

# Tracing Back The Radiance Chinuls Korean Way Of Zen Classics In East Asian Buddhism

East Asian BuddhismCurrents and CountercurrentsKorean Buddhism in East Asian PerspectivesBuddhism in the SungEsoteric Buddhism and the Tantras in East AsiaTantric Buddhism in East AsiaWhat Can't Be SaidStudies in Ch'an and Hua-YenThe Wiley Blackwell Companion to East and Inner Asian BuddhismBuddhist Hermeneutics and East Asian Buddhist InterpretersStudies in East Asian BuddhismBuddhism and Iconoclasm in East AsiaTraditions of Meditation in Chinese BuddhismThe Debate and Confluence between Confucianism and Buddhism in East AsiaBuddhism and Iconoclasm in East AsiaTsung-mi and the Sinification of BuddhismInquiry Into the Origin of HumanityEast Asian Buddhism and Modern Buddhist StudiesEast Asian PhilosophyWays of Thinking of Eastern Peoples John McRae Robert E. Buswell, Jr. Daniel A. Getz Richard K. Payne Yasuo Deguchi Robert M. Gimello Mario Poceski Sumi Lee Kuroda institute for the study of buddhism and human values (Honolulu, Hawai). Fabio Rambelli Peter N. Gregory Chun-chieh Huang Fabio Rambelli Peter N. Gregory Tsung-mi Baorui Du D. E. Osto Hajime Nakamura East Asian Buddhism Currents and Countercurrents Korean Buddhism in East Asian Perspectives Buddhism in the Sung Esoteric Buddhism and the Tantras in East Asia Tantric Buddhism in East Asia What Can't Be Said Studies in Ch'an and Hua-Yen The Wiley Blackwell Companion to East and Inner Asian Buddhism Buddhist Hermeneutics and East Asian Buddhist Interpreters Studies in East Asian Buddhism Buddhism and Iconoclasm in East Asia Traditions of Meditation in Chinese Buddhism The Debate and Confluence between Confucianism and Buddhism in East Asia Buddhism and Iconoclasm in East Asia Tsung-mi and the Sinification of Buddhism Inquiry Into the Origin of Humanity East Asian Buddhism and Modern Buddhist Studies East Asian Philosophy Ways of Thinking of Eastern Peoples *John McRae Robert E. Buswell, Jr. Daniel A. Getz Richard K. Payne Yasuo Deguchi Robert M. Gimello Mario Poceski Sumi Lee Kuroda institute for the study of buddhism and human values (Honolulu, Hawai). Fabio Rambelli Peter N. Gregory Chun-chieh Huang Fabio Rambelli Peter N. Gregory Tsung-mi Baorui Du D. E. Osto Hajime Nakamura*

in the first or second century ce chinese officials began to hear rumours of a powerful new deity somewhere in the far off â western regionâ golden hued able to fly through the air and of superhuman size he was the source of unspeakable power the chinese emperor sent out an exploratory expedition images of the buddha began to appear at court and thus began the gradual spread of buddhism through east asia from india to china korea vietnam and japan this book presents an up to date introduction to buddhism in east asia taking a timely regional focus and covering history geography and culture doctrine and texts practice and tradition written by a leading scholar it surveys the field by means of vivid and accessible explanations made readily understandable by features such as boxed summaries charts and timelines a glossary further reading lists and illustrations the regional focus and the stress on practice and material culture is in tune with contemporary research in the field and brings the east asian buddhist world enjoyably to life

soon after the inception of buddhism in the sixth or fifth century b c e the buddha ordered his small band of monks to wander forth for the welfare and weal of the many a command that initiated one of the greatest missionary movements in world religious history but this account of a monolithic missionary movement spreading outward from the buddhist homeland of india across the asian continent is just one part of the story the case of east asian buddhism suggests another tale one in which the dominant eastward current of diffusion creates important eddies or countercurrents of influence that redound back toward the center these countercurrents have had significant even profound impact on neighboring traditions in east asia perhaps the most important countercurrent of influence came from korea the focus of this volume chapters examine the role played by the packche kingdom in introducing buddhist material culture especially monastic architecture to japan and the impact of korean scholiasts on the creation

of several distinctive features that eventually came to characterize Japanese Pure Land Buddhism. The lives and intellectual importance of the monks Sunnang (fl. ca. 490) and Wonch'uk (613–696) are reassessed, bringing to light their role in the development of early intellectual schools within Chinese Buddhism. Later chapters discuss the influential teachings of the semi-legendary master Musang (684–762), the patriarch of two of the earliest schools of Chan, the work of a dozen or so Korean monks active in the Chinese Tiantai tradition, and the Huiyin Monastery.

New paperback edition. The Sung Dynasty (960–1279) has long been recognized as a major watershed in Chinese history, although there are recent major monographs on Sung society, government, literature, Confucian thought, and popular religion. The contribution of Buddhism to Sung social and cultural life has been all but ignored. Indeed, the study of Buddhism during the Sung has lagged behind that of other periods of Chinese history. One reason for the neglect of this important aspect of Sung society is undoubtedly the tenacity of the view that the Sung marked the beginning of an inexorable decline of Buddhism in China that extended down through the remainder of the imperial era. As this book attests, however, new research suggests that far from signaling a decline, the Sung was a period of great efflorescence in Buddhism. This volume is the first extended scholarly treatment of Buddhism in the Sung to be published in a Western language. It focuses largely on elite figures, elite traditions, and interactions among Buddhists and literati, although some of the book's essays touch on ways in which elite traditions both responded to and helped shape more popular forms of lay practice and piety. All of the chapters, in one way or another, deal with the two most important elite traditions within Sung Buddhism: Chan and Tiantai. Whereas most previous discussions of Buddhism in the Sung have tended to concentrate on Chan, the present volume is notable for giving Tiantai its due by presenting a broader and more contextualized picture of these two traditions as they developed in the Sung. This work amply reveals the vitality of Buddhism in the Sung as well as its embeddedness in the social and intellectual life of the time.

In all likelihood, it was the form of Buddhism labeled Esoteric Buddhism that had the greatest geographical spread of any form of Buddhism. It left its imprint not only on its native India but far beyond on Southeast Asia, Central Asia, including Tibet and Mongolia, as well as the East Asian countries China, Korea, and Japan. Not only has Esoteric Buddhism contributed substantially to the development of Buddhism in many cultures, but it also facilitated the transmission of religious art and material culture, science, and technology. This volume, the result of an international collaboration of forty scholars, provides a comprehensive resource on Esoteric Buddhism and the Tantras in their Chinese, Korean, and Japanese contexts from the first few centuries of the Common Era right up to the present. Edited by Charles D. Orzech, General Editor Henrik H. Sørensen, and Richard K. Payne, contributors include Barbara Ambrose, Anna Andreeva, Sarah Aptilon, Ian Astley, Clemente Beghi, Heather Blair, William Bodiford, Chen Jinhua, Paul Copp, Ronald M. Davidson, Lucia Dolce, Athanasios Drakakis, Donald Drummond, Ruth Dunnell, Jay Ford, David Gardiner, Rolf Giebel, Robert M. Gimello, David Gray, Elizabeth Ten Grotenhuis, Nobumi Iyanaga, George Keyworth, Martin Lehnert, Hun Y. Lye, Shinya Mano, Richard M. McBride, Laura Meeks, Regan Murphy, Charles D. Orzech, Richard K. Payne, Klaus Pinte, Fabio Rambelli, Thierry Robouam, James Robson, Brian Ruppert, Neil Schmid, Gaynor Sekimori, Shen Weirong, Henrik H. Sørensen, Mark Unno, Pamela Winfield.

Although Indian and Tibetan versions of Tantric Buddhism are increasingly recognized, the East Asian variations on this practice remain largely overlooked. The only book to present the entire breadth of Tantric Buddhism in East Asia, this collection remedies that situation with 12 key essays drawn from rare sources, organized into four sections: China and Korea; Japan; deities and practices; and influences on Japanese religion. The book brings together a critical mass of scholarship with the potential to create a sea change in the understanding of this subject.

This multi-authored monograph argues that the use of paradox and contradictions, in contrast to in typical Western thought, can deepen rather than disprove philosophical thought and discussion. Here the authors apply this view to East Asian philosophy, examining two classical Daoist texts, the *Daodejing* and the *Zhuangzi*, and the trajectory of Buddhism in East Asia, including the San-lun, Tiantai, Chan, and Zen traditions, culminating with the Kyoto School of philosophy in the twentieth century. The work ultimately concludes that contradictory positions illuminate deeper understandings of inconsistencies in reality and in the world.

contains well researched and specialized studies in the history of these two important east asian buddhist traditions it presents some of the best work of younger scholars who are making available to the english speaking world the fruits of japanese scholarship and building upon them religious studies review

the wiley blackwell companion to east and inner asian buddhism combines outstanding contributions covering buddhism as it developed and is practiced in this region these newly commissioned essays provide fresh scholarly perspectives on a wide range of concepts texts and practices offers a comprehensive and balanced survey of buddhism within east and central asia from the time of the buddha through to the present day provides fresh perspectives on a wide range of concepts texts traditions doctrines practices and institutions on topics spanning gender roles tantric rituals and the spread of zen into europe brings together cutting edge research by an interdisciplinary and international contributor team including historians literature scholars and historians as well as those from religious studies presents a panoramic view of the extraordinary richness and variety of local buddhist expressions and practices within chinese korean japanese and tibetan cultures

this book explores the hermeneutic question of how non conceptual religious reality is conceptually interpreted in the buddhist tradition while interpreters of religion have to perform their task through the process of conceptualization of their subjects religious reality is typically considered as transcending conceptual categorization noting this dilemmatic problem this work discusses the issues involved in buddhist hermeneutics it consists of two parts the first of which discusses possibilities and problems associated with buddhist hermeneutics through three different topics two exegetic strategies of the indian buddhist tradition interpretive problems in the realistic approach to buddhism and historicist interpretations of buddhism in modern times the second part examines particular interpretive approaches to reality in east asian buddhism such as the chinese meditative practice of kanhua chan the korean scholar monk wŏnhyo s 617 686 view on non duality of buddha nature and the japanese monk kōkai s 774 835 perspective on emptiness by addressing these issues this volume illuminates the fundamental hermeneutic challenge in buddhism how to deliver dharma of no dharma

this is a cross cultural study of the multifaceted relations between buddhism its materiality and instances of religious violence and destruction in east asia which remains a vast and still largely unexplored field of inquiry material objects are extremely important not just for buddhist practice but also for the conceptualization of buddhist doctrines yet buddhism developed ambivalent attitudes towards such need for objects and an awareness that even the most sacred objects could be destroyed after outlining buddhist attitudes towards materiality and its vulnerability the authors propose a different and more inclusive definition of iconoclasm a notion that is normally not employed in discussions of east asian religions case studies of religious destruction in east asia are presented together with a new theoretical framework drawn from semiotics and cultural studies to address more general issues related to cultural value sacredness and destruction in an attempt to understand instances in which the status and the meaning of the sacred in any given culture is questioned contested and ultimately denied and how religious institutions react to those challenges

a veritable treasure trove both demanding and tremendously rewarding the book is of high scholarly standard but is clear precise and a pleasure to read and is certainly accessible to interested laymen it cannot be recommended highly enough the middle way november 1993 each chapter in this volume is sophisticated tightly argued and well documented an important contribution to the literature on buddhist meditation journal of asian studies 47 1988

after the arrival of buddhism toward the end of the eastern han dynasty 25 220 buddhism found itself in a fierce conflict with indigenous chinese thought the controversies between confucianism and buddhism reached their peak in the time of the northern and southern dynasties 420 589 by then these two ideologies had gone through a long period of mutual conflict when buddhism spread east from china and entered korea and japan a wide array of intense debates was aroused in 14th and 15th century korea and in 17th century japan that resulted in an ultimate confluence between confucianism and buddhism this volume tells the story of the debate between buddhism and confucianism in east asia and explains the reason why the confluence between these two systems of thought is possible

this study of tsung mi is part of the studies in east asian buddhism series author peter gregory makes extensive use of japanese secondary sources which complements his work on the complex chinese materials that form the basis of the study

a superb book one clearly designed for practical use buddhist studies review 14 1997 gregory s work serves as a model for future scholars wishing to present translations of key east asian buddhist texts to a broader audience philosophy east and west 48 1998 ein wertvoller beitrag als vollstsndige bersetzung als erkenntnisquelle yber den chinesischen buddhismus fyr interessierte und als lehrmaterial fyr diejenigen die ihn lehren myssen monumenta serica 45 1997 peter gregory s is a name that i as a layman vis a vis academia am always happy to see attached to a text as i feel confident that the work will be of genuine interest and that my understanding will be limited only by my knowledge rather than by my ability to penetrate a forest of jargon obscure theorizing and convoluted writing buddhism now november 1996 gregory s translation is a truly remarkable accomplishment reflecting his superb command of literary chinese and his thorough familiarity with the relevant scholarly literature on chinese thought in western languages stanley weinstein professor of buddhist studies yale university

this book is meant to serve as an entry point for the english reader into the vast and profound ocean of east asian philosophy focusing on china it outlines the basic contours of the three major philosophical streams found in east asia daoism taoism confucianism and buddhism beginning with the classical period the book details the daoist philosophies of laozi and zhuangzi and the early confucianism of confucius mencius and xunzi next the book explains the transmission of buddhism from india to china and provides individual chapters on the chinese buddhist schools of huayan and chan zen this is followed by chapters on the neo confucian philosophies of cheng hao cheng yi zhu xi and wang yangming and the modern new confucian thought of fung yu lan and tu wei ming the final two chapters turn to japan and investigate the zen philosophy of dogen and the modern kyoto school

there is hardly any book equal to ways of thinking of eastern peoples in terms of its thorough and systematic presentation of the intricate thought patterns of asian peoples the book not only is an essential reference for the student of asian culture but also for students of philosophy religion anthropology and art as it is an excellent source for aiding the student in gaining a deeper understanding of each facet of oriental thought isshi yamada northwestern university the clearest discussion and analysis of these complex subjects that i have found my advanced undergraduate students find this work to be stimulating challenging and comprehensible the organization of the text enhances the usefulness of this volume but it is the high quality of the scholarship that makes ways of thinking a most valuable addition to asian studies and to the academic training of upper division students ann b radwan university of north florida i find ways of thinking a most provocative source for exploring with my students certain basic themes in eastern religion and culture used carefully it is a most stimulating and effective source for tapping eastern ways at a fundamental level of inquiry wilbur m fridell university of california santa barbara

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