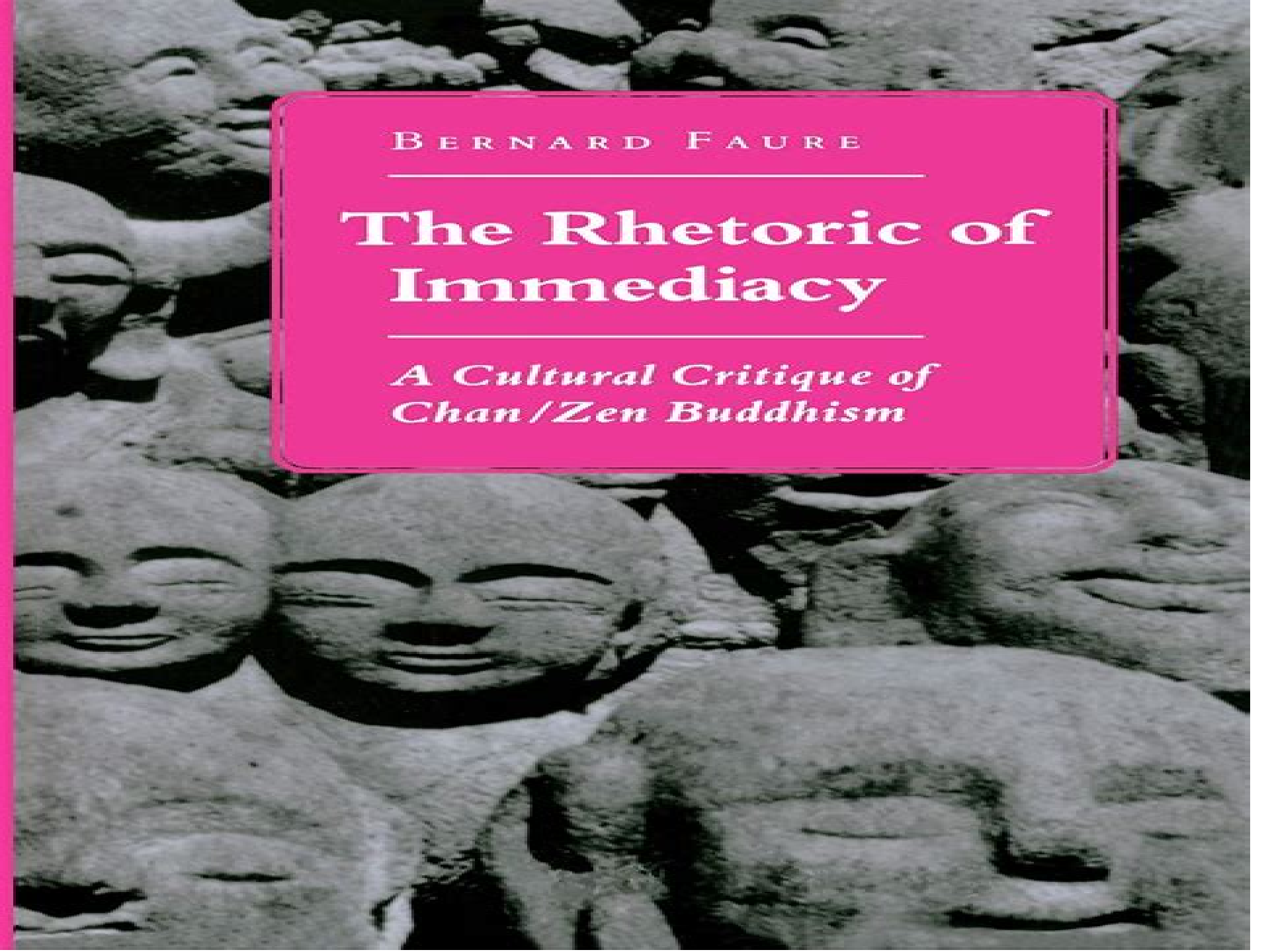


The background of the entire image is a black and white photograph of numerous stone Buddha faces. These faces are carved into the rock and are arranged in a way that they appear to be looking in various directions, some towards the viewer and others away. The lighting creates strong shadows, emphasizing the texture of the stone and the features of the faces. The overall effect is a sense of a vast, ancient collection of these carvings.

BERNARD FAURE

The Rhetoric of Immediacy

*A Cultural Critique of
Chan/Zen Buddhism*

Rhetoric Of Immediacy A Cultural Critique Of Chan Zen Buddhism

Bernard Faure



Rhetoric Of Immediacy A Cultural Critique Of Chan Zen Buddhism:

The Rhetoric of Immediacy Bernard Faure, 2021-06-08 Through a highly sensitive exploration of key concepts and metaphors Bernard Faure guides Western readers in appreciating some of the more elusive aspects of the Chinese tradition of Chan Buddhism and its outgrowth Japanese Zen He focuses on Chan's insistence on immediacy its denial of all traditional mediations including scripture ritual good works and yet shows how these mediations have always been present in Chan Given this apparent duplicity in its discourse Faure reveals how Chan structures its practice and doctrine on such mental paradigms as immediacy sudden gradual and center margins The Rhetoric of Immediacy Bernard Faure, 1991 Through a highly sensitive exploration of key concepts and metaphors Bernard Faure guides Western readers in appreciating some of the more elusive aspects of the Chinese tradition of Chan Buddhism and its outgrowth Japanese Zen He focuses on Chan's insistence on immediacy its denial of all traditional mediations including scripture ritual good works and yet shows how these mediations have always been present in Chan Given this apparent duplicity in its discourse Faure reveals how Chan structures its practice and doctrine on such mental paradigms as immediacy sudden gradual and center margins

Chan Buddhism in Ritual Context Bernard Faure, 2005-09-27 The essays in this volume attempt to place the Chan and Zen tradition in their ritual and cultural contexts looking at various aspects heretofore largely and unduly ignored In particular they show the extent to which these traditions despite their claim to uniqueness were indebted to larger trends in East Asian Buddhism such as the cults of icons relics and the monastic robe The book emphasises the importance of ritual for a proper understanding of this allegedly anti ritualistic form of Buddhism In doing so it deconstructs the Chan Zen rhetoric of immediacy and its ideological underpinnings Yongming Yanshou's Conception of Chan in the Zongjing lu Albert Welter, 2011-04-26 Yongming Yanshou ranks among the great thinkers of the Chinese and East Asian Buddhist traditions one whose legacy has endured for more than a thousand years Albert Welter offers new insight into the significance of Yanshou and his major work the Zongjing lu by showing their critical role in the contested Buddhist and intellectual territories of the Five Dynasties and early Song dynasty China Welter gives a comprehensive study of Yanshou's life showing how Yanshou's Buddhist identity has been and continues to be disputed He also provides an in depth examination of the Zongjing lu connecting it to Chan debates ongoing at the time of its writing This analysis includes a discussion of the seminal meaning of the term zong as the implicit truth of Chan and Buddhist teaching and a defining notion of Chan identity Particularly significant is an analysis of the long underappreciated significance of the Chan fragments in the Zongjing lu which constitute some of the earliest information about the teachings of Chan's early masters In light of Yanshou's advocacy of a morally based Chan Buddhist practice Welter also challenges the way Buddhism particularly Chan has frequently been criticized in Neo Confucianism as amoral and unprincipled Yongming Yanshou's Conception of Chan in the Zongjing lu concludes with an annotated translation of fascicle one of the Zongjing lu the first translation of the work into a

Western language Did Dogen Go to China? Steven Heine, 2006-05-25 Dogen was the founder of Soto Zen Buddhism in Japan and one of the most notable figures in Japanese religious history This book clarifies how and when Dogen's various works were composed and compiled in relation to the unfolding of Dogen's career **Eihei Dogen: Mystical Realist** Hee-Jin Kim, 2012-06-25 Eihei Dogen the founder of the Japanese branch of the Soto Zen Buddhist school is considered one of the world's most remarkable religious philosophers Eihei Dogen Mystical Realist is a comprehensive introduction to the genius of this brilliant thinker This thirteenth century figure has much to teach us all and the questions that drove him have always been at the heart of Buddhist practice At the age of seven in 1207 Dogen lost his mother who at her death earnestly asked him to become a monastic to seek the truth of Buddhism We are told that in the midst of profound grief Dogen experienced the impermanence of all things as he watched the incense smoke ascending at his mother's funeral service This left an indelible impression upon the young Dogen later he would emphasize time and again the intimate relationship between the desire for enlightenment and the awareness of impermanence His way of life would not be a sentimental flight from but a compassionate understanding of the intolerable reality of existence At age 13 Dogen received ordination at Mt Hiei And yet a question arose As I study both the exoteric and the esoteric schools of Buddhism they maintain that human beings are endowed with Dharma nature by birth If this is the case why did the buddhas of all ages undoubtedly in possession of enlightenment find it necessary to seek enlightenment and engage in spiritual practice When it became clear that no one on Mt Hiei could give a satisfactory answer to this spiritual problem he sought elsewhere eventually making the treacherous journey to China This was the true beginning of a life of relentless questioning practice and teaching an immensely inspiring contribution to the Buddhadharma As you might imagine a book as ambitious as Eihei Dogen Mystical Realist has to be both academically rigorous and eminently readable to succeed Professor Hee Jim Kim's work is indeed both

The Social Life of Tibetan Biography Amy Holmes-Tagchungdarpa, 2014-07-30 The Social Life of Tibetan Biography explores the creation of Tibetan religious authority in Tibetan cultural areas throughout East Inner and South Asia through engaging with the relationship between textual biography and social community in the case of the Eastern Tibetan yogi Tokden Shakya Shri 1853 1919 It explores the different mechanisms used by Shakya Shri's community in the creation of his biographical portrait to develop his lineage including the use of biographical tropes details of interpersonal connections educational and patronage networks and representations of sacred site creation and maintenance In doing so this study decenters Tibetan and Himalayan religious history through recognizing that peripheries could act as alternative centers of authority for diverse Tibetan Buddhist communities *The Routledge History of Chinese Philosophy* Bo Mou, 2008-10-27 The History of Chinese Philosophy is a comprehensive and authoritative examination of the movements and thinkers that have shaped Chinese philosophy over the last three thousand years An outstanding team of international contributors provide seventeen accessible entries organised into five clear parts Identity of Chinese Philosophy Classical Chinese Philosophy I Pre

Han Period Classical Chinese Philosophy II From Han Through Tang Classical Chinese Philosophy III From Song Through Early Qing Modern Chinese Philosophy From Late Qing Through 21st Century This outstanding collection is essential reading for students of Chinese philosophy and will be of interest to those seeking to explore the lasting significance this rich and complex philosophical tradition

The Material Culture of Death in Medieval Japan Karen Margaret Gerhart, 2009-07-29 This study is the first in the English language to explore the ways medieval Japanese sought to overcome their sense of powerlessness over death By attending to both religious practice and ritual objects used in funerals in the fourteenth and fifteenth centuries it seeks to provide a new understanding of the relationship between the two Karen Gerhart looks at how these special objects and rituals functioned by analyzing case studies culled from written records diaries and illustrated handscrolls and by examining surviving funerary structures and painted and sculpted images The work is divided into two parts beginning with compelling depictions of funerary and memorial rites of several members of the aristocracy and military elite The second part addresses the material culture of death and analyzes objects meant to sequester the dead from the living screens shrouds coffins carriages wooden fences This is followed by an examination of implements banners canopies censers musical instruments offering vessels used in memorial rituals The final chapter discusses the various types of and uses for portraits of the deceased focusing on the manner of their display the patrons who commissioned them and the types of rituals performed in front of them Gerhart delineates the distinction between objects created for a single funeral and meant for use in close proximity to the body such as coffins and those such as banners intended for use in multiple funerals and other Buddhist services Richly detailed and generously illustrated Gerhart introduces a new perspective on objects typically either overlooked by scholars or valued primarily for their artistic qualities By placing them in the context of ritual visual and material culture she reveals how rituals and ritual objects together helped to comfort the living and improve the deceased's situation in the afterlife as well as to guide and cement societal norms of class and gender Not only does her book make a significant contribution in the impressive amount of new information that it introduces it also makes an important theoretical contribution as well in its interweaving of the interests and approaches of the art historian and the historian of religion By directly engaging and challenging methodologies relevant to ritual studies material culture and art history it changes once and for all our way of thinking about the visual and religious culture of premodern Japan

Encyclopedia of World Religions Encyclopaedia Britannica, Inc., 2008-05-01 A guide to the religions of the world and to the concepts movements people and events that have shaped them It includes features such as entries on religious movements and concepts historical and legendary figures divinities religious sites and ceremonies images that show sacred places vestments rituals objects and texts and more

Eminent Nuns Beata Grant, 2008-07-01 The seventeenth century is generally acknowledged as one of the most politically tumultuous but culturally creative periods of late imperial Chinese history Scholars have noted the profound effect on and literary responses to the fall of the Ming on the male literati elite Also of

great interest is the remarkable emergence beginning in the late Ming of educated women as readers and more importantly writers. Only recently beginning to be explored however are such seventeenth century religious phenomena as the reinvention of Chan Buddhism, a concerted effort to revive what were believed to be the traditional teachings, texts and practices of classical Chan. And until now the role played by women in these religious developments has hardly been noted at all. Eminent Nuns is an innovative interdisciplinary work that brings together several of these important seventeenth century trends. Although Buddhist nuns have been a continuous presence in Chinese culture since early medieval times and the subject of numerous scholarly studies, this book is one of the first not only to provide a detailed view of their activities at one particular moment in time but also to be based largely on the writings and self representations of Buddhist nuns themselves. This perspective is made possible by the preservation of collections of discourse records, yulu of seven officially designated female Chan masters in a seventeenth century printing of the Chinese Buddhist Canon, rarely used in English language scholarship. The collections contain records of religious sermons and exchanges, letters, prose pieces and poems as well as biographical and autobiographical accounts of various kinds. Supplemental sources by Chan monks and male literati from the same region and period make a detailed re-creation of the lives of these eminent nuns possible. Beata Grant brings to her study background in Chinese literature, Chinese Buddhism and Chinese women's studies. She is able to place the seven women, all of whom were active in Jiangnan, in their historical religious and cultural contexts while allowing them through her skillful translations to speak in their own voices. Together these women offer an important but until now virtually unexplored perspective on seventeenth century China, the history of female monasticism in China and the contribution of Buddhist nuns to the history of Chinese women's writing.

Encyclopedia of Monasticism William M. Johnston, 2013-12-04 The two volume Encyclopedia of Monasticism describes the monastic traditions of both Christianity and Buddhism with more than 600 entries on important monastic figures of all periods and places, surveys of countries and localities and topical essays covering a wide range of issues, e.g. art, behavior, economics, liturgy, politics, theology and scholarship. Coverage encompasses not only geography and history worldwide but also the contemporary dilemmas of monastic life. Recent upheavals in certain countries are highlighted: Korea, Russia, Sri Lanka, etc. Topical essays subtitled Christian Perspectives and Buddhist Perspectives explore in imaginative fashion comparisons and contrasts between Christian and Buddhist monasticism. Encyclopedia of Monasticism also includes more than 500 color and black and white illustrations covering all aspects of monastic life, art and architecture.

Inventing Hui-neng, the Sixth Patriarch John J. Jørgensen, 2005 Hui-neng, the patriarchal ancestor of all existing Chan/Zen, was invented by Shen-hui 684-758 based on a fusion of Buddhist and Confucian themes. This propaganda led to the creation of a large hagiographical literature that determined the trajectory of Chan.

Modernism and the Occult John Bramble, 2015-03-04 This study of modernism's high imperial, occult, exotic affiliations presents many well-known figures from the period 1880-1960 in a new light. Modernism and the Occult traces the history of modernist engagement with irregular

heterodox and imported knowledge The Making of Buddhist Modernism David L. McMahan, 2008-11-14 In this book David McMahan charts the development of modern Buddhism. He presents modern Buddhism as a complex historical process constituted by a variety of responses to some of the most important concerns of the modern era **Handbook of Contemporary Japanese Religions** Inken Prohl, John K. Nelson, 2012-09-03 Representing work by some of the leading scholars in the field, the chapters in this handbook survey the transformation and innovation of religious traditions and practices in contemporary Japan The Religious Traditions of Japan 500-1600 Richard Bowring, 2005-09-15 The first English language overview of the interaction of Buddhism and Shint in Japanese culture Obscene Things Naifei Ding, 2002-07-18 In this absorbing study of the multiple lives of a literary classic that is also a popular pornographic text, Naifei Ding steals across the border between cultural studies and feminist queer literary criticism. Bringing a gendered social history of modern print culture in China into a porous intimacy with both a critique of interpretive power and a feminist counter ethics of reading, *Obscene Things* is a scholarly work of exceptional creativity. Ding herself is a wonderful storyteller, and her critical narration of the fortunes of *Jin Ping Mei* will inspire anyone concerned with the how of studying historical modalities of gender, sexuality, status, and cultural power. Meaghan Morris, Lingnan University **Patriarchs on Paper** Alan Cole, 2016-11-01 The truth of Chan Buddhism, better known as Zen, is regularly said to be beyond language, and yet Chan authors medieval and modern produced an enormous quantity of literature over the centuries. To make sense of this well known paradox, *Patriarchs on Paper* explores several genres of Chan literature that appeared during the Tang and Song dynasties c. 600-1300, including genealogies, biographies, dialogues, poems, monastic handbooks, and koans. Working through this diverse body of literature, Alan Cole details how Chan authors developed several strategies to evoke images of a perfect Buddhism in which wonderfully simple masters transmitted Buddhism's final truth to one another suddenly and easily, and of course independent of literature and the complexities of the Buddhist monastic system. Chan literature then reveled in staging delightful images of a Buddhism free of Buddhism, tempting the reader over and over with the possibility of finding behind the thick facade of real Buddhism, with all its rules, texts, doctrines, and institutional solidity, an ethereal world of pure spirit. *Patriarchs on Paper* charts the emergence of this kind of fantasy Buddhism and details how it interacted with more traditional forms of Chinese Buddhism in order to show how Chan's illustrious ancestors were created in literature in order to further a wide range of real world agendas **Thinking with Cases** Charlotte Furth, Judith T. Zeitlin, Ping-chen Hsiung, 2007-02-28 Case studies fascinate because they link individual instances to general patterns and knowledge to action without denying the priority of individual situations over the generalizations derived from them. In this volume, an international group of senior scholars comes together to consider the use of cases to produce empirical knowledge in premodern China. They trace the process by which the project of thinking with cases acquired a systematic and public character in the ninth century CE and after. Premodern Chinese experts on medicine and law circulated printed case

collections to demonstrate efficacy or claim validity for their judgments They were joined by authors of religious and philosophical texts The rhetorical strategies and forms of argument used by all of these writers were allied with historical narratives exemplary biographies and case examples composed as aids to imperial statecraft The innovative and productive explorations gathered here present a coherent set of interlocking arguments that will be of interest to comparativists as well as specialists on premodern East Asia For China scholars they examine the interaction of different fields of learning in the late imperial period the relationship of evidential reasoning and literary forms and the philosophical frameworks that linked knowledge to experience and action For comparativists the essays bring China into a global conversation about the methodologies of the human sciences Contributors Chu Honglam Charlotte Furth Hsiung Ping chen Jiang Yonglin Yasuhiko Karasawa Robert Sharf Pierre tienne Will WuYanhong Judith T Zeitlin

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