

Esoteric Buddhism in East Asia

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Buddhism History of Theravāda Buddhism in South-East Asia
The Phoenix a Monthly Magazine for China, Japan & Eastern Asia
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Buddhism The New Testament of Higher Buddhism
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this volume the result of an international collaboration of forty scholars provides a comprehensive resource on esoteric buddhism and the tantras in their chinese korean and japanese contexts from the first few centuries of the common era to the present

although indian and tibetan versions of tantric buddhism are increasingly recognized the east asian variations on this practice remain largely overlooked the only book to present the entire breadth of tantric buddhism in east asia this collection remedies that situation with 12 key essays drawn from rare sources organized into four sections china and korea japan deities and practices and influences on japanese religion the book brings together a critical mass of scholarship with the potential to create a sea change in the understanding of this subject

after the arrival of buddhism toward the end of the eastern han dynasty 25 220 buddhism found itself in a fierce conflict with indigenous chinese thought the controversies between confucianism and buddhism reached their peak in the time of the northern and southern dynasties 420 589 by

then these two ideologies had gone through a long period of mutual conflict when buddhism spread east from china and entered korea and japan a wide array of intense debates was aroused in 14th and 15th century korea and in 17th century japan that resulted in an ultimate confluence between confucianism and buddhism this volume tells the story of the debate between buddhism and confucianism in east asia and explains the reason why the confluence between these two systems of thought is possible

this is a comprehensive survey of the buddhist influence on asian culture and civilization

what if anything is esoteric pure land buddhism in 1224 the medieval japanese scholar monk dōhan 1179 1252 composed the compendium on esoteric mindfulness of buddha himitsu nenbutsu shō which begins with another seemingly simple question why is it that practitioners of mantra and meditation rely on the recitation of the name of the buddha amitābha to answer this question dōhan explored diverse areas of study spanning the whole of the east asian mahayana buddhist tradition although contemporary scholars often study esoteric buddhism and pure land buddhism as if they were mutually exclusive and diametrically opposed schools of buddhism in the present volume aaron proffitt examines dōhan s compendium in the context of the eastward flow of mahayana buddhism from india to japan and uncovers mahayana buddhists employing multiple overlapping so called esoteric approaches along the path to awakening proffitt divides his study into two parts in part i he considers how early buddhologists working under colonialism first constructed mahayana buddhism pure land buddhism and esoteric buddhism as discrete fields of inquiry he then surveys the flow of indian buddhist spells dhāraṇī and mantra texts into china and japan and the diverse range of buddhist masters who employed these esoteric techniques to achieve rebirth in sukhāvatī the pure land of bliss in part ii he considers the life of dōhan and analyzes the monk s comprehensive view of buddhānumṣṭi as a form of ritual technology that unified body and mind sukhāvatī as a this worldly or other worldly soteriological goal synonymous with nirvana itself and the buddha amitābha as an object of devotion beyond this world of suffering the work concludes with the first full translation of dōhan s himitsu nenbutsu shō into a modern language

general introduction introduction to the awakening of faith translation of the awakening of faith translator s introduction to the lotus scripture translation of the essence of the lotus scripture translation of the great physician s twelve desires the creed of half asia

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