JOIN THE DISCUSSION!

AAR PANELS FEATURING HAWAI‘I TITLES

SUNDAY, NOVEMBER 19
1:00-2:30 P.M.
MARRIOTT COLEY PLACE

CLEAR SERENITY, QUIET INSIGHT:
REFLECTING ON ZHIYI'S MASTERWORK
AND PAUL SWANSON'S ENGLISH TRANSLATION
Suffolk Room (3rd Level)

TANTRICIZATION OF GODS AND DEITIES IN MEDIEVAL JAPAN:
BERNARD FAURE’S GODS OF MEDIEVAL JAPAN
Fairfield Room (3rd level)
Long Strange Journey
On Modern Zen, Zen Art, and Other Predicaments

GREGORY P. A. LEVINE

“A much-needed, erudite study of the ways in which East Asian Zen has been woven into the fabric of cultures outside Japan. A few works have touched on the subjects covered here, but there is to my knowledge no book that addresses these with as much depth and sophistication.” —Richard M. Jaffe, Duke University

“A must-read for anyone who wants to make sense of the ubiquity of Zen in our times.” —Noriko Murai, Sophia University

Long Strange Journey presents the first critical analysis of visual objects and discourses that animate Zen art modernism and its legacies, with particular emphasis on the postwar “Zen boom.” Since the late nineteenth century, Zen and Zen art have emerged as globally familiar terms associated with a spectrum of practices, beliefs, works of visual art, aesthetic concepts, commercial products, and modes of self-fashioning. They have also been at the center of fiery public disputes that have erupted along national, denominational, racial-ethnic, class, and intellectual lines. Neither stable nor strictly a matter of euphoric religious or intercultural exchange, Zen and Zen art are best approached as productive predicaments in the study of religion, spirituality, art, and consumer culture, especially within the frame of Buddhist modernism.

Long Strange Journey’s modern-contemporary emphasis sets it off from most writing on Zen art, which focuses on masterworks by premodern Chinese and Japanese artists, gushes over “timeless” visual qualities as indicative of metaphysical states, or promotes with ahistorical, trend-spotting flair Zen art’s design appeal and therapeutic values. In contrast, the present work plots a methodological through line distinguished by “discourse analysis,” moving from the first contacts between Europe and Japanese Zen in the sixteenth century to late nineteenth–early twentieth-century transnational exchanges driven by Japanese Buddhists and intellectuals and the formation of a Zen art canon; to postwar Zen transformations of practice and avant-garde expressions; to popular embodiments of our “Zenny zeitgeist,” such as Zen cartoons.
The Traffic in Hierarchy
Masculinity and Its Others in Buddhist Burma

WARD KEELER

“In this well-written book, Ward Keeler offers many sensitive and engaging descriptions: of Burmese traffic as a means of understanding Burmese society, of Buddhist monks, nuns, and (not un-critically) meditation, of sexualities and genders. Seeing Burmese society as, like all societies, having to deal with the contrary values of autonomy and attachment, he draws skilfully on a number of theorists. Specialists of Burma will find much to reflect on, and non-specialists can enjoy a delightfully lucid account of everyday life in a society closed to the outside world for many years.” —Steven Collins, author of Nirvana: Concept, Imagery, Narrative

“Seasoned with well-aimed appeals to enduring insights in classical social theories, in conversation with contemporary anthropological analyses focused on Myanmar, and grounded in personal encounters with everyday life in Mandalay, Ward Keeler provides an intimate, informative, interdisciplinary, and intellectually provocative study focused on how autonomy and attachment constitute formative ideals for the masculine and feminine within hierarchical Burmese Buddhist society. The book contains one of the very best discussions I have read on the increasing importance attached to meditation in modern Burma.” —John Clifford Holt, author of Theravada Traditions: Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka

“Keeler’s work constitutes a significant theoretical and methodological contribution to Burmese studies, the comparative ethnography of South and Southeast Asia, studies of sex and gender, and social psychology. His analytical framework helps illuminate why in Burma ideas and practices of autonomy and subordination can coexist easily, why hierarchy makes far more sense to many Burmese than equality and rights, and how a spectrum of idealization and practice that runs from autonomy to attachment correlates with gender expectations.” —Jason A. Carbine, author of Sons of the Buddha: Continuities and Ruptures in a Burmese Monastic Tradition

Until its recent political thaw, Burma was closed to most foreign researchers, and fieldwork-based research was rare. In The Traffic in Hierarchy, author Ward Keeler combines close ethnographic attention to life in a Buddhist monastery with a broad analysis of Burman gender ideology. The result is a thought-provoking analysis of Burmese social relations both within and beyond a monastery’s walls.
Theravada Traditions
Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka

JOHN CLIFFORD HOLT

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 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 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, 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.
Educating Monks

Minority Buddhism on China’s Southwest Border

THOMAS A. BORCHERT

Most studies of Buddhist communities tend to be limited to villages, individual temple communities, or a single national community. Buddhist monastics, however, cross a number of these different framings: They are part of local communities, are governed through national legal frameworks, and participate in both national and transnational Buddhist networks. Educating Monks makes visible the ways Buddhist communities are shaped by all of the above—collectively and often simultaneously.

Educating Monks examines a minority Buddhist community in Sipsongpannà, a region located on China’s southwest border with Myanmar and Laos. Its people, the Dai-lue, are “double minorities”: They are recognized by the Chinese state as part of a minority group, and they practice Theravâda Buddhism, a minority form within China, where Mahayana Buddhism is the norm. Theravâda has long been the primary training ground for Dai-lue men, and since the return of Buddhism to the area in the years following Mao Zedong’s death, the Dai-lue have put many of their resources into providing monastic education for their sons. However, the author’s analysis of institutional organization within Sipsongpannà, the governance of religion there, and the movements of monks (revealing the “ethnoscapes” that the monks of Sipsongpannà participate in) points to educational contexts that depend not just on local villagers, but also resources from the local (Communist) government and aid form Chinese Mahayana monks and Theravâda monks from Thailand and Myanmar. While the Dai-lue monks draw on these various resources for the development of the sangha, they do not share the same agenda and must continually engage in a careful political dance between villagers who want to revive traditional forms of Buddhism, a Chinese state that is at best indifferent to the continuation of Buddhism, and transnational monks that want to import their own modern forms of Buddhism into the region.

Based on ethnographic fieldwork and interviews with Dai-lue monks in China, Thailand, and Singapore, this ambitious and sophisticated study will find a ready audience among students and scholars of the anthropology of Buddhism, and religion, education, and transnationalism in Southeast and East Asia.
**Ritualized Writing**

Buddhist Practice and Scriptural Cultures in Ancient Japan

**BRYAN D. LOWE**

“Bryan Lowe offers a richly textured account of early Japanese Buddhist manuscript cultures and their associated ritual practices. Through careful analysis of scriptural colophons as well as materials from the Shōsōin archive, Lowe demonstrates the importance of ritualized writing for rulers, aristocrats, scribes, and ‘good friends’ of the Buddhist Dharma across the Japanese islands. In so doing, he provides a compelling new account of contemporaneous understandings of merit, kingship, deities, religious identity, and a host of other issues that resonated within Japanese religious culture for centuries.” —Michael Como, Columbia University

“Bryan Lowe’s ground-breaking book is extraordinary for its insights into an era and topic that have long been ignored in the West: the Nara Period and the copying of scriptures. Lowe uses an interdisciplinary approach that includes political, economic, ritual, and ethical aspects in an exemplary fashion. His examination of the Indian, Central Asian, and Sinitic backgrounds of the subject extends his discussion to almost all of Buddhist Asia.” —Paul Groner, professor emeritus, University of Virginia

Using archival sources that have received scant attention in English, Bryan D. Lowe uncovers the ways in which the transcription of Buddhist scripture was a highly ritualized endeavor. He takes a ground-level approach by emphasizing the activities and beliefs of a range of individuals, including scribes, provincial patrons, and royals, to reassess the meaning of scripture and reevaluate scholarly narratives of Japanese Buddhist history.

The work demonstrates that patrons and scribes treated sutras differently from other modes of writing. Scribes purified their bodies prior to transcription. Patrons held dedicatory ceremonies on days of abstinence, when prayers were pronounced and sutras were recited. Sutra copying thus functioned as a form of ritualized writing. Lowe employs this notion to challenge historical narratives about ancient Japan, contending that Buddhist practice fulfilled a variety of social, political, and spiritual roles beyond ideological justification. Moreover, he demonstrates the inadequacy of state-folk dichotomies for understanding the social groups, institutions, and individual beliefs and practices of ancient Japanese Buddhism.
Engaging Japanese Philosophy
A Short History

THOMAS P. KASULIS

Philosophy challenges our assumptions—especially when it comes to us from another culture. In exploring Japanese philosophy, a dependable guide is essential. The present volume, written by a renowned authority on the subject, offers readers a historical survey of Japanese thought that is both comprehensive and comprehensible.

Adhering to the Japanese philosophical tradition of highlighting engagement over detachment, Thomas Kasulis invites us to think with, as well as about, the Japanese masters by offering ample examples, innovative analogies, thought experiments, and jargon-free explanations. He assumes little previous knowledge and addresses themes—aesthetics, ethics, the samurai code, politics, among others—not in a vacuum but within the conditions of Japan's cultural and intellectual history. For readers new to Japanese studies, he provides a simplified guide to pronouncing Japanese and a separate discussion of the language and how its syntax, orthography, and linguistic layers can serve the philosophical purposes of a skilled writer and subtle thinker. For those familiar with the Japanese cultural tradition but less so with philosophy, Kasulis clarifies philosophical expressions and problems, Western as well as Japanese, as they arise.

Half of the book’s chapters are devoted to seven major thinkers who collectively represent the full range of Japan’s historical epochs and philosophical traditions: Kūkai, Shinran, Dōgen, Ogyū Sorai, Motoori Norinaga, Nishida Kitarō, and Watsuji Tetsurō. Nuanced details and analyses enable an engaged understanding of Japanese Buddhism, Confucianism, Shintō, and modern academic philosophy. Other chapters supply social and cultural background, including brief discussions of nearly a hundred other philosophical writers. For additional information, cross references to material in the companion volume Japanese Philosophy: A Sourcebook are included. In his closing chapter Kasulis reflects on lessons from Japanese philosophy that enhance our understanding of philosophy itself. He reminds us that philosophy in its original sense means loving wisdom, not studying ideas. In that regard, a renewed appreciation of engaged knowing can play a critical role in the revitalization of philosophy in the West as well as the East.

Thomas P. Kasulis is University Distinguished Scholar and professor emeritus in comparative studies at the Ohio State University, where he has taught in the departments of comparative studies, philosophy, and East Asian studies.
Clear Serenity, Quiet Insight
T’ien-t’ai Chih-i’s Mo-ho chih-kuan

TRANSLATION AND COMMENTARY BY PAUL L. SWANSON

“It would be difficult to overestimate the importance of the T’ien-t’ai school and its foundational text, Chih-i’s Mo-ho chih-kuan, for understanding East Asian Buddhism’s past and present. Paul Swanson’s mastery of the text and his exceptional skills as a translator and annotator make Clear Serenity, Quiet Insight a truly vital work of scholarship that will be valued today and for a great many years to come.” —Gene Reeves, translator of The Lotus Sutra: A Contemporary Translation of a Buddhist Classic

“The Mo-ho chih-kuan, a grand systematizing of Buddhist teachings and practice methods by the sixth-century Chinese master Chih-i, profoundly shaped the development of East Asian Buddhism. Now Paul Swanson’s meticulous and superbly annotated translation makes the whole of this foundational work available for the first time in a Western language. A monumental scholarly achievement, Clear Serenity, Quiet Insight will endure for generations and open a new era in Buddhist studies.” —Jacqueline Stone, professor of religion, Princeton University

The Mo-ho chih-kuan (Great cessation-and-contemplation) by T’ien-t’ai Chih-i (538–597) is among the most influential treatises in the long history of Buddhist scholarship. Clear Serenity, Quiet Insight is the first complete, fully annotated translation of this prodigious work by one of today’s foremost scholars on T’ien-t’ai (Tendai) Buddhism.

The extensive annotation accompanying the translation (Volumes 1 and 2) will help readers understand the original text and implications of crucial passages and ideas, as well as the place the Mo-ho chih-kuan occupies in the development of Chinese, Korean, Vietnamese, and Japanese Buddhism. Volume 3 contains ample supplementary materials, including translations of related texts, a comprehensive glossary, and lists of Chinese terms and explanations of various sources.

Paul L. Swanson is permanent research fellow at the Nanzan Institute for Religion and Culture, Nanzan University.
Genshin’s Ōjōyōshū and the Construction of Pure Land Discourse in Heian Japan

ROBERT F. RHODES

The Ōjōyōshū, written by the monk Genshin (942–1017), is one of the most important texts in the history of Japanese religions. It is the first comprehensive guide to the doctrine and practice of Pure Land Buddhism written in Japan and so played a pivotal role in establishing this form of Buddhism in the country. In Genshin’s Ōjōyōshū and the Construction of Pure Land Discourse in Heian Japan, the first book in English on the Ōjōyōshū in more than forty years, Robert Rhodes draws on the latest scholarship to shed new light on the text, its author, and the tumultuous age in which it was written.

Rhodes begins by providing substantial discussion on the development of Pure Land Buddhism before the Ōjōyōshū’s appearance and a thorough account of Genshin’s life, the full details of which have never before been available in English. Japan in the tenth century was marked by far-reaching political, social, and economic change, all of which had a significant affect on religion, including the emergence of numerous new religious movements in Kyoto. Pure Land was the most popular of these, and the faith embraced by the Tendai scholar Genshin when he became disaffected with the growing factionalism at Enrakuji, Tendai’s central temple. A significant portion of Rhodes’ study is a wide-ranging examination of the Ōjōyōshū’s Pure Land teachings in which he describes and analyzes Genshin’s interpretations of Pure Land cosmology and nenbutsu practice. For Genshin the latter encompassed an extensive range of practices for focusing the mind on Amida Buddha—from the simple recitation of Namu Amidabutsu (“recitative nenbutsu”) to the advanced meditative practice of visualizing the buddha (“meditative nenbutsu”). According to the Ōjōyōshū, all of these are effective means for ensuring birth in Amida’s Pure Land.

This impressively researched and updated treatment of the formative text in the Japanese Pure Land tradition will be welcomed by all scholars and students of Japanese religions. It also offers a fascinating window into Heian (794–1185) religious life, which will be of interest to anyone concerned with medieval Japan.
“In Pure Land, Real World, Melissa Curley does a masterful job of showing how medieval Japanese Pure Land Buddhist conceptions of Western Paradise, often considered an impractical and other-worldly notion, have been appropriated by prominent twentieth-century secular thinkers in ways that are closely linked to materialist as well as humanist utopian standpoints. She insightfully examines and evaluates the thought of Kawakami Hajime, Miki Kiyoshi, and Ienaga Saburō in terms of their respective understandings of Pure Land school virtues of equality, selflessness, solidarity, and harmony based on a deeply traditional spirit of dissent and disruption, as initially expressed by Shinran and Hōnen, which inspired a thoroughly modern view of liberation in the period before and after the social turmoil caused by Japanese imperialism.” —Steven Heine, Florida International University

“Melissa Curley portrays the Pure Land’s ambiguous relation to the ‘real’ world as neither transcendent nor immanent, but supernatural, thus providing a provocative framework for theorizing the meaning of utopianism in politics. Her engagement with Pure Land political thought gives us resources for rethinking major discourses not only in Marxism, but in postmodernism, postcolonial theory, and comparative philosophy. This is a significant work that will serve as a foundation for future scholarship.” —Leah Kalmanson, Drake University

For close to a thousand years Amida’s Pure Land, a paradise of perfect ease and equality, was the most powerful image of shared happiness circulating in the Japanese imagination. In the late nineteenth century, some Buddhist thinkers sought to reinterpret the Pure Land in ways that would allow it speak to modern Japan. Their efforts succeeded in ways they could not have predicted. During the war years, economist Kawakami Hajime, philosopher Miki Kiyoshi, and historian Ienaga Saburō—left-leaning thinkers with no special training in doctrinal studies and no strong connection to any Buddhist institution—seized upon modernized images of Shinran in exile and a transcendent Western Paradise to resist the demands of a state that was bearing down on its citizens with increasing force. Pure Land, Real World treats the religious thought of these three major figures in English for the first time.
Monastery, Monument, Museum
Sites and Artifacts of Thai Cultural Memory

MAURIZIO PELEGGI

“Maurizio Peleggi’s new book joins a very few texts on Thai art and cultural history that have both a developed historical view and a willingness to synthesize across existing institutional and disciplinary frames. As an old Roman, aware of much European discourse on medieval history and fully conversant with many broader approaches by art history to images and monuments, Peleggi brings a quiet, incisive and worldly-wise grandeur to his perceptions.” —John Clark, The University of Sydney

“Thailand’s mnemonic landscape is famous with tourists as well as scholars. Peleggi recounts for us the various moments, modes, and contexts in which it was created, from the Buddhist art and iconography of early times, to the modern scholarship of archaeology and art history under colonialism and the Cold War, to the politics of monuments and the arts of the unspeakable more recently. This enjoyable story is full of the intrigues and ironies that a conventional history would pass by.” —Thongchai Winichakul, University of Wisconsin–Madison

Ranging across the longue durée of Thailand’s history, Monastery, Monument, Museum is an eminently readable and original contribution to the study of the kingdom’s art and culture. Eschewing issues of dating, style, and iconography, historian Maurizio Peleggi addresses distinct types of artifacts and artworks as both the products and vehicles of cultural memory. From the temples of Chiangmai to the Emerald Buddha, from the National Museum of Bangkok to the prehistoric culture of Northeast Thailand, and from the civic monuments of the 1930s to the political artworks of the late twentieth century, even well-known artworks and monuments reveal new meanings when approached from this perspective.

Monastery, Monument, Museum shows us how cultural memory represents a kind of palimpsest, the result of multiple inscriptions, reworkings, and manipulations over time. The book will be a rewarding read for historians, art historians, anthropologists, and Buddhism scholars working on Thailand and Southeast Asia generally, as well as for academic and general readers with an interest in memory and material culture.

Maurizio Peleggi is professor of cultural history at the National University of Singapore.
The Buddha in Lanna
Art, Lineage, Power, and Place in Northern Thailand

ANGELA S. CHIU

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 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 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, 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 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.
Darwin, Dharma, and the Divine
Evolutionary Theory and Religion in Modern Japan

G. CLINTON GODART

“G. Clinton Godart has written one of the best books in modern Japanese intellectual history in recent years. Nuanced in analysis, deftly written, and with a compelling reinterpretation of the role of religion in modern Japan, it challenges many aspects of the secularization thesis of modernization. Godart demonstrates that religion and science are more than compatible: They are like two wings on which the human spirit rises to the truth. A valuable study that will shatter many a shibboleth in the Japan studies field. Highly recommended!” —Kevin M. Doak, Georgetown University

“In this major intellectual endeavor, G. Clinton Godart dissects and analyzes the complex engagements of Japanese scholars (scientists, religious thinkers, philosophers, and political activists of the left and right) with Darwinism from the early Meiji period to the 1960s. He amply shows that it was a story of creative appropriation and elaboration rather than passive reception. Godart’s work will surely become the leading authority on evolutionary theory in Japan and a major field-defining contribution for a better and more sophisticated understanding of Japanese modern thought.” —Federico Marcon, Princeton University

“From the beginning, Darwinian theory met with resistance from religious leaders in Britain, Europe, and America. Many suppose this would not be the case in Japan, given Christianity's limited presence and Japan's eagerness to adopt ideas from the West. Clinton Godart, in this brilliant volume, shows in vivid detail why these and other assumptions on the reception of evolutionary theory in Japan are largely unsupported. His eye-opening work reveals a new facet in the cultural history of science.” —Robert J. Richards, Morris Fishbein Distinguished Service Professor in the History of Science at the University of Chicago

Darwin, Dharma, and the Divine is the first book in English on the history of evolutionary theory in Japan. Bringing to life more than a century of ideas, G. Clinton Godart examines how and why Japanese intellectuals, religious thinkers of different faiths, philosophers, biologists, journalists, activists, and ideologues engaged with evolutionary theory and religion.
Women and Buddhist Philosophy

Engaging Zen Master Kim Iryŏp

JIN Y. PARK

Why and how do women engage with Buddhism and philosophy? The present volume aims to answer these questions by examining the life and philosophy of a Korean Zen Buddhist nun, Kim Iryŏp (1896–1971). The daughter of a pastor, Iryŏp began questioning Christian doctrine as a teenager. In a few years, she became increasingly involved in women’s movements in Korea, speaking against society’s control of female sexuality and demanding sexual freedom and free divorce for women. While in her late twenties, an existential turn in her thinking led Iryŏp to Buddhism; she eventually joined a monastery and went on to become a leading figure in the female monastic community until her death.

After taking the tonsure, Iryŏp followed the advice of her teacher and stopped publishing for more than two decades. She returned to the world of letters in her sixties, using her strong, distinctive voice to address fundamental questions on the scope of identity, the meaning of being human, and the value of existence. In her writing, she frequently adopted an autobiographical style that combined her experiences with Buddhist teachings. Through a close analysis of Iryŏp’s story, Buddhist philosophy and practice in connection with East Asian new women’s movements, and continental philosophy, this volume offers a creative interpretation of Buddhism as both a philosophy and a religion actively engaged with lives as they are lived. It presents a fascinating narrative on how women connect with the world—whether through social issues such as gender inequality, a Buddhist worldview, or existential debates on human existence and provides readers with a new way of philosophizing that is transformative and deeply connected with everyday life.

Women and Buddhist Philosophy: Engaging Zen Master Kim Iryŏp will be of primary interest to scholars and students of Buddhism, Buddhist and comparative philosophy, and gender and Korean studies.
Confucianism
Its Roots and Global Significance
MING-HUEI LEE, EDITED BY DAVID JONES

“In Confucianism: Its Roots and Global Significance, English language readers get a rare opportunity to read the work in a single volume of one of Taiwan’s most distinguished scholars. Although Lee Ming-huei has published in English before, the corpus of his non-Chinese writings is in German. Readers of this volume will discover the hard-mindedness and precision of thinking associated with German philosophy as they enter into Lee’s discussions of Confucianism. Progressing through the book, they will be constantly reminded that all philosophy should be truly comparative.” —from the Editor’s Foreword

Confucianisms for a Changing World Cultural Order
EDITED BY ROGER T. AMES AND PETER D. HERSHOCK

Examining the meaning and value of Confucianism in the twenty-first century, the contributors—leading scholars from universities around the world—wrestle with several key questions: What are Confucian values within the context of the disparate cultures of China, Japan, Korea, and Vietnam? What is their current significance? What are the limits and historical failings of Confucianism and how are these to be critically addressed? How must Confucian culture be reformed if it is to become relevant as an international resource for positive change? Their answers vary, but all agree that only a vital and critical Confucianism will have relevance for an emerging world cultural order.
Behaving Badly in Early and Medieval China
EDITED BY N. HARRY ROTHSCCHILD AND LESLIE V. WALLACE

Behaving Badly in Early and Medieval China presents a rogues' gallery of treacherous regicides, impious monks, cutthroat underlings, ill-bred offspring, and disloyal officials. It plumbs the dark matter of the human condition, placing front and center transgressive individuals and groups traditionally demonized by Confucian annalists and largely shunned by modern scholars. The work endeavors to apprehend the actions and motivations of these men and women, whose conduct deviated from normative social, cultural, and religious expectations. By the end of this volume, readers will come away with the understanding that behaving badly in early and medieval China was not about morality but perspective, politics, and power.

The Fractal Self
Science, Philosophy, and the Evolution of Human Cooperation
JOHN L. CULLINEY AND DAVID JONES

"The Fractal Self tells an epic story with the cogently argued thesis that deliberate collaboration is the most fecund source of human genius. Trespassing cultural boundaries, crisscrossing all familiar disciplinary divides, and wading into the metaphorical vortex, the authors advocate for a holistic, emergent way of thinking and an alluring new vision of the human self." —Roger T. Ames, Humanities Chair Professor, Peking University

In The Fractal Self, John Culliney and David Jones uncover surprising intersections between science and philosophy. Connecting evidence from evolutionary science with early insights of Daoist and Buddhist thinkers, they maintain that sagely behavior, envisioned in these ancient traditions, represents a pinnacle of human achievement emerging out of our evolutionary heritage.
Yasukuni Shrine
History, Memory, and Japan’s Unending Postwar

AKIKO TAKENAKA

“Akiko Takenaka has done what no one else in the English-language literature has, namely, historicize Yasukuni Shrine from its pre-Meiji Restoration lineages to the present. In addition to generating considerable interest both within and beyond modern Japanese studies, this work will provide instructors with a much-needed, nuanced history of the shrine to help them understand and teach a topic that is currently front and center in East Asia’s memory wars.”
—Kenneth Ruoff, Portland State University

Catholics and Anti-Catholicism in Chosŏn Korea

DON BAKER WITH FRANKLIN RAUSCH

Don Baker provides an invaluable analysis of late-Chosŏn (1392–1897) thought, politics, and society to help readers understand the response of Confucians to Catholicism and of Korean Catholics to years of violent harassment. His analysis is informed by two remarkable documents expertly translated with the assistance of Franklin Rausch and annotated here for the first time: an anti-Catholic essay written in the 1780s by Confucian scholar Ahn Chóngbok (1712–1791) and a firsthand account of the 1801 anti-Catholic persecution by one of its last victims, the religious leader Hwang Sayŏng (1775–1801).

Published in association with the Center for Korean Studies, University of Hawai‘i
Figures of Buddhist Modernity in Asia
EDITED BY JEFFREY SAMUELS, JUSTIN THOMAS MCDANIEL, AND MARK MICHAEL ROWE

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 shape the course of these changes.

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Holy Ghosts
The Christian Century in Modern Japanese Fiction
REBECCA SUTER

“Rebecca Suter’s creative new book engages concretely with existing scholarship but also extends the discussion of Japan’s Christian literature into bold new territory. Drawing on a wide range of critical work and a compelling array of literary texts—from canonical fiction to popular visual culture—Suter constructs a nuanced argument with an elegance and clarity that make the book a pleasure to read.”
—Christopher Bolton, Williams College

From the giant mutant “angels” of the Neon Genesis Evangelion franchise to the Jesus-themed cocktails enjoyed by customers in Tokyo’s Christon café, Japanese popular culture appropriates Christianity in both humorous and unsettling ways. Exploring the twentieth-century’s fascination with the Christian Century (1549–1638) enables Suter to reflect on modern Japan’s complex combination of Orientalism, self-Orientalism, and Occidentalism.
Saving Buddhism
The Impermanence of Religion in Colonial Burma

ALICIA TURNER

“The power of this book comes from how it explicates the work of Burmese Buddhists in redefining religion in the colonial period. Turner shows us how to look behind the curtain of scholarship proclamationg the all-powerful colonial Oz to find that it was not only British authorities and European scholars who were grappling to control religion, but also Burmese Buddhists. To reveal the agency of this Southeast Asian community, Turner builds on the argument that Burmese associations prioritized a common moral interest in preserving the sāsana.” —Marginalia

Southeast Asia: Politics, Meaning, and Memory

Luminous Bliss
A Religious History of Pure Land Literature in Tibet

GEORGIOS T. HALKIAS

“By providing both a sweeping historical overview of its development, and a detailed survey of its wide-ranging textual corpus, Luminous Bliss takes the study of the Tibetan Pure Land tradition to a whole new level. And in doing so Halkias reveals not only how the soteriology of Sukhavati shaped the practice of Buddhism in Tibet, but also how it informed Tibetan conceptualizations of the environment, society, and the state.” —Johan Elverskog, Southern Methodist University

Pure Land Buddhist Studies
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