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A timely essay collection on the development and influence of secular expressions of Buddhism in the West and beyond. How do secular values impact Buddhism in the modern world? What versions of Buddhism are being transmitted to the West? Is it possible to know whether an interpretation of the Buddha's words is correct? In this new

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essay collection, opposing ideas that often define Buddhist communities—secular versus religious, modern versus traditional, Western versus Eastern—are unpacked and critically examined. These reflections by contemporary scholars and practitioners reveal the dynamic process of reinterpreting and reimagining Buddhism in secular contexts, from the mindfulness movement to Buddhist shrine displays in museums, to whether rebirth is an essential belief. This collection explores a wide range of modern understandings of

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Buddhism—whether it is considered a religion, philosophy, or lifestyle choice—and questions if secular Buddhism is purely a Western invention, offering a timely contribution to an ever-evolving discussion. Contributors include Bhikkhu Bodhi, Kate Crosby, Gil Fronsdal, Kathleen Gregory, Funie Hsu, Roger R. Jackson, Charles B. Jones, David L. McMahan, Richard K. Payne, Ron Purser, Sarah Shaw, Philippe Turenne, and Pamela D. Winfield. A compact summary like Probing the Sutras

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has been sorely needed for some time, as more and more Westerners have dipped into meditation without any understanding of its predominantly Buddhist scriptural underpinning. This concise, well-informed introduction to the history and contents of eleven seminal Buddhist sutras also provides suggestions for reflection, meditation, and practical applications related to the key teachings of each scripture. Readers of Probing the Sutras will be able to develop a framework for understanding Buddhist

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doctrines—and see the unique pearls of wisdom contained within each sutra.

"Discover the esoteric branch of Theravada meditation in the first English-language exploration of a practice tradition nearly lost to history. In this groundbreaking book, scholar Kate Crosby illuminates the once-dominant traditional Theravada meditation system known as borāan kamahāana.

Theravadan Buddhism, though often understood as the school that most carefully preserved the practices originally taught by

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the Buddha, has in fact undergone tremendous change over time. Prior to Western concerns with the separation of science and religion that influenced Asian Buddhist modernizers, there existed a tradition of embodied, esoteric, and culturally regional Theravadan meditation practices. These meditation systems differ radically from the reformed, text-based meditations that are now taught in Theravada Buddhism, including Vipassana and Insight Meditation, as well as Buddhist and secular mindfulness.

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Drawing on a quarter century of research, Crosby offers the first holistic discussion of borāan kamahāana in the context of historical events and cultural processes by which the practice has been marginalized in the modern era. Readers of Esoteric Theravada will never see Theravada Buddhism in the same light again"--

This Handbook provides a comprehensive overview and analysis of the state of the field of the philosophy of meditation and engages primarily in the philosophical assessment of

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the merits of meditation practices. This Handbook unites novel and original scholarship from 28 leading Asian and Western philosophers, scientists, theologians, and other scholars on the philosophical assessment of meditation. It critically assesses the conceptual and empirical validity of meditation, its philosophical implications, its legitimacy as a phenomenological research tool, its potential value as an aid to neuroscience research, its many practical benefits, and, among other considerations, its

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possibly misleading interpretations, applications, and consequences. Following the introduction by the editor, the Handbook's chapters are organized in six parts: • Meditation and philosophy • Meditation and epistemology • Meditation and metaphysics • Meditation and values • Meditation and phenomenology • Meditation in Greco-Roman and Judeo-Christian traditions A distinctive, timely, and invaluable reference work, it marks the emergence of a new discipline therein, the philosophy of

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meditation. The book will be of interest to an interdisciplinary audience in the fields of philosophy, meditation, Buddhism, Hinduism, Taoism, theology, and Asian and Western philosophy. It will serve as the textbook in any philosophy course on meditation, and as secondary reading in courses in philosophy of mind, consciousness, selfhood/personhood, metaphysics, or phenomenology, thereby helping to restore philosophy as a way of life. Tourism and the Global Commodification of Religious Practices

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The View of the Elders

Routledge Handbook of Theravāda Buddhism

Secularizing Buddhism

Buddhist Nuns and Gendered Practice

An Explanation of the Buddhist Jhanas

Thailand's International Meditation Centers

Theravada Buddhism provides a comprehensive introductory overview of the history, teachings, and current practice of an often misunderstood form of one of the world's oldest religious traditions. Explores Theravada Buddhism's origins, evolution, teachings, and practices Considers the practice of Theravada beyond Sri Lanka and Thailand, by exploring a wealth of material from countries including

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Bangladesh, Cambodia, and Vietnam Reveals its rich and varied traditions, and corrects common misunderstandings about links to other practices, such as early Buddhism or Hinayana Buddhism Incorporates student-friendly features including a glossary and other study aids

Certain questions have recurred throughout the history of philosophy. They are the big questions—about happiness and the good life, the limits of knowledge, the ultimate structure of reality, the nature of consciousness, the relation between causality and free will, the pervasiveness of suffering, and the conditions for a just and flourishing society—that thinkers in different cultures across the ages have formulated in their own terms in an attempt to make sense of their lives and the world around them. The essays in

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this book turn to the major figures and texts of the Buddhist tradition in order to expand and enrich our thinking on these enduring questions. Examining them from a comparative and cross-cultural perspective demonstrates the value of alternative ways of addressing philosophical problems, showing how different approaches can produce new and unexpected kinds of questions and answers. Engaging with the Buddhist tradition, this book shows, helps return philosophy to its practical as well as theoretical aim: not only understanding the world but also knowing how to live in it. Featuring striking and generative comparisons of Buddhist and Western thought, Philosophy ' s Big Questions challenges our thinking in fundamental ways and offers readers new conceptual tools, methods, and insights for the pursuit of a

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good and happy life.

Rewriting Buddhism is the first intellectual history of premodern Sri Lanka ' s most culturally productive period. This era of reform (1157–1270) shaped the nature of Theravada Buddhism both in Sri Lanka and also Southeast Asia and even today continues to define monastic intellectual life in the region. Alastair Gornall argues that the long century ' s literary productivity was not born of political stability, as is often thought, but rather of the social, economic and political chaos brought about by invasions and civil wars. Faced with unprecedented uncertainty, the monastic community sought greater political autonomy, styled itself as royal court, and undertook a series of reforms, most notably, a purification and unification in 1165 during the reign of Parakramabahu I. He

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describes how central to the process of reform was the production of new forms of Pali literature, which helped create a new conceptual and social coherence within the reformed community; one that served to preserve and protect their religious tradition while also expanding its reach among the more fragmented and localized elites of the period.

A groundbreaking exploration of a practice tradition that was nearly lost to history. Theravada Buddhism, often understood as the school that most carefully preserved the practices taught by the Buddha, has undergone tremendous change over time. Prior to Western colonialism in Asia—which brought Western and modernist intellectual concerns, such as the separation of science and religion, to bear on Buddhism—there existed a tradition of embodied, esoteric,

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and culturally regional Theravada meditation practices. This once-dominant traditional meditation system, known as *borān kammaṭṭhāna*, is related to—yet remarkably distinct from—Vipassana and other Buddhist and secular mindfulness practices that would become the hallmark of Theravada Buddhism in the twentieth century. Drawing on a quarter century of research, scholar Kate Crosby offers the first holistic discussion of *borān kammaṭṭhāna*, illuminating the historical events and cultural processes by which the practice has been marginalized in the modern era.

Buddhisms

Comparing Buddhist and Western Approaches
Theories and Methods for Studying Religiously Diverse
Societies

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Rewriting Buddhism

Traditional Theravada Meditation and Its Modern-era
Suppression

The Buddha in Lanna

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.

In the late 19th and early 20th centuries, Buddhism in Asia was transformed by the impact of colonial modernity

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and new technologies and began to spread in earnest to the West. Transnational networking among Asian Buddhists and early western converts engendered pioneering attempts to develop new kinds of Buddhism for a globalized world, in ways not controlled by any single sect or region. Drawing on new research by scholars worldwide, this book brings together some of the most extraordinary episodes and personalities of a period of almost a century from 1860-1960. Examples include Indian intellectuals who saw Buddhism as a homegrown path for a modern post-colonial future, poor whites 'going native' as Asian monks, a Brooklyn-born monk who sought to convert Mussolini, and the failed

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1950s attempt to train British monks to establish a Thai sangha in Britain. Some of these stories represent creative failures, paths not taken, which may show us alternative possibilities for a more diverse Buddhism in a world dominated by religious nationalisms. Other pioneers paved the way for the mainstreaming of new forms of Buddhism in later decades, in time for the post-1960s takeoff of 'global Buddhism'. This book was originally published as a special issue of Contemporary Buddhism.

This innovative collaborative work—the first to focus on Buddhist tourism—explores how Buddhists, government organizations, business corporations, and individuals in

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Asia participate in re-imaginings of Buddhism through tourism. Contributors from religious studies, anthropology, and art history examine sacred places and religious monuments as they have been shaped and reshaped by socioeconomic and cultural trends in the region. Following an introduction that offers the first theoretical understanding of tourism from a Buddhist studies' perspective, early chapters discuss the ways Buddhists and non-Buddhists imagine concepts and places related to the religion. Case studies highlight Buddhist peace in India, Buddhist heavens and hells in Singapore, Thai temple space, and the future Buddha Maitreya in China. Buddhist tourism's connections to the

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state, market, and new technologies are explored in chapters on Indian package tours for pilgrims, thematic Buddhist tourism in Cambodia, the technological innovations of Buddhist temples in China, and the promotion of pilgrimage sites in Japan. Contributors then situate the financial concerns of Chinese temples, speed dating in temples in Japan, and the diffuse and pervasive nature of Buddhism for tourism promotion in Ladakh, India. How have tourist routes, groups, sites, and practices associated with Buddhism come to be possible and what are the effects? In what ways do travelers derive meaning from Buddhist places? How do Buddhist sites fortify national, cultural, or religious identities? The

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comparative research in South, Southeast, and East Asia presented here draws attention to the intertwining of the sacred and the financial and how local and national sites are situated within global networks. Together these findings generate a compelling comparative investigation of Buddhist spaces, identities, and practices.

This book explores contemporary practices within the new institution of international meditation centers in Thailand. It discusses the development of the lay vipassana meditation movement in Thailand and relates Thai Buddhism to contemporary processes of commodification and globalisation. Through an examination of how meditation centers are promoted

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internationally, the author considers how Thai Buddhism is translated for and embodied within international tourists who participate in meditation retreats in Thailand. Shedding new light on the decontextualization of religious practices, and raising new questions concerning tourism and religion, this book focuses on the nature of cultural exchange, spiritual tourism, and religious choice in modernity. With an aim of reframing questions of religious modernity, each chapter offers a new perspective on the phenomenon of spiritual seeking in Thailand. Offering an analysis of why meditation practices appeal to non-Buddhists, this book contends that religions do not travel as whole entities but instead

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that partial elements resonate with different cultures, and are appropriated over time.

Historical Dictionary of Buddhism

An Introduction

New Perspectives on a Dynamic Tradition

Buddhist World of Southeast Asia, The

Pioneer Western Buddhists and Asian Networks

1860-1960

Transforming Anger against Patriarchy

Theravada Buddhism in Colonial Contexts

Meditation techniques, including mindfulness, have become popular wellbeing practices and the scientific study of their effects has recently turned 50 years old. But how much do we

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know about them: what were they developed for and by whom? How similar or different are they, how effective can they be in changing our minds and biology, what are their social and ethical implications? The Oxford Handbook of Meditation is the most comprehensive volume published on meditation, written in accessible language by world-leading experts on the science and history of these techniques. It covers the development of meditation across the world and the varieties of its practices and experiences. It includes approaches from various disciplines, including psychology, neuroscience, history, anthropology, and sociology and it explores its potential for therapeutic and social change, as well as unusual or negative effects. Edited by practitioner-researchers, this book is the ultimate guide for all interested

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in meditation, including teachers, clinicians, therapists, researchers, or anyone who would like to learn more about this topic.

Hidden at the margins of Burmese Buddhism and culture, the cults of the weikza shape Burmese culture by bringing together practices of supernatural power and a mission to protect Buddhism. This exciting new research on an often hidden aspect of Burmese religion places weikza in relation to the Vipassana insight meditation movement and conventional Buddhist practices, as well as the contemporary rise of Buddhist fundamentalism. Featuring research based on fieldwork only possible in recent years, paired with reflective essays by senior Buddhist studies scholars, this book situates the weikza cult in relation to broader Buddhist and Southeast

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Asian contexts, offering interpretations and investigations as rich and diverse as the Burmese expressions of the weikza cults themselves. *Champions of Buddhism* opens the field to new questions, new problems, and new connections with the study of religion and Southeast Asia in general.

Nirmala S. Salgado offers a groundbreaking study of the politics of representation of Buddhist nuns. Challenging assumptions about writing on gender and Buddhism, Salgado raises important theoretical questions about the applicability of liberal feminist concepts and language to the practices of Buddhist nuns. Based on extensive research in Sri Lanka as well as on interviews with Theravada and Tibetan nuns from around the world, Salgado's study invites a reconsideration of female renunciation. How do scholarly narratives continue to

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be complicit in reinscribing colonialist and patriarchal stories about Buddhist women? In what ways have recent debates contributed to the construction of the subject of the Theravada bhikkhuni? How do key Buddhist concepts such as dukkha, samsara, and sila ground female renunciant practices? Salgado's provocative analysis of modern discourses about the supposed empowerment of nuns challenges interpretations of female renunciation articulated in terms of secular notions such as "freedom" in renunciation, and questions the idea that the higher ordination of nuns constitutes a movement in which female renunciants act as agents seeking to assert their autonomy in a struggle against patriarchal norms. Salgado argues that the concept of a global sisterhood of nuns-an idea grounded in a notion of

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equality as a universal ideal-promotes a discourse of dominance about the lives of non-Western women and calls for more nuanced readings of the everyday renunciant practices and lives of Buddhist nuns. *Buddhist Nuns and Gendered Practice* is essential reading for anyone interested in the connections between religion and power, subjectivity and gender, and feminism and postcolonialism.

In the oldest scriptures of Theravada Buddhism much attention is given to the jhanas, high levels of meditative attainment distinguished by powerful concentration and purity of mind. Ven. Dr. Gunaratana examines these jhanas within the context of Buddhist teaching as a whole and particularly within the meditation disciplines taught by the Buddha. Beginning with the ethical foundation for meditation, the role

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of the teacher, the classical subjects of meditation, and the appropriateness of these subjects to individual practitioners, the author traces the practice of meditation to the higher reaches of realization. The eight stages of jhana are individually analyzed and explained in terms of their relation to one another and to the ultimate goal of the teaching. The author makes the critical distinction between the mundane jhanas and supermundane jhanas, pointing out that the lower four, while leading to various mental powers and psychic attainments, are not necessary to full enlightenment and may be developed or bypassed as the meditator wishes. The author goes on to explain the place of the jhanas among the accomplishments of an arahat and elucidate their usefulness for a dedicated meditator.

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The Oxford Handbook of Meditation

The Practices of Esoteric Theravada

The Battle for China's Spirit

Weikza Cults in Contemporary Burma

Buddha in Sri Lanka

Theravada Traditions

A Buddhist Crossroads

This book brings to life the age-old religious tradition of Theravada (literally, “view of the elders”) Buddhism as it is found in ancient texts and understood and practiced today in South and Southeast Asia. Following a brief introduction to the life of the historical Buddha and the beginning of his mission, the book examines the Triple

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Gem (the Buddha, his teachings, and the community of monastic followers) and the basic teachings of the Buddha in the earliest available Pali sources. Basic Buddhist concepts such as dependent co-origination, the four noble truths, the three trainings, and karma and its result are discussed in non-technical language, along with the Buddha's message on social wellbeing. The author goes on to chronicle his own involvement as an observer-participant in "the Theravada world," where he was born and raised. His is a rare first-hand account of living Theravada Buddhism not only in its traditional habitats, but also in the world at large at the dawn of the twenty-first century. He concludes with a discussion on

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what is happening to Theravada today across the globe, covering issues such as diaspora Buddhism, women's Buddhism, and engaged Buddhism. The book's accessible language and clear explication of Theravada doctrine and texts make this an ideal introduction for the student and general reader.

Adds new voices to the feminist conversation and brings a rich variety of diverse approaches to Buddhist women's identities, "the feminine," and Buddhist feminism. This groundbreaking book explores Buddhist thought and culture, from multiple Buddhist perspectives, as sources for feminist reflection and social action. Too often, when writers apply terms such as "woman,"

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“femininity,” and “feminism” to Buddhist texts and contexts, they begin with models of feminist thinking that foreground questions and concerns arising from Western experience. This oversight has led to many facile assumptions, denials, and oversimplifications that ignore women’s diverse social and historical contexts. But now, with the tools of feminist analysis that have developed in recent decades, constructs of the feminine in Buddhist texts, imagery, and philosophy can be examined—with the acknowledgment that there are limitations to applying these theoretical paradigms to other cultures. Contributors to this volume offer a feminist analysis, which integrates gender theory and Buddhist

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perspectives, to Buddhist texts and women's narratives from Asia. How do Buddhist concepts of self and no-self intersect with concepts of gender identity, especially for women? How are the female body, sexuality, and femininity constructed (and contested) in diverse Buddhist contexts? How might power and gender identity be perceived differently through a Buddhist lens? By exploring feminist approaches and representations of "the feminine," including persistent questions about women's identities as householders and renunciants, this book helps us to understand how Buddhist influences on attitudes toward women, and how feminist thinking from other parts of the world, can inform and

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enlarge contemporary discussions of feminism. Karma Lekshe Tsomo is Professor of Buddhist Studies at the University of San Diego. Her many books include Eminent Buddhist Women and Buddhist Women Across Cultures: Realizations, each published by SUNY Press. "This Handbook provides a state-of-the-art exploration of several key dynamics in current studies of the Buddhist tradition with a focus on practice. Embodiment, materiality, emotion, and gender shape the way most Buddhists engage with their traditions, in contrast to popular representations of Buddhism as spiritual, disembodied, and largely devoid of ritual. This volume highlights how practice often represents a fluid, dynamic,

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and strategic means of defining identity and negotiating the challenges of everyday life. Essays explore the transformational aims of practices that require practitioners to move, gesture, and emote in prescribed ways, including the ways that scholars' own embodied practices are integral to their research methodology. The chapters are written by acknowledged experts in their respective subject areas and taken together offer an overview of current thinking in the field. The volume is of particular value to scholars who seek an orientation to current perspectives on important conceptual, theoretical, and methodological concerns that are shaping the field in areas outside their primary expertise.

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The inclusion of substantial, up-to-date bibliographies also makes the volume an important guide to current scholarship"--

Theravada Traditions offers a unique comparative approach to understanding Buddhism: it examines popular rituals of central importance in the predominantly Theravada Buddhist cultures of Laos, Sri Lanka, Thailand, Myanmar, and Cambodia. Instead of focusing on how religious ideas have impacted the ideals of government or ethical practice, author John Holt tries to ascertain how important changes, or shifts, in the trajectories of the political economies of societies have impacted the character of religious cultures. Each of the

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five chapters focuses on a particular rite and provides detailed historical, political, or social context: Holt shows how worship of the Phra Bang Buddha image in the annual pi mai or New Year's rites in Luang Phrabang, Laos, has changed dramatically since the 1975 communist revolution and the subsequent opening up of the country to tourism; he describes how, in the face of insurrections and a prolonged civil war, the annual asala perahara processions in Kandy, Sri Lanka, have come to reflect a robust assertion of a Sinhala Buddhist nationalist identity; how ordination rites among Thai Buddhists reflect the manner in which Thai culture has been ever more "commodified" in the context of its

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dramatically developing economy; and how in tightly controlled Myanmar the kathina rite, the act of giving new robes to members of the sangha after the completion of the rain-retreat season, transformed into a season of campaigning for gift-giving and merit-making; finally, he demonstrates how, in light of the devastating losses inflicted by the Khmer Rouge, pchum ben, the annual rite of caring ritually for one's deceased kin, became the most popular and perhaps most emotionally observed of all rites in the Khmer calendar year. In short, Theravada Traditions illustrates how popular, public ritual performance, far from being static, clearly indexes patterns of social and political change. Broad but deep,

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rigorous yet accessible, this rich, innovative volume provides a provocative introduction to the practice of Theravada Buddhism and the nature of social change in contemporary Sri Lanka and Southeast Asia.

Art, Lineage, Power, and Place in Northern Thailand

Champions of Buddhism

Buddhist Feminism

The Irish Buddhist

Second Edition

Theravada Buddhism

Buddhism and the Natural World

Step into a Burmese temple built between the late seventeenth and early nineteenth centuries and you are surrounded by a riot of

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color and imagery. The majority of the highly detailed wall paintings displays Buddhist biographical narratives, inspiring the devotees to follow the Buddha's teachings. Alexandra Green goes one step further to consider the temples and their contents as a whole, arguing that the wall paintings mediate the relationship between the architecture and the main Buddha statues in the temples. This forges a unified space for the devotees to interact with the Buddha and his community, with the aim of transforming the devotees' current and future lives. These temples were a cohesively articulated and represented Burmese Buddhist world to which the devotees belonged. Green's visits to more than 160 sites with identifiable subject matter form the basis of this richly illustrated volume, which draws upon art

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historical, anthropological, and religious studies methodologies to analyze the wall paintings and elucidate the contemporary religious, political, and social concepts that drove the creation of this lively art form. “Buddhist Visual Cultures, Rhetoric, and Narrative in Late Burmese Wall Paintings is truly a tour de force that allows us to see Burmese temple paintings of the Life of the Buddha and similar themes as an open-ended genre that, like literary discourse, participates in wider social, intellectual, and religious contexts.” —Juliane Schober, Arizona State University “Alexandra Green introduces this relatively unknown material and subjects it to sophisticated analysis. This study is major step towards creating a template that could be used for analyzing other late traditions of Buddhist painting.” —Janice Leoshko,

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University of Texas at Austin

Over the course of the nineteenth century, most of the Theravada world of Southeast Asia came under the colonial domination of European powers. While this has long been seen as a central event in the development of modern forms of Theravada Buddhism, most discussions have focused on specific Buddhist communities or nations, and particularly their resistance to colonialism. The chapters in this book examine the many different colonial contexts and regimes that Theravada Buddhists experienced, not just those of European powers such as the British, French, but also the internal colonialism of China and Thailand. They show that while many Buddhists resisted colonialism, other Buddhists shared agendas with colonial

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powers, such as for the reform of the monastic community. They also show that in some places, such as Singapore and Malaysia, colonialism enabled the creation of Theravada Buddhist communities. The book demonstrates the importance of thinking about colonialism both locally and regionally. Providing a new understanding of the breadth of experiences of Theravada and colonialism across Asia., this book will be of interest to scholars in the field of Buddhist Studies, Asian History, Comparative World History, Southeast Asian Studies and Religious Studies. What would a Buddhist theory of texts look like through the lens of the 5th-century thinker Buddhaghosa? In Voice of the Buddha, Maria Heim reads from the principal commentator, editor, and translator of the Theravada intellectual tradition,

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yielding fresh insight into all three collections of the early Pali texts: Vinaya, the Suttas, and the Abhidhamma. Buddhaghosa considered the Buddha to be omniscient, the Buddha's words to be "oceanic." Every word, passage, book--indeed the corpus as a whole--is taken to be "endless and immeasurable" in Buddhaghosa's view. Commentarial practice thus requires disciplined methods of expansion, drawing out the endless possibilities for meaning and application. Heim considers Buddhaghosa's theories of texts, and follows his practices of exegesis to discover how he explored scripture's infinity. By examining the significance of the immeasurability of scripture in commentarial practice and as a general principle, this book offers new tools to understand the huge scriptural and

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commentarial literature of the Pali tradition. And by taking seriously a traditional commentator's theory of texts, it beckons us to learn from commentaries themselves how we might read and interpret them and the texts on which they comment.

Theravada Buddhism Continuity, Diversity, and Identity John Wiley & Sons

Buddhist Feminisms and Femininities

The Story of the Forgotten Meditation Tradition of Southeast Asia

A Social History from Ancient Benares to Modern Colombo Remembered Yesterdays

In Search of the Female Renunciant

Philosophy's Big Questions

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Figures of Buddhist Modernity in Asia

This special issue presents discussions of the role and meaning of religion for Korean society. Covering wide-ranging time periods, the authors explore with their own cases four major characteristics of Korean religion: Creativity, Greater Responsiveness, Adaptability, and Prophethood. Their topical religious traditions include Neo-Confucianism, Christianity, Buddhism, and Korean new religious movements. This study is the first comprehensive analysis of its kind. It examines the Communist Party's evolving religious controls and citizens' responses to them,

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focusing on seven religious groups that account for 350 million believers: Chinese Buddhism, Taoism, Catholicism, Protestantism, Islam, Tibetan Buddhism, and Falun Gong.

A wide-ranging, readable account of the Theravada Buddhist thought and practice in the Southeast Asian societies of Thailand, Myanmar (Burma), Laos, Cambodia, and Sri Lanka.

Burmese master silversmiths produced a magnificent body of work from the mid-19th to the early 20th centuries — the Burmese Silver Age. This aesthetic and functional work is characterized by a

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unique decorative style and superb technical artistry. Many of the artefacts are embellished with mysterious visual narratives drawn from ancient religious and mythological sources, communicating spiritual beliefs and values that resonate to this day. Burmese silverwork is a distinct and little-known genre of silver art. This book tackles this obscurity by illuminating and describing for the first time 100 Burmese silver artefacts in a stunning photographic gallery. This silverwork — from the Noble Silver Collection — represents some of the rarest and finest quality work from the Burmese Silver Age. The

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centrepiece gallery of silverwork masterpieces is bookended by two well-illustrated and informative chapters that provide readers with deeper insights into Burmese silverwork: a robust frame of reference chapter summarises the 2,000-year history and cultural tradition of Burmese silverwork; and a chapter following the gallery deciphers the complex and allegorical iconography of the decoration, which gives the reader a deeper appreciation of its religious and cultural meaning and origin. This book captures the great, almost mystical, allure of Burmese silverwork □ from the sublime artistry of the

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decoration, to the extraordinary skill of the silversmith and the profound meaning and importance of the visual narratives. In doing so, Burmese Silver Art takes its place as a definitive reference work for any art historian, collector, expert, student, or general reader interested in this hitherto-overlooked body of noble art.

The Role and Meaning of Religion for Korean Society

The Forgotten Monk who Faced Down the British Empire

Buddhaghosa on the Immeasurable Words

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Sacred Languages of the World

Roaming Free Like a Deer

Religious Revival, Repression, and Resistance
under Xi Jinping

The Buddha's Footprint

*Buddhism or Buddhisms? By the time they move on to Buddhism in Japan, many students who have studied its origins in India ask whether this is in fact the same religion, so different can they appear. In *Buddhisms: An Introduction*, Professor John S. Strong provides an overview of the Buddhist tradition in all its different forms around the world. Beginning at the modern day temples of Lumbini, where the Buddha was born, Strong takes us through the life of the Buddha and a study of Buddhist Doctrine, revealing how*

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Buddhism has changed just as it has stayed the same. Finally, Strong examines the nature of Buddhist community life and its development today in the very different environments of Thailand, Japan, and Tibet. Enriched by the author's own insights gathered over forty years, Buddhism never loses sight of the personal experience amidst the wide-scope of its subject. Clear in its explanations, replete with tables and suggestions for further reading, this is an essential new work that makes original contributions to the study of this 2,500 year-old religion.

By exploring lived ecological experiences across seven Buddhist worlds from ancient India to the contemporary West, Roaming Free Like a Deer provides a comprehensive, critical, and innovative examination of the theories, practices, and real-world results of Buddhist environmental ethics. Daniel Capper clarifies crucial

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contours of Buddhist vegetarianism or meat eating, nature mysticism, and cultural speculations about spirituality in nonhuman animals. Buddhist environmental ethics often are touted as useful weapons in the fight against climate change. However, two formidable but often overlooked problems with this perspective exist. First, much of the literature on Buddhist environmental ethics uncritically embraces Buddhist ideals without examining the real-world impacts of those ideals, thereby sometimes ignoring difficulties in terms of practical applications. Moreover, for some understandable but still troublesome reasons, Buddhists from different schools follow their own environmental ideals without conversing with other Buddhists, thereby minimizing the abilities of Buddhists to act in concert on issues such as climate change that demand coordinated large-scale human responses. With its

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accessible style and personhood ethics orientation, Roaming Free Like a Deer should appeal to anyone who is concerned with how human beings interact with the nonhuman environment.

Written by the leading authority on Theravada Buddhism, this updated edition takes into account recent research to include the controversies over the date of the Buddha and current social and political developments in Sri Lanka. Gombrich explores the legacy of the Buddha's predecessors and the social and religious contexts against which Buddhism has developed and changed throughout history, demonstrating above all, how it has always influenced and been influenced by its social surroundings in a way which continues to this day.

The Irish Buddhist is the biography of an extraordinary Irish emigrant, sailor, and migrant worker who became a Buddhist monk

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and anti-colonial activist in early twentieth-century Asia. Born Laurence Carroll in 1856, U Dhammaloka energetically challenged the values and power of the British Empire and scandalized the colonial establishment of the 1900s. He rallied Buddhists across Asia, set up schools, and argued down Christian missionaries--often using western atheist arguments. He was tried for sedition, tracked by police and intelligence services, and was thought to have died at least twice. His story illuminates the forgotten margins and interstices of imperial power, the complexities of class, ethnicity and religious belonging in colonial Asia, and the fluidity of identity in the high Victorian period. Too often, the story of the pan-Asian Buddhist revival movement and Buddhism's remaking as a world religion has been told 'from above,' highlighting scholarly writers, middle-class reformers and ecclesiastical hierarchies. By turns

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fraught, hilarious, pioneering, and improbable, Dhammaloka's adventures 'from below' highlight the changing and contested meanings of Buddhism in colonial Asia. Through his story, authors Alicia Turner, Brian Bocking, and Laurence Cox offer a window into the worlds of ethnic minorities and diasporas, transnational networks, poor whites, and social movements. Dhammaloka's dramatic life rewrites the previously accepted story of how Buddhism became a modern global religion.

An Environmental History of Asia

The Oxford Handbook of Buddhist Practice

Burmese Silver Art: Masterpieces Illuminating Buddhist, Hindu and

Mythological Stories of Purpose and Wisdom

Buddhist Tourism in Asia

Routledge Handbook on the Philosophy of Meditation

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Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka

Voice of the Buddha

Combining memoir, history, and present-day narrative, this book describes how Buddhism is lived in Sri Lanka. A cutting-edge introduction to contemporary religious studies theory, connecting theory to data This innovative coursebook introduces students to interdisciplinary theoretical tools for understanding contemporary religiously diverse societies—both Western and non-Western. Using a case-study model, the text considers: A wide and diverse array of contemporary issues, questions,

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and critical approaches to the study of religion relevant to students and scholars A variety of theoretical approaches, including decolonial, feminist, hermeneutical, poststructuralist, and phenomenological analyses Current debates on whether the term "religion" is meaningful Many key issues about the study of religion, including the insider-outsider debate, material religion, and lived religion Plural and religiously diverse societies, including the theological ideas of traditions and the political and social questions that arise for those living alongside adherents of other religions Understanding Religion is designed to provide a strong

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foundation for instructors to explore the ideas presented in each chapter in multiple ways, engage students in meaningful activities in the classroom, and integrate additional material into their lectures. Students will gain the tools to apply specific methods from a variety of disciplines to analyze the social, political, spiritual, and cultural aspects of religions. Its unique pedagogical design means it can be used from undergraduate- to postgraduate-level courses.

What is Buddhist Feminism? This book examines reasons why Buddhism and feminism may seem to be incompatible, and shows that Buddhist and feminist

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philosophies can work together to challenge patriarchal structures. Current scholarship usually compares Buddhism and feminism to judge their compatibility, rather than describing a Buddhist Feminist perspective or method. Sokthan Yeng instead looks for a pattern that connects Buddhist and feminist traditions. In particular, she explores possible exchanges between feminist and Buddhist philosophies which highlight how they each contribute to a more nuanced understanding of anger. Yeng explores how a Buddhist feminist approach would allow women's anger to be transformed from that which is outside the bounds of philosophy into that which

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contributes to philosophical discourse in the East and West, and between the two.

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

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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

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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.

Buddhist Visual Cultures, Rhetoric, and Narrative in Late Burmese Wall Paintings

A Guide to Studying and Understanding Buddhism's Most Essential Texts

Continuity, Diversity, and Identity

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The Path of Serenity and Insight

Pali Literature and Monastic Reform in Sri Lanka, 1157–1270

Esoteric Theravada

Probing the Sutras

Among one of the older subfields in Buddhist Studies, the study of Theravāda Buddhism is undergoing a revival by contemporary scholars who are revising long-held conventional views of the tradition while undertaking new approaches and engaging

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new subject matter. The term Theravāda has been refined, and research has expanded beyond the analysis of canonical texts to examine contemporary cultural forms, social movements linked with meditation practices, material culture, and vernacular language texts. The Routledge Handbook of Theravāda Buddhism illustrates the growth and new directions of scholarship in the study of Theravāda Buddhism and is structured in four parts: Ideas/Ideals

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*Practices/Persons Texts/Teachings
Images/Imaginations* Owing largely to
the continued vitality of Theravāda
Buddhist communities in countries like
Sri Lanka, Myanmar, Thailand, Cambodia,
and Laos, as well as in diaspora
communities across the globe,
traditions associated with what is
commonly (and fairly recently) called
Theravāda attract considerable
attention from scholars and
practitioners around the world. An in-

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depth guide to the distinctive features of Theravāda, the Handbook will be an invaluable resource for providing structure and guidance for scholars and students of Asian Religion, Buddhism and, in particular, Theravāda Buddhism. For centuries, wherever Thai Buddhists have made their homes, statues of the Buddha have provided striking testament to the role of Buddhism in the lives of the people. The Buddha in Lanna offers the first in-depth historical study of

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the Thai tradition of donation of Buddha statues. Drawing on palm-leaf manuscripts and inscriptions, many never previously translated into English, the book reveals the key roles that Thai Buddha images have played in the social and economic worlds of their makers and devotees from the fifteenth to twentieth centuries. Author Angela Chiu introduces stories from chronicles, histories, and legends written by monks in Lanna, a region

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centered in today's northern Thailand. By examining the stories' themes, structures, and motifs, she illuminates the complex conceptual and material aspects of Buddha images that influenced their functions in Lanna society. Buddha images were depicted as social agents and mediators, the focal points of pan-regional political-religious lineages and rivalries, indeed, as the very generators of history itself. In the chronicles,

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Buddha images also unified the Buddha with the northern Thai landscape, thereby integrating Buddhist and local conceptions of place. By comparing Thai Buddha statues with other representations of the Buddha, the author underscores the contribution of the Thai evidence to a broader understanding of how different types of Buddha representations were understood to mediate the “presence” of the Buddha. The Buddha in Lanna focuses on

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the Thai Buddha image as a part of the wider society and history of its creators and worshippers beyond monastery walls, shedding much needed light on the Buddha image in history. With its impressive range of primary sources, this book will appeal to students and scholars of Buddhism and Buddhist art history, Thai studies, and Southeast Asian religious studies. A corrective to the contemporary idea that Buddhism has always been an

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environmentally friendly religion In the current popular imagination, Buddhism is often understood to be a religion intrinsically concerned with the environment. The Dharma, the name given to Buddhist teachings by Buddhists, states that all things are interconnected. Therefore, Buddhists are perceived as extending compassion beyond people and animals to include plants and the earth itself out of a concern for the total living

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environment. In The Buddha's Footprint, Johan Elverskog contends that only by jettisoning this contemporary image of Buddhism as a purely ascetic and apolitical tradition of contemplation can we see the true nature of the Dharma. According to Elverskog, Buddhism is, in fact, an expansive religious and political system premised on generating wealth through the exploitation of natural resources. Elverskog surveys the expansion of

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Buddhism across Asia in the period between 500 BCE and 1500 CE, when Buddhist institutions were built from Iran and Azerbaijan in the west, to Kazakhstan and Siberia in the north, Japan in the east, and Sri Lanka and Indonesia in the south. He examines the prosperity theology at the heart of the Dharma that declared riches to be a sign of good karma and the means by which spritiual status could be elevated through donations bequeathed

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to Buddhist institutions. He demonstrates how this scriptural tradition propelled Buddhists to seek wealth and power across Asia and to exploit both the people and the environment. Elverskog shows the ways in which Buddhist expansion not only entailed the displacement of local gods and myths with those of the Dharma—as was the case with Christianity and Islam—but also involved fundamentally transforming earlier social and

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political structures and networks of economic exchange. The Buddha's Footprint argues that the institutionalization of the Dharma was intimately connected to agricultural expansion, resource extraction, deforestation, urbanization, and the monumentalization of Buddhism itself. A fascinating comparative account of sacred languages and their role in and beyond religion –written for a broad, interdisciplinary audience Sacred

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languages have been used for foundational texts, liturgy, and ritual for millennia, and many have remained virtually unchanged through the centuries. While the vital relationship between language and religion has been long acknowledged, new research and thinking across an array of disciplines including religious studies, sociolinguistics, sociology, linguistics, and even neurolinguistics has resulted in a renewed interest in

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the area. This fascinating and informative book draws on Christian, Islamic, Hindu, Judaic, and Buddhist traditions to provide a concise and accessible introduction to the phenomenon of sacred languages. The book takes a strongly comparative, wide-ranging approach to exploring ways in which ancient religious languages, such as Latin, Pali, Church Slavonic, and Hebrew continue to shape the beliefs and practices of religious communities

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around the world. Informed by both comparative religion and sociolinguistics, it traces the histories of sacred languages, the myths and doctrines that explain their origin and value, the various ways they are used, the sectarian debates that shadow them, and the technological innovations that propel them forward in the twenty-first century. A comprehensive but succinct account of the role and importance of language

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within religion Takes an interdisciplinary approach which will appeal to students and scholars across an array of disciplines, including religious studies, sociology of religion, sociolinguistics, and linguistics Provides a strongly comparative exploration, drawing on Christian, Islamic, Hindu, Judaic, and Buddhist traditions Uses numerous examples and ties historic debates with contemporary situations Satisfies the

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rapidly growing demand for books on the subject among both academics and general readers Sacred Languages of the World is a must-read for students of religion and language, scripture, religious literacy, education and language, the sociology of religion, sociolinguistics. It will also have strong appeal among general readers with an interest comparative religion, history, cultural criticism, communication studies, and more.

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Understanding Religion