

PATHS TO LIBERATION

THE MĀRGA AND ITS TRANSFORMATIONS
IN BUDDHIST THOUGHT

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KURODA INSTITUTE
STUDIES IN EAST ASIAN BUDDHISM 7

Paths To Liberation The Marga And Its Transformations In Buddhist Thought

R Sandford



Paths To Liberation The Marga And Its Transformations In Buddhist Thought:

Paths to Liberation Robert E Gimello Robert M. Buswell, Robert M. Gimello, 1992 Paths to Liberation Robert E. Buswell, Robert M. Gimello, 1992 **Reconstructing the Confucian Dao** Joseph A. Adler, 2014-03-27 Zhu Xi the twelfth century architect of the neo Confucian canon declared Zhou Dunyi to be the first true sage since Mencius This was controversial as many of Zhu Xi s contemporaries were critical of Zhou Dunyi s Daoist leanings and other figures had clearly been more significant to the Song dynasty Confucian resurgence Why was Zhou Dunyi accorded such importance Joseph A Adler finds that the earlier thinker provided an underpinning for Zhu Xi s religious practice Zhou Dunyi s theory of the interpenetration of activity and stillness allowed Zhu Xi to proclaim that his own theory of mental and spiritual cultivation mirrored the fundamental principle immanent in the natural world This book revives Zhu Xi as a religious thinker challenging longstanding characterizations of him Readers will appreciate the inclusion of complete translations of Zhou Dunyi s major texts Zhu Xi s published commentaries and other primary source material *Reimagining Zen in a Secular Age* André van der Braak, 2020-08-03 In *Reimagining Zen in a Secular Age* Andr van der Braak offers an account of the exciting but also problematic encounter between enchanted Japanese Zen Buddhism and secular Western modernity over the past century using Charles Taylor s magnum opus *A Secular Age* as an interpretative lens As the tenuous compromises of various forms of Zen modernism are breaking down today new imaginings of Zen are urgently needed that go beyond both a Romantic mystical Zen and a secular mindfulness Zen As a Zen scholar practitioner Andr van der Braak shows that the Zen philosophy of the 13th century Zen master D gen offers much resources for new hermeneutical embodied non instrumental and communal approaches to contemporary Zen theory and practice in the West **The Scriptures of Won Buddhism** Bongkil Chung, 2003-01-01 A philosophical analysis of Sot aesan s religious thought follows showing to what degree the central tenets of Mahayana Buddhism form the basis of Won Buddhist doctrine Ryōgen and Mount Hiei Paul Groner, 2002-06-30 *Ryogen and Mount Hiei* focuses on the transformation of the Tendai School from a small and impoverished group of monks in the early ninth century to its emergence as the most powerful and influential school of Japanese Buddhism in the last half of the tenth century a position it would maintain throughout the medieval period This is the first study in a Western language of the institutional factors that lay behind the school s success At its core is a biography of a major figure behind this transformation Ryogen 912-985 The discussion however extends well beyond a simple biography as Ryogen s activities are placed in their historical and institutional context Unlike the recluses and eccentrics that have so often attracted Western readers of Buddhism Ryogen was a consummate politician and builder Because he lost his major monastic sponsor at an early age he was forced to find ways to advance his career with little support His activities reveal much about the path to success for monks during the tenth century Skill in debate the performance of Esoteric Buddhist ritual and strategic alliances with powerful lay and monastic figures were important to his advance In 966 Ryogen was appointed head of the Tendai School

and served until his death nineteen years later He has been vilified at times for his loyalty to his own faction within Tendai at the expense of other groups Careful analysis of the political and social factors behind his attitudes however places his activities in their appropriate context The study concludes with a discussion of the ordinations and roles of nuns during the early Heian period An examination of Ryogen's close relation with his mother helps define the ambiguities of a school that prohibited women from the precincts of its temple yet performed rituals to insure safe childbirth and frequently attracted their patronage A number of primary sources are translated in the appendices

Personal Salvation and Filial Piety
,2008-02-20 The Bodhisattva Avalokitesvara was a handsome prince when he entered China As Guanyin the bodhisattva was venerated from the eleventh century onward in the shape of a beautiful woman who became a universal savior Throughout the last millennium the female Guanyin has enjoyed wide and fervid veneration throughout East Asia and has appeared as a major character in literature and legend In one tale Guanyin as the princess Miaoshan returns from the dead after being executed by the king her father for refusing to marry The most popular version of this legend is The Precious Scroll of Incense Mountain Xiangshan baojuan a long narrative in prose and verse and a work of considerable literary merit It emphasizes the conflict between father and daughter in the course of which all conventional arguments against a religious lifestyle are paraded and rebutted A lengthy description of Guanyin's visit to the underworld which focuses on the conflict between grace and justice is also included Personal Salvation and Filial Piety offers a complete and fully annotated translation of The Precious Scroll based on a nineteenth century edition The translation is preceded by a substantial introduction that discusses the origin of the text and the genre to which it belongs and highlights the similarities and differences between the scroll and female saints lives from medieval Europe There follows a translation of the much shorter Precious Scroll of Good in Talent and Dragon Daughter which provides a humorous account of how Guanyin acquired the three acolytes Sudhana Nagakanya and a white parrot who are often shown surrounding her in popular prints As the first English language translation of major precious scrolls Personal Salvation and Filial Piety will appeal to a wide range of readers from scholars of Chinese literature to students of Buddhism Beyond the field of East Asian studies it will interest specialists in comparative religion and literature and feminist theologians Because of its lively and moving narratives the text is suitable for courses on popular Buddhist religiosity particularly female religiosity in Chinese society

Dōgen and the Kōan Tradition Steven Heine,1994-01-01 This book has three major goals in critically examining the historical and philosophical relation between the writings of Dōgen and the Zen koan tradition First it introduces and evaluates recent Japanese scholarship concerning Dōgen's two Shōbōgenzō texts the Japanese Kana collection of ninety-two fascicles on Buddhist topics and the Chinese Mana collection of three hundred koan cases also known as the Shōbōgenzō Sanbyakusoku Second it develops a new methodology for clarifying the development of the koan tradition and the relation between intellectual history and multifarious interpretations of koan cases based on postmodern literary criticism Third the book's

emphasis on a literary critical methodology challenges the conventional reading of koans stressing the role of psychological impasse culminating in silence *Approaching the Land of Bliss* Richard Karl Payne, Kenneth Kazuo Tanaka, 2004-01-01 The discourse of Buddhist studies has traditionally been structured around texts and nations the transmission of Buddhism from India to China to Japan And yet it is doubtful that these categories reflect in any significant way the organizing themes familiar to most Buddhists It could be argued that cultic practices associated with particular buddhas and bodhisattvas are more representative of the way Buddhists conceive of their relation to tradition This volume aims to explore this aspect of Buddhism by focusing on one of its most important cults that of the Buddha Amitabha *Approaching the Land of Bliss* is a rich collection of studies of texts and ritual practices devoted to Amitabha ranging from Tibet to Japan and from early medieval times to the present *Coming to Terms with Chinese Buddhism* Robert H. Sharf, 2005-11-30 The issue of sinification the manner and extent to which Buddhism and Chinese culture were transformed through their mutual encounter and dialogue has dominated the study of Chinese Buddhism for much of the past century Robert Sharf opens this important and far reaching book by raising a host of historical and hermeneutical problems with the encounter paradigm and the master narrative on which it is based *Coming to Terms with Chinese Buddhism* is among other things an extended reflection on the theoretical foundations and conceptual categories that undergird the study of medieval Chinese Buddhism Sharf draws his argument in part from a meticulous historical philological and philosophical analysis of the *Treasure Store Treatise* Pao tsang lun an eighth century Buddhist Taoist work apocryphally attributed to the fifth century master Seng chao 374 414 In the process of coming to terms with this recondite text Sharf ventures into all manner of subjects bearing on our understanding of medieval Chinese Buddhism from the evolution of Tang gentry Taoism to the pivotal role of image veneration and the problematic status of Chinese Tantra The volume includes a complete annotated translation of the *Treasure Store Treatise* accompanied by the detailed exegesis of dozens of key terms and concepts **Buddhism, Diplomacy, and Trade** Tansen Sen, 2015-09-11 Relations between China and India underwent a dramatic transformation from Buddhist dominated to commerce centered exchanges in the seventh to fifteenth centuries The unfolding of this transformation its causes and wider ramifications are examined in this masterful analysis of the changing patterns of the interaction between the two most important cultural spheres in Asia Tansen Sen offers a new perspective on Sino Indian relations during the Tang dynasty 618 907 arguing that the period is notable not only for religious and diplomatic exchanges but also for the process through which China emerged as a center of Buddhist learning practice and pilgrimage Before the seventh century the Chinese clergy given the spatial gap between the sacred Buddhist world of India and the peripheral China suffered from a borderland complex A close look at the evolving practice of relic veneration in China at Famen Monastery in particular the exposition of Mount Wutai as an abode of the bodhisattva Ma ju shi and the propagation of the idea of Maitreya's descent in China however reveals that by the eighth century China had overcome its complex and successfully established a Buddhist realm within its

borders The emergence of China as a center of Buddhism had profound implications on religious interactions between the two countries and is cited by Sen as one of the main causes for the weakening of China's spiritual attraction toward India At the same time the growth of indigenous Chinese Buddhist schools and teachings retrenched the need for doctrinal input from India A detailed examination of the failure of Buddhist translations produced during the Song dynasty 960-1279 demonstrates that these developments were responsible for the unraveling of religious bonds between the two countries and the termination of the Buddhist phase of Sino-Indian relations Sen proposes that changes in religious interactions were paralleled by changes in commercial exchanges For most of the first millennium trading activities between India and China were closely connected with and sustained through the transmission of Buddhist doctrines The eleventh and twelfth centuries however witnessed dramatic changes in the patterns and structure of mercantile activity between the two countries Secular bulk and luxury goods replaced Buddhist ritual items maritime channels replaced the overland Silk Road as the most profitable conduits of commercial exchange and many of the merchants involved were followers of Islam rather than Buddhism Moreover policies to encourage foreign trade instituted by the Chinese government and the Indian kingdoms contributed to the intensification of commercial activity between the two countries and transformed the China-India trading circuit into a key segment of cross-continental commerce

The Zen Canon Dale S. Wright, 2004-03-25 Bodhidharma its first patriarch reputedly said that Zen Buddhism represents a special transmission outside the teaching Without reliance on words and letters This saying along with the often perplexing use of language and silence by Zen masters gave rise to the notion that Zen is a lived religion based strictly on non-linguistic practice and lacking a substantial canon of sacred texts Even those who recognize the importance of Zen texts commonly limit their focus to a few select texts without recognizing the wide variety of Zen literature This collection of previously unpublished essays argues that Zen actually has a rich and varied literary heritage Among the most significant textual genres are hagiographic accounts and recorded sayings of individual Zen masters koan collections and commentaries and rules for monastic life During times of political turmoil in China and Japan these texts were crucial to the survival and success of Zen and they have for centuries been valued by practitioners as vital expressions of the truth of Zen This volume offers learned yet accessible studies of some of the most important classical Zen texts including some that have received little scholarly attention and many of which are accessible only to specialists Each essay provides historical literary and philosophical commentary on a particular text or genre Together they offer a critique of the de facto canon that has been created by the limited approach of Western scholarship and demonstrate that literature is a diverse and essential part of Zen Buddhism

Interrelatedness in Chinese Religious Traditions Diana Arghirescu, 2022-11-17 The study of religions is essential for understanding other cultures building a sense of belonging in a multicultural world and fostering a global intercultural dialogue Exploring Chinese religions as one interlocutor in this dialogue Diana Arghirescu engages with Song dynasty Confucian and Buddhist theoretical developments

through a detailed study of the original texts of the Chan scholar monk Qisong 1007-1072 and the Neo Confucian master Zhu Xi 1130-1200. Starting with these figures she builds an interpretive theory focusing on ethical interrelatedness and proposes it as a theoretical tool for the study of the Chinese religious traditions. By actively engaging with other contemporary theories of religion and refusing to approach Chinese religions with Western frameworks, Arghirescu's comparative perspective makes it possible to uncover differences between the various Western and Chinese cultural presuppositions upon which these theories are built. As such, this book breaks new ground in the methodology of religious studies, comparative philosophy, and furthers our understanding of the Confucian-Buddhist interaction.

Dharma Patrick Olivelle, 2009-01-01. This is the first scholarly book devoted to the study of the term dharma within the broad scope of Indian cultural and religious history. Most generalizations about Indian culture and religion upon close scrutiny turn out to be inaccurate. An exception undoubtedly is the term dharma. This term and the notions underlying it clearly constitute the most central feature of Indian civilization down the centuries, irrespective of linguistic, sectarian, or regional differences. The nineteen papers included in this collection deal with many significant historical manifestations of the term dharma. These studies by some of the leading scholars in the respective fields will both present a more nuanced picture of the semantic history of dharma by putting contours onto the flat landscape we have inherited and spur further studies of this concept so central for understanding the cultural history of the Indian subcontinent.

Principles of Zen Training for Educational Settings Hugh Schuckman, 2024-10-31. This book provides insights into new developments and persistent traditions in Zen teacher training and education through the use of historical archival research and original interviews with living Zen Masters. It argues that some contemporary Euro-American social values of gender equality, non-discrimination, rationality, ecumenicism, and democracy permeate not only the organizational aspects of the Kwan Um School of Zen case study but soteriological processes and goals of the training more widely. Each chapter showcases the ways important facets of Zen education, from meditation to curriculum development to school management, have absorbed Euro-American cultural and social ideals in both community and educational practices. Giving dedicated scholarly attention and conceptualising new adaptations in transnational Zen communities, it constitutes an important and timely addition to the literature and will appeal to researchers and scholars of religion and education.

Asian pedagogies: contemporary Buddhism, transnational Zen, and Zen education *Original Enlightenment and the Transformation of Medieval Japanese Buddhism* Jacqueline I. Stone, 2003-05-31. Original enlightenment thought (hongaku shiso) dominated Buddhist intellectual circles throughout Japan's medieval period. Enlightenment, this discourse claims, is neither a goal to be achieved nor a potential to be realized, but the true status of all things. Every animate and inanimate object manifests the primordially enlightened Buddha just as it is. Seen in its true aspect, every activity of daily life—eating, sleeping, even one's deluded thinking—is the Buddha's conduct. Emerging from within the powerful Tendai School, ideas of original enlightenment were appropriated by a number of Buddhist traditions and influenced nascent theories about the kami.

local deities as well as medieval aesthetics and the literary and performing arts. Scholars and commentators have long recognized the historical importance of original enlightenment thought but differ heatedly over how it is to be understood. Some tout it as the pinnacle of the Buddhist philosophy of absolute non dualism. Others claim to find in it the paradigmatic expression of a timeless Japanese spirituality. According to other readings it represents a dangerous anti nomianism that undermined observance of moral precepts precipitated a decline in Buddhist scholarship and denied the need for religious discipline. Still others denounce it as an authoritarian ideology that by sacralizing the given order has in effect legitimized hierarchy and discriminative social practices. Often the acceptance or rejection of original enlightenment thought is seen as the fault line along which traditional Buddhist institutions are to be differentiated from the new Buddhist movements Zen, Pure Land and Nichiren that arose during Japan's medieval period.

Jacqueline Stone's groundbreaking study moves beyond the treatment of the original enlightenment doctrine as abstract philosophy to explore its historical dimension. Drawing on a wealth of medieval primary sources and modern Japanese scholarship it places this discourse in its ritual institutional and social contexts illuminating its importance to the maintenance of traditions of lineage and the secret transmission of knowledge that characterized several medieval Japanese elite culture. It sheds new light on interpretive strategies employed in pre modern Japanese Buddhist texts an area that hitherto has received a little attention. Through these and other lines of investigation Stone problematizes entrenched notions of corruption in the medieval Buddhist establishment. Using the examples of Tendai and Nichiren Buddhism and their interactions throughout the medieval period she calls into question both overly facile distinctions between old and new Buddhism and the long standing scholarly assumptions that have perpetuated them. This study marks a significant contribution to ongoing debates over definitions of Buddhism in the Kamakura era 1185-1333 long regarded as a formative period in Japanese religion and culture. Stone argues that original enlightenment thought represents a substantial rethinking of Buddhist enlightenment that cuts across the distinction between old and new institutions and was particularly characteristic of the medieval period.

Enlightenment in Dispute
 Jiang Wu, 2011-12. Enlightenment in Dispute is the first comprehensive study of the revival of Chan Buddhism in seventeenth century China. Focusing on the evolution of a series of controversies about Chan enlightenment Jiang Wu describes the process by which Chan reemerged as the most prominent Buddhist establishment of the time. He investigates the development of Chan Buddhism in the seventeenth century focusing on controversies involving issues such as correct practice and lines of lineage. In this way he shows how the Chan revival reshaped Chinese Buddhism in late imperial China. Situating these controversies alongside major events of the fateful Ming-Qing transition Wu shows how the rise and fall of Chan Buddhism was conditioned by social changes in the seventeenth century.

The Linji Lu and the Creation of Chan Orthodoxy
 Albert Welter, 2008-02-28. The Linji lu or Record of Linji ranks among the most famous and influential texts of the Chan and Zen traditions. Ostensibly containing the teachings of the Tang dynasty figure Linji Yixuan the text has generally

been accepted at face value as reliable records of the teachings of this historical figure In this book Albert Welter offers the first systematic study of the Linji lu in a western language Welter places the Linji lu in its historical context showing how the text was manipulated over time by the Linji faction Rather than recording the teachings of the illustrious patriarch of legend the text reflects the motivations of Linji faction descendants in the Song dynasty 960-1279 The story of the Linji lu is not simply the story of one heroic figure Linji Yixuan but the story of an entire movement that sought validation through retrospective image making The success of this effort is seen in Chan's rise to prominence Drawing on the findings of Japanese scholars Welter moves beyond the minutiae of textual analysis to place the development of Linji lu within the broader forces shaping the development of the Chinese Records of Sayings literary genre as a whole *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 Innovation in Religions Traditions Michael A. Williams, Collett Cox, Martin Jaffee, 2011-10-13 The series Religion and Society (RS) contributes to the exploration of religions as social systems both in Western and non-Western societies in particular it examines religions in their differentiation from and intersection with other cultural systems such as art, economy, law and politics Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography or media In addition the formation of religious communities, their construction of identity and their relation to society and the wider public are key issues of this series

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