's birth, the Buddha's path to enlightenment, and the eventual spread of his teachings throughout India and the world. Jacob N. Kinnard helps readers understand complex concepts such as the natural law of cause and effect (Karma), the birth/life/death/rebirth cycle (samsara), the everchanging state of suffering (dukkha), and salvation or the absence of all states (Mivana). Several illustrations, together with biographical sketches and primary sources, help to illuminate the extraordinary richness of the Buddhist traditon. "At last, a textbook on Buddhism that integrates new and old methods for telling the story of Buddhism's development in India and its expansion into other parts of Asia; this book is a jewel. Kinnard's skill as an interpreter of material culture in the history of South Asian religions gives him insight into content students of Buddhism should know. Students will appreciate the towering personalities and dramatic choices of the men and women who shaped the story of buddhism in India and Other parts of Asia." Elizabeth Wilson Professor and Chair of comparative Religion Maimi University, Ohio "In an admirably succinct fashion, Jacob Kinnard traces the development of Buddhism in India during the first fifteen hundred years of its history there. In so doing he sets the stage for the consideration of Buddhist traditions elsewhere, always attened to the Social, economic, political, and relious contexts in which this development occurred, the author pays particular attention to the lifestory of the buddha and to the evolution of his ongoing presence in his teachings, his relics, his images, and the pilgrimage sites associated with him. All of this is nicely complemented by brief teachings his relics, his images, and the pilgrimages sites associated with him. All of this is nicely complemented by brief biographics of prominent Buddhist historical figures and by a judicious selections of translations of pali and Sanskrit texts. Clearly and engagingly written, this classroom-friendly volume will also be of interest to scholars of religion. John Strong Charles A. Dana Professor of Asian Studies, Bates College Author of The Experience of Buddhism and The Buddha: A Beginner's Guide

Philosophy of the Buddha is a philosophical introduction to the teaching of the Buddha. It carefully guides readers through the basic ideas and practices of the Buddha, including kamma (karma), rebirth, the not-self doctrine, the Four Noble Truths, the Eightfold Path, ethics, meditation, non-attachment, and Nibbâna (Nirvana). The book includes an account of the life of the Buddha as well as comparisons of his teaching with practical and theoretical aspects of some Western philosophical outlooks, both ancient and modern. Most distinctively, Philosophy of the Buddha explores how Buddhist enlightenment could enable us to overcome suffering in our lives and reach our full potential for compassion and tranquillity. This is one of the first books to introduce the philosophy of the Buddha to students of Western philosophy. Christopher W. Gowans' style is exceptionally clear and appropriate for anyone looking for a comprehensive introduction to this growing area of interest.

Based on close readings of more than twenty Buddhist texts written in China from the 5th to the 13th century, this book demonstrates that Buddhist authors crafted new models for family reproduction based on a mother-son style of filial piety, in contrast to the traditional father-son model.--NAN NÜ

"Provides an overview of the history and origins, basic tenets and beliefs, organizations, traditions, customs, rites, societal and historical influences, and modern-day impact of Buddhism"--Provided by publisher.

This book presents a rethink on the significance of Thai Buddhism in an increasingly complex and changing post-modern urban context, especially following the financial crisis of 1997. Defining the cultural nature of Thai 'urbanity'; the implications for local/global flows, interactions and emergent social formations, James Taylor opens up new possibilities in understanding the specificities of everyday urban life as this relates to perceptions, conceptions and lived experiences of religiosity. Changes in the centre are also reverberating in the remaining forests and the monastic tradition of forest-dwelling which has sourced most of the nation's modern saints. The text is based on ethnography taking into account the rich variety of everyday practices in a mélange of the religious. In Thailand, Buddhism is so intimately interconnected with national identity and social, economic and ethno-political concerns as to be inseparable. Taylor argues here that in recent years there has been a marked reformulation of important conventional cosmologies through new and challenging Buddhist ideas and practices. These influences and changes are as much located outside as inside the Buddhist temples/monasteries.

Uncover the historical truth about Buddhist warrior monks with this informative and enlightening book. Film, television and popular fiction have long exploited the image of the serene Buddhist monk who is master of the deadly craft of hand-to-hand combat. While these media overly romanticize the relationship between a philosophy of non-violence and the art of fighting, When Buddhists Attack: The Curious Relationship Between Zen and the Martial Arts shows this link to be nevertheless real, even natural. Exploring the origins of Buddhism and the ethos of the Japanese samurai, university professor and martial arts practitioner Jeffrey Mann traces the close connection between the Buddhist way of compassion and the way of the warrior. This zen book serves as a basic introduction to the history, philosophy, and current practice of Zen as it relates to the Japanese martial arts. It examines the elements of Zen that have found a place in budo—the martial way—such as zazen, mushin, zanshin and fudoshin, then goes on to discuss the ethics and practice of budo as modern sport. Offering insights into how qualities integral to the true martial artist are interwoven with this ancient religious philosophy, this Buddhism book will help practitioners reconnect to an authentic spiritual discipline of the martial arts.

In this clear introduction to Buddhism, Keith Yandell and Harold Netland lay out the central metaphysical claims of this significant world religion and then offer a concluding chapter which offers an honest comparison with Christianity.

An Analysis of the Pali Canon is a comprehensive overview of the contents of the works that make up the Tipitaka, the Canon of the Theravada school of Buddhism. It also contains an index of the suttas and sections of the Tipitaka, as well as an extensive bibliography of the translations of canonical works and secondary literature. The second part of this book, A Reference Table of Pali Literature, is an extensive list of all the works composed in the Indic language known as Pali. It lists all the works of the Tipitaka, the commentaries and subcommentaries, historical chronicles, works on medicine, cosmology, grammar, law, astrology, Bible translations, etc. It also gives data on the authors, time of composition, country of origin and includes references to secondary literature that provide more information on the works listed. This book is an essential resource for students and researchers of the Tipitaka and other Pali literature.

What is Buddhist meditation? What is going on—and what should be going on—behind the closed or lowered eyelids of the Buddha or Buddhist adept seated in meditation? And in what ways and to what ends have the answers to these questions mattered for Buddhists themselves? Focusing on early medieval China, this book takes up these questions through a cultural history of the earliest traditions of Buddhist meditation (chan), before the rise of the Chan (Zen) School in the eighth century. In sharp contrast to what would become typical in the later Chan School, early Chinese Buddhists approached the ancient Buddhist practice of meditation primarily as a way of gaining access to a world of enigmatic but potentially meaningful visionary experiences. In *Chan Before Chan*, Eric Greene brings this approach to meditation to life with a focus on how medieval Chinese Buddhists interpreted their own and others' visionary experiences and the nature of the authority they ascribed to them. Drawing from hagiography, ritual manuals, material culture, and the many hitherto rarely studied meditation manuals translated from Indic sources into Chinese or composed in China in the 400s, Greene argues that during this era meditation and the mastery of meditation came for the first time to occupy a real place in the Chinese Buddhist social world. Heirs to wider traditions that had been shared across India and Central Asia, early medieval Chinese Buddhists conceived of “chan” as something that would produce a special state of visionary sensitivity. The concrete visionary experiences that resulted from meditation were understood as things that could then be interpreted, by a qualified master, as indicative of the mediator's purity or impurity. Buddhist meditation, though an elite discipline that only a small number of Chinese Buddhists themselves undertook, was thus in practice and in theory constitutively integrated into the cultic worlds of divination and “repentance” (chanhui) that were so important within the medieval Chinese religious world as a whole.

The True Pure Land sect of Japanese Buddhism, or Shin Buddhism, grew out of the teachings of Shinran (1173–1262), a Tendai-trained monk who came to doubt the efficacy of that tradition in what he viewed as a degenerate age. Shinran held that even those unable to fulfill the requirements of the traditional Buddhist path could attain enlightenment through the experience of shinjin, “the entrusting mind”—an expression of the profound realization that the Buddha Amida, who promises birth in his Pure Land to all who trust in him, was nothing other than the true basis of all existence and the sustaining nature of human beings. Over the centuries, the subtleties of Shinran's teachings were often lost. Elaborate rituals developed to focus one's mind at the moment of death so one might travel to the Pure Land unimpeded, and a rich artistic tradition celebrated the moment when Amida and his retinue of bodhisattvas welcome the dying believer. What is more, many Western interpreters tended to reinforce this view of Pure Land Buddhism, seeing in it certain parallels to Christianity. This volume introduces the thought and selected writings of Yasuda Rijin (1900–1982), a modern Shin Buddhist thinker affiliated with the Otani, or Higashi Honganji, branch of Shin Buddhism. Yasuda sought to restate the teachings of Shinran within a modern tradition that began with the work of Kiyozawa Manshi (1863–1903) and extended through the writings of Yasuda's teachers Kaneko Daiei (1881–1976) and Soga Ry?jin (1875–1971). These men lived through the period of Japan's rapid modernization and viewed the Shin tradition as possessing existential significance for modern men and women. For them, and Yasuda in particular, Amida did not exist in some other-worldly paradise but rather Amida and his Pure Land were to be experienced as lived realities in the present. In the writings and lectures presented here, Yasuda draws on not only classical Shin and Mahayana Buddhist sources, but also the thought of Nishida Kitar? (1870–1945), the founder of the Kyoto School of philosophy, and modern Western philosophers such as Heidegger, Nietzsche, and Buber.

Buddhism, in its diverse forms and throughout its long history, has had a profound influence on Asian cultures and the lives of countless individuals. In recent times, it has also attracted great interest among people in other parts of the world, including philosophers. Buddhist traditions often deal with ideas and concerns that are central to philosophy. A distinctively Buddhist philosophy of religion can be developed which focuses on Buddhist responses to issues such as the problem of suffering, the purpose and potential of human existence, life after death, freedom and moral responsibility, appearance and reality, the nature of religious language, attitudes to religious diversity and the relationship between Buddhism and science. *Buddhism: A Contemporary Philosophical Investigation* examines some of the central questions that such ideas raise, drawing on ancient and more recent sources from a variety of Buddhist traditions, as viewed from a contemporary philosophical standpoint.

The recent tide of books comparing Christianity and Buddhism has centered mostly on similarities. The Dalai Lama, for example, provided his opinions on Christianity in a popular book, *The Good Heart: A Buddhist Perspective on the Teachings of Jesus* (1996). Other writers have equally sought to describe these two traditions as “two paths to the same place.” Finding these approaches overly simplified, Anthony Clark confronts the distinctions between Buddhism and Catholic Christianity, acknowledging areas of confluence, but also discerning areas of abiding difference. Clark provides here a Catholic view of Buddhism that avoids obfuscations, seeking clarity for the sake of more productive dialogue.

“Why would everyone need to know anything about Buddhism? One important reason is that no matter who you are or where you live, Buddhism is part of your cultural environment. Whether we know it or not, most of us have Buddhist neighbors or communities of Buddhists living not far away. Now more than ever before mutual understanding between people from different cultural backgrounds is crucial. We live and work together. We share the same trains, schools, shopping centers, theatres, and everything else, and mutual understanding is the key to productive, peaceful co-existence. But getting along with others isn't the only reason to introduce yourself to Buddhism, nor even the best one. There is much that all of us can learn from each other, knowledge that may in fact prove to be quite useful in shaping our own ways of living. Many of us have been doing that for decades--taking an interest in cultural, religious, and philosophical traditions different from our own as a way to stretch our minds, to broaden our understanding not just of other people but of the many admirable ways to think about the world and the many ways to live creatively and responsibly within it. In this respect many people who were not raised Buddhists have discovered that Buddhism has a lot to offer. Among the world's religions it is certainly unique. Indeed, even though Westerners have been interested in Buddhism for almost two centuries, debate still continues over what Buddhism is. Is it a religion? A philosophy? A way of life? A set of techniques for mental and psychological enhancement? It appears to function in all of these ways and continues to impress observers with the range of values it offers”--

Recent decades have seen a groundswell in the Buddhist world, a transnational agitation for better opportunities for Buddhist women. Many of the main players in the transnational nuns movement self-identify as feminists but other participants in this movement may not know or use the language of feminism. In fact, many ordained Buddhist women say they seek higher ordination so that they might be better Buddhist practitioners, not for the sake of gender equality. Eschewing the backward projection of secular liberal feminist categories, this book describes the basic features of the Buddhist discourse of the female body, held more or less in common across sectarian lines, and still

pertinent to ordained Buddhist women today. The textual focus of the study is an early-first-millennium Sanskrit Buddhist work, "Descent into the Womb scripture" or Garbh?vakr?nti-s?tra. Drawing out the implications of this text, the author offers innovative arguments about the significance of childbirth and fertility in Buddhism, namely that birth is a master metaphor in Indian Buddhism; that Buddhist gender constructions are centrally shaped by Buddhist birth discourse; and that, by undermining the religious importance of female fertility, the Buddhist construction of an inauspicious, chronically impure, and disgusting femininity constituted a portal to a new, liberated, feminine life for Buddhist monastic women. Thus, this study of the Buddhist discourse of birth is also a genealogy of gender in middle period Indian Buddhism. Offering a new critical perspective on the issues of gender, bodies and suffering, this book will be of interest to an interdisciplinary audience, including researchers in the field of Buddhism, South Asian history and religion, gender and religion, theory and method in the study of religion, and Buddhist medicine.

ABOUT THE BOOK: There has been a growing interest in Buddhist thought among Western scholars, especially in the philosophical teachings of the Madhyamika. In this book Prof. Cheng deals with its principle doctrines, its philosophy and its influence on

Bringing together 15 essays by international Buddhist scholars, this book offers a distinctive portrayal of the life of Buddhism. The contributors focus on a range of religious practices across the Buddhist world, from New York to Tibet.

Profoundly knowledgeable and articulate, and equally at home with science, philosophy, myth, art, and poetry, Ugyen Sangharakshita uses every inner avenue to communicate the timeless Dharma to the Western mind. Engaging both the intellect and the heart countless times in a single chapter, the author draws remarkably apt examples from sources as diverse as Orwell, Aeschylus, and Jane Austen. This distilled volume is a primer to the breadth and depth of Buddhist thought and practice.

Over 1,700 alphabetically-arranged entries cover the beliefs, practices, significant movements, organizations, and personalities associated with Zen Buddhism.

As its teachings spread from the Indian subcontinent in all directions across Asia, Buddhism influenced every culture it touched—from Afghanistan to Korea, from Mongolia to Java. Buddhist art is a radiant reflection of the encounter of the Buddha's teachings with the diverse civilizations that came under their sway. It is also an intriguing visual record of the evolution of Buddhist practice and philosophy over a period of more than two millennia. More than two hundred photographs provide the visual context for this tour of the world of Buddhist art. Included in the rich variety of forms are architecture and monumental art, statuary, paintings, calligraphy, fresco, brushwork, and textile arts. Denise Leidy's guide is the perfect introductory text for all those intrigued by this splendid aesthetic tradition. It also an essential resource for all who seek to understand Buddhist art as teaching.

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