

# **Buddhist Manuscript Cultures Knowledge Ritual And Art Routledge Critical Studies In Buddhism Paperback Common**

**Justin Thomas McDaniel**

Buddhist Manuscript Cultures Stephen C. Berkwitz, Juliane Schober, Claudia Brown, 2009-01-13 Buddhist Manuscript Cultures explores how religious and cultural practices in premodern Asia were shaped by literary and artistic traditions as well as by Buddhist material culture. This study of Buddhist texts focuses on the significance of their material forms rather than their doctrinal contents, and examines how and why they were made. Contributions are by reputed scholars in Buddhist Studies and represent diverse disciplinary approaches from religious studies, art history, anthropology, and history.

*South Asian Buddhism* Stephen C. Berkwitz, 2012-12-06 South Asian Buddhism presents a comprehensive historical survey of the full range of Buddhist traditions throughout South Asia from the beginnings of the religion up to the present. Starting with narratives on the Buddha's life and foundational teachings from ancient India, the book proceeds to discuss the rise of Buddhist monastic organizations and texts among the early Mainstream Buddhist schools. It considers the origins and development of Mahayana Buddhism in South Asia, surveys the development of Buddhist Tantra in South Asia and outlines developments in Buddhism as found in Sri Lanka and Nepal following the decline of the religion in India. Berkwitz also importantly considers the effects of colonialism and modernity on the revivals of Buddhism across South Asia in the nineteenth and twentieth centuries. South Asian Buddhism offers a broad, yet detailed perspective on the history, culture, and thought of the various Buddhist traditions that developed in South Asia. Incorporating findings from the latest research on Buddhist texts and culture, this work provides a critical, historically based survey of South Asian Buddhism that will be useful for students, scholars, and general readers.

**Architects of Buddhist Leisure** Justin Thomas McDaniel, 2016-11-30 Buddhism, often described as an austere religion that condemns desire, promotes denial, and idealizes the contemplative life, actually has a thriving leisure culture in Asia. Creative religious improvisations designed by Buddhists have been produced both within and outside of monasteries across the region—in Nepal, Japan, Korea, Macau, Hong Kong, Singapore, Laos, Thailand, and Vietnam. Justin McDaniel looks at the

growth of Asia's culture of Buddhist leisure—what he calls “socially disengaged Buddhism”—through a study of architects responsible for monuments, museums, amusement parks, and other sites. In conversation with noted theorists of material and visual culture and anthropologists of art, McDaniel argues that such sites highlight the importance of public, leisure, and spectacle culture from a Buddhist perspective and illustrate how “secular” and “religious,” “public” and “private,” are in many ways false binaries. Moreover, places like Lek Wiriyaphan's Sanctuary of Truth in Thailand, Suối Tiên Amusement Park in Saigon, and Shi Fa Zhao's multilevel museum/ritual space/tea house in Singapore reflect a growing Buddhist ecumenism built through repetitive affective encounters instead of didactic sermons and sectarian developments. They present different Buddhist traditions, images, and aesthetic expressions as united but not uniform, collected but not concise: Together they form a gathering, not a movement. Despite the ingenuity of lay and ordained visionaries like Wiriyaphan and Zhao and their colleagues Kenzo Tange, Chan-soo Park, Tadao Ando, and others discussed in this book, creators of Buddhist leisure sites often face problems along the way. Parks and museums are complex adaptive systems that are changed and influenced by budgets, available materials, local and global economic conditions, and visitors. Architects must often compromise and settle at local optima, and no matter what they intend, their buildings will develop lives of their own. Provocative and theoretically innovative, *Architects of Buddhist Leisure* asks readers to question the very category of “religious” architecture. It challenges current methodological approaches in religious studies and speaks to a broad audience interested in modern art, architecture, religion, anthropology, and material culture.

**Manuscript Cultures: Mapping the Field** Jörg Quenzer, Dmitry Bondarev, Jan-Ulrich Sobisch, 2014-12-12 Script and writing were among the most important inventions in human history, and until the invention of printing, the handwritten book was the primary medium of literary and cultural transmission. Although the study of manuscripts is already quite advanced for many regions of the world, no unified discipline of ‘manuscript studies’ has yet evolved which is capable of treating handwritten books from East Asia, India and the Islamic world equally alongside the European manuscript tradition. This book, which aims to begin the interdisciplinary dialogue needed to arrive at a truly systematic and comparative approach to manuscript cultures worldwide, brings together papers by leading researchers concerned with material, philological and cultural aspects of different manuscript traditions.

But Is It Art? Cynthia Freeland, 2002-02-07 In today's art world many strange, even shocking, things qualify as art. In this book, Cynthia Freeland explains why innovation and controversy are valued in the arts, weaving together philosophy and art theory with many fascinating examples. She discusses blood, beauty, culture, money, museums, sex, and politics, clarifying contemporary and historical accounts of the nature, function, and interpretation of the arts. Freeland also propels us into the future by surveying cutting-edge web sites, along with the latest research on the brain's role in perceiving art. This clear, provocative book engages with the big debates surrounding our responses to art and is an invaluable introduction to anyone

interested in thinking about art.

**How Buddhism Began** Richard F. Gombrich, 2006-03-07 Written by one of the world's top scholars in the field of Pali Buddhism, this new and updated edition of *How Buddhism Began*, discusses various important doctrines and themes in early Buddhism. It takes 'early Buddhism' to be that reflected in the Pali canon, and to some extent assumes that these doctrines reflect the teachings of the Buddha himself. Two themes predominate. Firstly, the author argues that we cannot understand the Buddha unless we understand that he was debating with other religious teachers, notably Brahmins. The other main theme concerns metaphor, allegory and literalism. This accessible, well-written book is mandatory reading for all serious students of Buddhism.

*Tibetan Literature* Leonard van der Kuijp, James Burnell Robinson, Paul Harrison, 1996-01-01 *Tibetan Literature* addresses the immense variety of Tibet's literary heritage. An introductory essay by the editors attempts to assess the overall nature of 'literature' in Tibet and to understand some of the ways in which it may be analyzed into genres. The remainder of the book contains articles by nearly thirty scholars from America, Europe, and Asia—each of whom addresses an important genre of Tibetan literature. These articles are distributed among eight major rubrics: two on history and biography, six on canonical and quasi-canonical texts, four on philosophical literature, four on literature on the paths, four on ritual, four on literary arts, four on non-literary arts and sciences, and two on guidebooks and reference works.

Dunhuang Manuscript Culture Imre Galambos, 2020-12-07 “Dunhuang Manuscript Culture” explores the world of Chinese manuscripts from ninth-tenth century Dunhuang, an oasis city along the network of pre-modern routes known today collectively as the Silk Roads. The manuscripts have been discovered in 1900 in a sealed-off side-chamber of a Buddhist cave temple, where they had lain undisturbed for almost nine hundred years. The discovery comprised tens of thousands of texts, written in over twenty different languages and scripts, including Chinese, Tibetan, Old Uighur, Khotanese, Sogdian and Sanskrit. This study centres around four groups of manuscripts from the mid-ninth to the late tenth centuries, a period when the region was an independent kingdom ruled by local families. The central argument is that the manuscripts attest to the unique cultural diversity of the region during this period, exhibiting—alongside obvious Chinese elements—the heavy influence of Central Asian cultures. As a result, it was much less ‘Chinese’ than commonly portrayed in modern scholarship. The book makes a contribution to the study of cultural and linguistic interaction along the Silk Roads.

**Bringing Zen Home** Paula Arai, 2011-09-30 Healing lies at the heart of Zen in the home, as Paula Arai discovered in her pioneering research on the ritual lives of Zen Buddhist laywomen. She reveals a vital stream of religious practice that flourishes outside the bounds of formal institutions through sacred rites that women develop and transmit to one another. Everyday objects and common materials are used in inventive ways. For example, polishing cloths, vivified by prayer and mantra recitation, become potent tools. The creation of beauty through the arts of tea ceremony, calligraphy, poetry, and

flower arrangement become rites of healing. *Bringing Zen Home* brings a fresh perspective to Zen scholarship by uncovering a previously unrecognized but nonetheless vibrant strand of lay practice. The creativity of domestic Zen is evident in the ritual activities that women fashion, weaving tradition and innovation, to gain a sense of wholeness and balance in the midst of illness, loss, and anguish. Their rituals include chanting, ingesting elixirs and consecrated substances, and contemplative approaches that elevate cleaning, cooking, child-rearing, and caring for the sick and dying into spiritual disciplines. Creating beauty is central to domestic Zen and figures prominently in Arai's analyses. She also discovers a novel application of the concept of Buddha nature as the women honor deceased loved ones as "personal Buddhas." One of the hallmarks of the study is its longitudinal nature, spanning fourteen years of fieldwork. Arai developed a "second-person," or relational, approach to ethnographic research prompted by recent trends in psychobiology. This allowed her to cultivate relationships of trust and mutual vulnerability over many years to inquire into not only the practices but also their ongoing and changing roles. The women in her study entrusted her with their life stories, personal reflections, and religious insights, yielding an ethnography rich in descriptive and narrative detail as well as nuanced explorations of the experiential dimensions and effects of rituals. In *Bringing Zen Home*, the first study of the ritual lives of Zen laywomen, Arai applies a cutting-edge ethnographic method to reveal a thriving domain of religious practice. Her work represents an important contribution on a number of fronts—to Zen studies, ritual studies, scholarship on women and religion, and the cross-cultural study of healing.

**Chinese Buddhism** Chün-fang Yü, 2020-06-30 What are the foundational scriptures and major schools for Chinese Buddhists? What divinities do they worship? What festivals do they celebrate? These are some of the basic questions addressed in this book, the first introduction to Chinese Buddhism written expressly for students and those interested in an accessible yet authoritative overview of the subject based on current scholarship. After presenting the basic tenets of the Buddha's teachings and the Chinese religious traditions, the book focuses on topics essential for understanding Chinese Buddhism: major scriptures, worship of buddhas and bodhisattvas, rituals and festivals, the monastic order, Buddhist schools such as Tiantai and Chan, Buddhism and gender, and current trends—notably humanistic Buddhism in Taiwan and the resurgence of Buddhism in post-Mao China. Each chapter ends with discussion questions and suggestions for further reading. A convenient glossary of common terms, titles, and names is included.

**The Philosophy of Desire in the Buddhist Pali Canon** David Webster, 2005 David Webster explores the notion of desire as found in the Buddhist Pali Canon. Beginning by addressing the idea of a 'paradox of desire', whereby we must desire to end desire, the varieties of desire that are articulated in the Pali texts are examined. A range of views of desire, as found in Western thought, are presented as well as Hindu and Jain approaches. An exploration of the concept of ditthi (view or opinion) is also provided, exploring the way in which 'holding views' can be seen as analogous to the process of desiring. Other subjects investigated include the mind-body relationship, the range of Pali terms for desire, and desire's positive

spiritual value. A comparative exploration of the various approaches completes the work.

*Imaging Wisdom* Jacob N. Kinnard,2001 On its broadest level, this book contributes to an ongoing expansion of both the history of religions and Buddhist studies by focusing on what is a far too frequently ignored aspect of religious experience: visual images. This is a study that is intended to speak to, and be relevant for, not only those interested specifically in Buddhism, but also scholars and students in the field of religion at large who are interested in the dialectical ways abstract, abstruse and even rarified textual discourses interact with devotional practices 'on the ground'. The specific focus of this book is on the Buddhist visual practices surrounding the visual representation of a single, central concept, prajna, or wisdom, in medieval north India. Prajna, however, was not only an intellectual state and spiritual goal to which to aspire. Rather, wisdom also becomes a quality to be visually represented and ritually responded to, and even an active presence to be venerated in much the same manner as the Buddha himself. This book explores the ways in which the production and use of artistic images involving prajna constituted a central, if not the central, component of Buddhist religious practice in Medieval India.

*The Spread of Buddhism* Ann Heirman,Stephan Peter Bumbacher,2007-05-11 This book unravels some of the complex factors that allowed or hampered the presence of (certain aspects of) Buddhism in the regions to the north and the east of India, such as Central Asia, China, Tibet, Mongolia, or Korea.

***Into the Jaws of Yama, Lord of Death*** Karma Lekshe Tsomo,2012-02-01 This book explores the Buddhist view of death and its implications for contemporary bioethics. Writing primarily from within the Tibetan tradition, author Karma Lekshe Tsomo discusses Buddhist notions of human consciousness and personal identity and how these figure in the Buddhist view of death. Beliefs about death and enlightenment and states between life and death are also discussed. Tsomo goes on to examine such hot-button topics as cloning, abortion, assisted suicide, euthanasia, organ donation, genetic engineering, and stem-cell research within a Buddhist context, introducing new ways of thinking about these highly controversial issues.

*The Monastery Rules* Berthe Jansen,2018-09-25 At publication date, a free ebook version of this title will be available through Luminos, University of California Press's Open Access publishing program. Visit [www.luminosoa.org](http://www.luminosoa.org) to learn more. *The Monastery Rules* discusses the position of the monasteries in pre-1950s Tibetan Buddhist societies and how that position was informed by the far-reaching relationship of monastic Buddhism with Tibetan society, economy, law, and culture. Jansen focuses her study on monastic guidelines, or bca' yig. The first study of its kind to examine the genre in detail, the book contains an exploration of its parallels in other Buddhist cultures, its connection to the Vinaya, and its value as socio-historical source-material. The guidelines are witness to certain socio-economic changes, while also containing rules that aim to change the monastery in order to preserve it. Jansen argues that the monastic institutions' influence on society was maintained not merely due to prevailing power-relations, but also because of certain deep-rooted Buddhist beliefs.

*Popular Buddhist Texts from Nepal* Todd T. Lewis, 2000-09-07 This book demonstrates how popular ritual texts and story narratives have shaped the religious life and culture of the only surviving South Asian Mahayana Buddhist society, the Newars of Kathmandu. It begins with an account of the Newar Buddhist community's history and its place within the religious environment of Nepal and proceeds to build around five popular translations, several of which were known across Asia: the Srngabheri Avadana, the Simhalasarthabahu Avadana, the Tara, the Mahakala Vratas, and the Pancaraksa. Lewis documents how the respective texts have been domesticated in Nepal's art and architecture, healing traditions, and rituals. He shows how they provide paradigmatic case studies that transcend the Nepalese context, illustrating universal practices or issues in all Buddhist communities, such as gender relations and stupa veneration, the role of merchants, ethnicity, violence, devotions to celestial bodhisattvas by kings and women, and the role of mantra recitations and healing rituals in the lives of Buddhists.

**Orality and Literacy** Walter J. Ong, 2003-12-16 This classic work explores the vast differences between oral and literate cultures offering a very clear account of the intellectual, literary and social effects of writing, print and electronic technology. In the course of his study, Walter J. Ong offers fascinating insights into oral genres across the globe and through time, and examines the rise of abstract philosophical and scientific thinking. He considers the impact of orality-literacy studies not only on literary criticism and theory but on our very understanding of what it is to be a human being, conscious of self and other. This is a book no reader, writer or speaker should be without.

*Orientalism and Religion* Richard King, 2013-04-03 *Orientalism and Religion* offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

Illusory Abiding Natasha Heller, 2020-05-11 A groundbreaking monograph on Yuan dynasty Buddhism, *Illusory Abiding* offers a cultural history of Buddhism through a case study of the eminent Chan master Zhongfeng Mingben. Natasha Heller demonstrates that Mingben, and other monks of his stature, developed a range of cultural competencies through which they navigated social and intellectual relationships. They mastered repertoires internal to their tradition—for example, guidelines for monastic life—as well as those that allowed them to interact with broader elite audiences, such as the ability to compose verses on plum blossoms. These cultural exchanges took place within local, religious, and social networks—and at the same time, they comprised some of the very forces that formed these networks in the first place. This monograph contributes to a more robust account of Chinese Buddhism in late imperial China, and demonstrates the importance of situating monks as

actors within broader sociocultural fields of practice and exchange.

The Global Connections of Gandhāran Art Wannaporn Rienjang, Peter Stewart, 2020-09-02 Gandhāran art is often regarded as the epitome of cultural exchange in antiquity. The ancient region of Gandhāra, centred on what is now the northern tip of Pakistan, has been called the 'crossroads of Asia'. The Buddhist art produced in and around this area in the first few centuries AD exhibits extraordinary connections with other traditions across Asia and as far as the Mediterranean. Since the nineteenth century, the Graeco-Roman associations of Gandhāran art have attracted particular attention. Classically educated soldiers and administrators of that era were astonished by the uncanny resemblance of many works of Gandhāran sculpture to Greek and Roman art made thousands of miles to the west. More than a century later we can recognize that the Gandhāran artists' appropriation of classical iconography and styles was diverse and extensive, but the explanation of this 'influence' remains puzzling and elusive. The Gandhāra Connections project at the University of Oxford's Classical Art Research Centre was initiated principally to cast new light on this old problem. This volume is the third set of proceedings of the project's annual workshop, and the first to address directly the question of cross-cultural influence on and by Gandhāran art. The contributors wrestle with old controversies, particularly the notion that Gandhāran art is a legacy of Hellenistic Greek rule in Central Asia and the growing consensus around the important role of the Roman Empire in shaping it. But they also seek to present a more complex and expansive view of the networks in which Gandhāra was embedded. Adopting a global perspective on the subject, they examine aspects of Gandhāra's connections both within and beyond South Asia and Central Asia, including the profound influence which Gandhāran art itself had on the development of Buddhist art in China and India.

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