

Zen At War

Uncover the historical truth about Buddhist warrior monks with this informative and enlightening book. Film, television and popular fiction have long exploited the image of the serene Buddhist monk who is master of the deadly craft of hand-to-hand combat. While these media overly romanticize the relationship between a philosophy of non-violence and the art of fighting, When Buddhists Attack: The Curious Relationship Between Zen and the Martial Arts shows this link to be nevertheless real, even natural. Exploring the origins of Buddhism and the ethos of the Japanese samurai, university professor and martial arts practitioner Jeffrey Mann traces the close connection between the Buddhist way of compassion and the way of the warrior. This zen book serves as a basic introduction to the history, philosophy, and current practice of Zen as it relates to the Japanese martial arts. It examines the elements of Zen that have found a place in budo—the martial way—such as zazen, mushin, zanshin and fudoshin, then goes on to discuss the ethics and practice of budo as modern sport. Offering insights into how qualities integral to the true martial artist are intertwined with this ancient religious philosophy, this Buddhism book will help practitioners reconnect to an authentic spiritual discipline of the martial arts.

"A man who has attained mastery of an art reveals it in his every action."--Samurai Maximum. Under the guidance of such celebrated masters as Ed Parker and the immortal Bruce Lee, Joe Hyams vividly recounts his more than 25 years of experience in the martial arts. In his illuminating story, Hyams reveals to you how the daily application of Zen principles not only developed his physical expertise but gave him the mental discipline to control his personal problems-self-image, work pressure, competition. Indeed, mastering the spiritual goals in martial arts can dramatically alter the quality of your life-enriching your relationships with people, as well as helping you make use of all your abilities.

A compelling history of the contradictory, often militaristic, role of Zen Buddhism, this book meticulously documents the close and previously unknown support of a supposedly peaceful religion for Japanese militarism throughout World War II. Drawing on the writings and speeches of leading Zen masters and scholars, Brian Victoria shows that Zen served as a powerful foundation for the fanatical and suicidal spirit displayed by the imperial Japanese military. At the same time, the author recounts the dramatic and tragic stories of the handful of Buddhist organizations and individuals that dared to oppose Japan's march to war. He follows this history up through recent apologies by several Zen sects for their support of the war and the way support for militarism was transformed into 'corporate Zen' in postwar Japan. The second edition includes a substantive new chapter on the roots of Zen militarism and an epilogue that explores the potentially volatile mix of religion and war. With the increasing interest in Buddhism in the West, this book is as timely as it is certain to be controversial.

A classic work on Eastern philosophy, Zen in the Art of Archery is a charming and deeply illuminating story of one man's experience with Zen. Eugen Herrigel, a German professor of Philosophy in Tokyo, took up the study of archery as a step toward an understanding of Zen Buddhism. This book is the account of the six years he spent as a student of one of Japan's great kyudo (archery) masters, and of how he gradually overcame his initial inhibitions and began to feel his way toward new truths and ways of seeing.

The Heart of Being

Revealing the Ancestral Spirit and Mystical Heart of a Sacred Tradition

Zen at War

Kamikaze, Cherry Blossoms, and Nationalisms

Zen and the Art of Motorcycle Maintenance

A sequel to the popular Zen and the Brain further explores pivotal points of intersection in Zen Buddhism, neuroscience, and consciousness, arriving at a new synthesis of information from both neuroscience research and Zen studies. This sequel to the widely read Zen and the Brain continues James Austin's explorations into the key interrelationships between Zen Buddhism and brain research. In Zen-Brain Reflections, Austin, a clinical neurologist, researcher, and Zen practitioner, examines the evolving psychological processes and brain changes associated with the path of long-range meditative training. Austin draws not only on the latest neuroscience research and new neuroimaging studies but also on Zen literature and his personal experience with alternate states of consciousness. Zen-Brain Reflections takes up where the earlier book left off. It addresses such questions as: how do placeboes and acupuncture change the brain? Can neuroimaging studies localize the sites where our notions of self arise? How can the latest brain imaging methods monitor meditators more effectively? How do long years of meditative training plus brief enlightened states produce pivotal transformations in the physiology of the brain? In many chapters testable hypotheses suggest ways to correlate normal brain functions and mediative training with the phenomena of extraordinary states of consciousness. After briefly introducing the topic of Zen and describing recent research into meditation, Austin reviews the latest studies on the amygdala, frontopetern interactions, and paralinbic extensions of the limbic system. He then explores different states of consciousness, both the early superficial absorptions and the later, major "peak experiences." This discussion begins with the states called kenso and satori and includes a fresh analysis of their several different expressions of "oneness." He points beyond the still more advanced states toward that rare ongoing state of enlightenment that is manifest as "sage wisdom." Finally, with reference to a delayed "moonlight" phase of kenso, Austin envisions novel links between migraines and metaphors, moonlight and mysticism. The Zen perspective on the self and consciousness is an ancient one. Readers will discover how relevant Zen is to the neurosciences, and how each field can illuminate the other.

A companion volume to 'The Koan' and 'The Zen Canon' this text concentrates primarily on texts from Korea and Japan that brought the Zen tradition to fruition.

During the first half of the twentieth century, Zen Buddhist leaders contributed actively to Japanese imperialism, giving rise to what has been termed "Imperial-Way Zen" (Kodo Zen). Its foremost critic was priest, professor, and activist Ichikawa Hakugen (1902–1986), who spent the decades following Japan's surrender almost single-handedly chronicling Zen's support of Japan's imperialist regime and pressing the issue of Buddhist war responsibility. Ichikawa focused his critique on the Zen approach to religious liberation, the political ramifications of Buddhist metaphysical constructs, the traditional collaboration between Buddhism and governments in East Asia, the philosophical system of Nishida Kitaro (1876–1945), and the vestiges of State Shinto in postwar Japan. Despite the importance of Ichikawa's writings, this volume is the first by any scholar to outline his critique. In addition to detailing the actions and ideology of Imperial-Way Zen and Ichikawa's responses to them, Christopher Ives offers his own reflections on Buddhist ethics in light of the phenomenon. He devotes chapters to outlining Buddhist nationalism from the 1868 Meiji Restoration to 1945 and summarizing Ichikawa's arguments about the causes of Imperial-Way Zen. After assessing Brian Victoria's claim that Imperial-Way Zen was caused by the traditional connection between Zen and the samurai, Ives presents his own argument that Imperial-Way Zen can best be understood as a modern instance of Buddhism's traditional role as protector of the realm. Turning to postwar Japan, Ives examines the extent to which Zen leaders have reflected on their wartime political stances and started to construct a critical Zen social ethic. Finally, he considers the resources Zen might offer its contemporary leaders as they pursue what they themselves have identified as a pressing task: ensuring that henceforth Zen will avoid becoming enrobed in international adventurism and instead dedicate itself to the promotion of peace and human rights. Lucid and balanced in its methodology and well grounded in textual analysis, Imperial-Way Zen will attract scholars, students, and others interested in Buddhism, ethics, Zen practice, and the cooptation of religion in the service of violence and imperialism.

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This volume broadens the horizon of educational research in North America by introducing a comprehensive dialogue between Eastern and Western philosophies and perspectives on the subject of curriculum theory and practice. It is a very timely work in light of the progressively globalized nature of education and educational studies and the increasingly widespread attainment to Eastern educational theories in the West. By introducing Eastern perspectives, this book questions taken-for-granted thinking in Western educational thought about the foundations of teaching and learning, curriculum theory, educational policy, and educational issues such as teaching for social justice, service-learning initiatives, human rights and environmental education, and the teaching of content area subjects. It provides an important opportunity for scholars from different countries and different disciplines to establish a solid yet accessible foundation of East-West inquiry that furthers the scope and depth of curriculum studies and to disseminate the insights from this book in the venues in which they work. Researchers, faculty, and graduate students in the fields of curriculum theory, curriculum and instruction, educational foundations, philosophy of education, international/comparative education, and multicultural educational studies will welcome this book. It is appropriate as a text for upper-level courses in these areas.

This volume is the first by any scholar to outline his critique. In addition to detailing the actions and ideology of Imperial-Way Zen and Ichikawa's responses to them, Christopher Ives offers his own reflections on Buddhist ethics in light of the phenomenon. He devotes chapters to outlining Buddhist nationalism from the 1868 Meiji Restoration to 1945 and summarizing Ichikawa's arguments about the causes of Imperial-Way Zen. After assessing Brian Victoria's claim that Imperial-Way Zen was caused by the traditional connection between Zen and the samurai, Ives presents his own argument that Imperial-Way Zen can best be understood as a modern instance of Buddhism's traditional role as protector of the realm. Turning to postwar Japan, Ives examines the extent to which Zen leaders have reflected on their wartime political stances and started to construct a critical Zen social ethic. Finally, he considers the resources Zen might offer its contemporary leaders as they pursue what they themselves have identified as a pressing task: ensuring that henceforth Zen will avoid becoming enrobed in international adventurism and instead dedicate itself to the promotion of peace and human rights. Lucid and balanced in its methodology and well grounded in textual analysis, Imperial-Way Zen will attract scholars, students, and others interested in Buddhism, ethics, Zen practice, and the cooptation of religion in the service of violence and imperialism.

In the years after World War II, Westerners and Japanese alike elevated Zen to the quintessence of spirituality in Japan. Pursuing the sources of Zen as a Japanese ideal, Shoji Yamada uncovers the surprising role of two cultural touchstones: Eugen Herrigel's Zen in the Art of Archery and the Ryoanji dry-landscape rock garden. Yamada shows how both became facile conduits for exporting and importing Japanese culture. First published in German in 1948 and translated into Japanese in 1956, Herrigel's book popularized ideas of Zen both in the West and in Japan. Yamada traces the prewar history of Japanese archery, reveals how Herrigel mistakenly came to understand it as a traditional practice, and explains why the Japanese themselves embraced his interpretation as spiritual discipline. Turning to Ryoanji, Yamada argues that this epitome of Zen in fact bears little relation to Buddhism and is best understood in relation to Chinese myth. For much of its modern history, Ryoanji was a weedy, neglected plot: only after its allegorical role in a 1949 Ozu film was it popularly linked to Zen. Westerners have had a part in redefining Ryoanji, but as in the case of archery, Yamada's interest is primarily in how the Japanese themselves have invested this cultural site with new value through a spurious association with Zen.

Rude Awakenings

The Militarization of Aesthetics in Japanese History

Shots in the Dark

The Spiritual Path of a Zen Rabbi

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