



New Releases
in
Contemplative Science
2014

compiled by Dennis Johnson





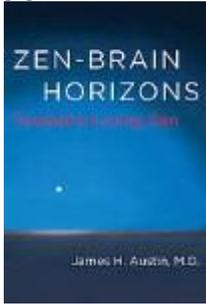
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Buddhism and Science (3)

[1]



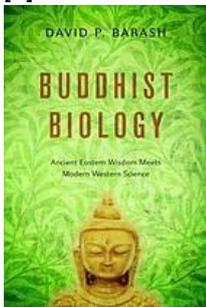
Austin, James H.
Zen-Brain Horizons: Toward a Living Zen
Cambridge, Massachusetts: The MIT Press, 2014

<http://mitpress.mit.edu/books/zen-brain-horizons>
<http://www.worldcat.org/oclc/864808765>

Zen Buddhism. Brain -- Religious aspects. Cognitive neuroscience.

“James Austin draws on his decades of experience as a neurologist and Zen practitioner to clarify the benefits of meditative training [and] integrates classical Buddhist literature with modern brain research. Austin ... weaves together the major themes of self, attention, emotion, language, and insight. He goes on to examine Zen and psychology as cultural developments [and] considers the pathways through which intuitions develop on their way to becoming realized.”

[2]



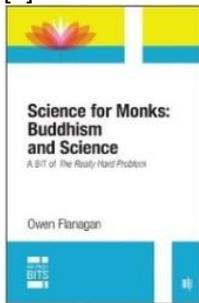
Barash, David P.
Buddhist Biology: Ancient Eastern Wisdom Meets Modern Western Science
New York: Oxford University Press, 2014

<http://ukcatalogue.oup.com/product/9780199985562.do>
<http://www.worldcat.org/oclc/839396865>

Biology -- Philosophy. Biology -- Religious aspects. Buddhism and science. Philosophy and science.

“David Barash ... shows that there are numerous places where the Buddhist and biological perspectives coincide. For instance, the cornerstone ecological concept—the interconnectedness and interdependence of all things—is remarkably similar to the fundamental insight of Buddhism. ... Barash underscores other similarities, including a shared distrust of simple cause-and-effect analysis, a recognition of life as transient and as a "process" rather than permanent and static, and an appreciation of the "rightness" of nature along with a recognition of the suffering that results when natural processes are tampered with.”

[3]



Flanagan, Owen
Science for Monks: Buddhism and Science: A BIT of The Really Hard Problem
MIT Press BITS
Ebook, 2014

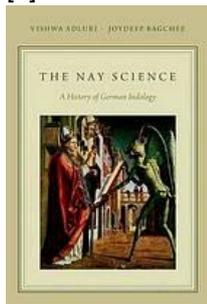
<http://mitpress.mit.edu/books/science-monks-buddhism-and-science>

“How is meaning possible in a material world? Owen Flanagan proposes a naturalistic (rather than supernaturalistic) way to live meaningfully, to live a life that really matters, to flourish, to achieve eudaimonia—to be a “happy spirit.” In this BIT, Flanagan draws on insights from neuroscience and on the transformative mindfulness and self-cultivation practices in Buddhism.”



Cultural Studies (8)

[4]



Adluri, Vishwa, and Bagchee, Joydeep
The Nay Science: A History of German Indology
 New York: Oxford University Press, 2014

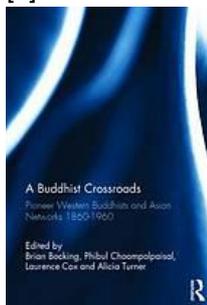
<http://ukcatalogue.oup.com/product/9780199931361.do>

<http://www.worldcat.org/oclc/827841368>

Hindu philosophy -- Study and teaching -- Germany -- History -- 18th century. Hindu philosophy -- Study and teaching -- Germany -- History -- 19th century. Mahābhārata -- Criticism, interpretation, etc. Bhagavadgītā -- Criticism, interpretation, etc.

“The Nay Science offers a new perspective on the problem of scientific method in the human sciences. Taking German Indological scholarship on the Mahabharata and the Bhagavadgita as their example, Adluri and Bagchee develop a critique of the modern valorization of method over truth in the humanities. The authors show how, from its origins in eighteenth-century Neo-Protestantism onwards, the critical method was used as a way of making theological claims against rival philosophical and/or religious traditions. Via discussions of German Romanticism, the pantheism controversy, scientific positivism, and empiricism, they show how theological concerns dominated German scholarship on the Indian texts.”

[5]



Bocking, Brian, Phibul Choempolpaisal, et al (eds.)
A Buddhist Crossroads: Pioneer Western Buddhists and Asian Networks 1860-1960
 London: Routledge, 2015

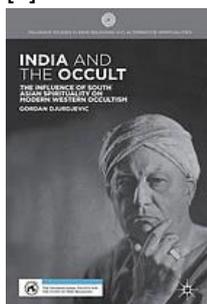
<http://www.routledge.com/books/details/9781138789586/>

<http://www.worldcat.org/oclc/871381320>

Buddhist philosophy. Buddhism -- History -- 19th century. Buddhism -- History -- 20th century. Buddhism -- Western countries.

“In the late 19th and early 20th centuries, Buddhism in Asia was transformed by the impact of colonial modernity and new technologies and began to spread in earnest to the West. Transnational networking among Asian Buddhists and early western converts engendered pioneering attempts to develop new kinds of Buddhism for a globalized world, in ways not controlled by any single sect or region. Drawing on new research by scholars worldwide, this book brings together some of the most extraordinary episodes and personalities of a period of almost a century from 1860-1960.”

[6]



Djurdjevic, Gordan
India and the Occult: The Influence of South Asian Spirituality on Modern Western Occultism

Palgrave Studies in New Religions and Alternative Spiritualities
 New York: Palgrave Macmillan, 2014

<http://www.palgrave.com/page/detail/india-and-the-occult-gordan-djurdjevic/?K=9781137404985>

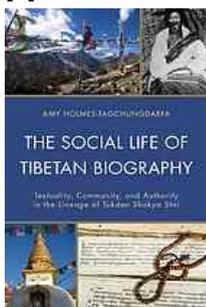
<http://www.worldcat.org/oclc/870285576>

Tantrism. Yoga. Occultism.

“At the beginning of the twentieth century, Indian Yoga and Tantra become attractive to some major exponents of Western occultism. In a gesture typical of the syncretic tendency in Esotericism, Yoga is by these Westerners often identified as an Eastern form of magic: the two disciplines were considered to share similar theoretical perspective, the difference in their methods notwithstanding. India and the Occult explores the reception of Indian spirituality among Western occultists through several case studies. ... Without denying the specificity of its Western historical manifestation, it suggests that esotericism is a category that may be applied as a conceptual tool in order to interpret aspects of non-Western religious thought and practice.”



[7]



Holmes-Tagchungdarpa, Amy
The Social Life of Tibetan Biography: Textuality, Community, and Authority in the Lineage of Tokden Shakya Shri
 Studies in Modern Tibetan Culture
 Lanham, MD: Lexington Books, 2014

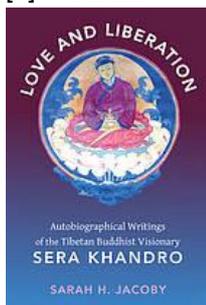
<https://rowman.com/isbn/9780739165218>

<http://www.worldcat.org/oclc/881386448>

Śākya-śrī, -- Rtogs-Idan, -- 1853-1919. Gurus -- Tibet Region -- Biography. Tantric Buddhism -- Social aspects -- Tibet Region -- History.

“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 ... 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.”

[8]



Jacoby, Sarah
Love and Liberation: Autobiographical Writings of the Tibetan Buddhist Visionary Sera Khandro
 New York: Columbia University Press, 2014

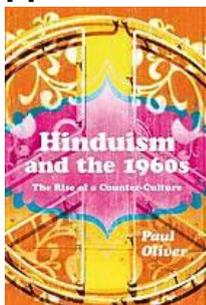
<http://www.worldcat.org/oclc/879552660>

<http://cup.columbia.edu/book/love-and-liberation/9780231147682>

Buddhist women -- China -- Amdo (Region) -- Biography. Women religious leaders -- China -- Amdo (Region) -- Biography.

“[R]eads the autobiographical and biographical writings of one of the few Tibetan Buddhist women to record the story of her life. Sera Khandro Künzang Dekyong Chönyi Wangmo (also called Dewé Dorjé, 1892-1940) was extraordinary not only for achieving religious mastery as a Tibetan Buddhist visionary and guru to many lamas, monastics, and laity in the Golok region of eastern Tibet, but also for her candor. ... Sarah H. Jacoby's analysis focuses on the status of the female body in Sera Khandro's texts, the virtue of celibacy versus the expediency of sexuality for religious purposes, and the difference between profane lust and sacred love between male and female tantric partners. Her findings add new dimensions to our understanding of Tibetan Buddhist consort practices, complicating standard scriptural presentations of male subject and female aide.”

[9]



Oliver, Paul
Hinduism and the 1960s: The Rise of a Counter-Culture
 London: Bloomsbury Academic, 2014

<http://www.bloomsbury.com/uk/hinduism-and-the-1960s-9781472530783/>

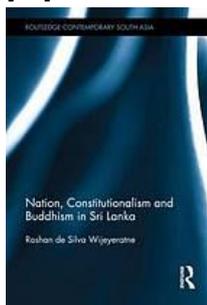
<http://www.worldcat.org/oclc/871508940>

Hinduism -- Social aspects. Counterculture. Nineteen sixties.

“The West has drawn upon Hinduism on a wide scale, from hatha yoga and meditation techniques, to popular culture in music and fashion, yet the contribution of Hinduism to the counter-culture of the 1960s has not been analysed in full. ... This engaging book analyses the interaction between Hinduism and the West, and the way in which each affected the other. It demonstrates the ways in which contemporary Western society has learned from the ancient religion of Hinduism, and incorporated such teachings as yoga, meditation and a natural holistic lifestyle, into daily life.”



[10]



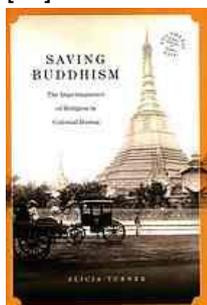
Silva Wijeyeratne, Roshan De
Nation, Constitutionalism and Buddhism in Sri Lanka
 Routledge Contemporary South Asia Series, 72
 London: Routledge, 2014

<http://ubdata.univie.ac.at/AC08427927>
<http://www.worldcat.org/oclc/825399478>

Nationalism -- Sri Lanka. Nationalism -- Sri Lanka -- Religious aspects -- Buddhism. Sri Lanka -- Politics and government. Nationalism -- Religious aspects -- Buddhism.

“Focusing on Sri Lanka, this book offers a new perspective on contemporary debates about nationalism in South Asia. It looks at the ‘capture’ of Buddhism by militant Sinhalese nationalism in the colonial and postcolonial periods, and the framing of subsequent key constitutional legal moments. The book combines the dynamics of constitutionalism with the orbit of historical, political and anthropological scholarship on the cosmology of Sinhalese Buddhism and its relation to Sinhalese Buddhist nationalism.”

[11]



Turner, Alicia Marie
Saving Buddhism: The Impermanence of Religion in Colonial Burma
 Southeast Asia: Politics, Meaning, Memory
 Honolulu: University of Hawai'i Press, 2014

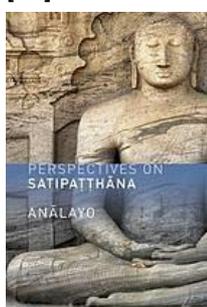
<http://www.uhpress.hawaii.edu/p-9235-9780824839376.aspx>
<http://www.worldcat.org/oclc/880565560>

Buddhism and politics -- Burma -- History -- 19th century. Buddhism and politics -- Burma -- History -- 20th century. Burma -- Politics and government -- 1824-1948. Group identity - - Burma -- History.

“Saving Buddhism explores the dissonance between the goals of the colonial state and the Buddhist worldview that animated Burmese Buddhism at the turn of the twentieth century ... Alicia Turner ... explores how Burmese Buddhists became actively engaged in defining and inflecting religion to shape their colonial situation and forward their own local projects. Saving Buddhism ... contributes to ongoing studies of colonialism, nation, and identity in Southeast Asian studies by working to denaturalize nationalist histories. The layers of Buddhist history that emerge challenge us to see multiple modes of identity in colonial modernity and offer insights into the instabilities of categories we too often take for granted.”

Contemplative Practice (4)

[12]



Bhikkhu Anālayo
Perspectives on Satipatthāna
 Cambridge: Windhorse Publications, 2014

http://windhorsepublications.com/perspectives_on_satipatthana
<http://www.worldcat.org/oclc/858603275>

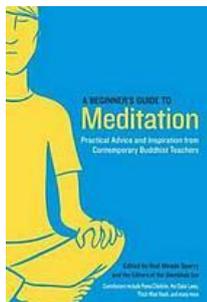
Satipatthāna (Buddhism). Tipiṭaka. -- Suttapiṭaka. -- Majjhimanikāya. -- Satipatthānasutta -- Criticism, interpretation, etc. Meditation -- Theravāda Buddhism.

“As mindfulness is increasingly embraced in the contemporary world as a practice that brings peace and self-awareness, Bhikkhu Anālayo casts fresh light on the earliest sources of mindfulness in the Buddhist tradition. The Satipatthāna Sutta is well known as the main source for Buddhist teachings on mindfulness ... Perspectives on Satipatthāna brings a new dimension to our understanding by comparing the Pali text with versions that have survived in Chinese and, until now, been unknown to English speakers.



Anālayo also draws on the presentation of mindfulness in a number of other discourses as they survive in Chinese and Tibetan translations as well as in Pali.”

[13]



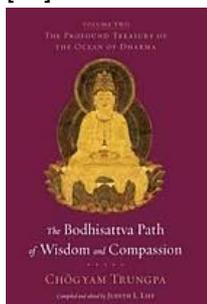
Rod Meade Sperry, editors of the Shambhala Sun (eds.)
A Beginner's Guide to Meditation: Practical Advice and Inspiration from Contemporary Buddhist Teachers
 Boston: Shambhala Publications, 2014

<http://www.shambhala.com/a-beginner-s-guide-to-meditation.html>
<http://www.worldcat.org/oclc/851420637>

Meditation -- Buddhism.

“This practical, accessible guide to the fundamentals of Buddhist meditation introduces you to the practice, explains how it is approached in the main schools of Buddhism, and offers advice and inspiration from Buddhism’s most renowned and effective meditation teachers... Topics include how to build excitement and energy to start a meditation routine and keep it going, setting up a meditation space, working with and through boredom, what to look for when seeking others to meditate with, how to know when it’s time to try doing a formal meditation retreat, how to bring the practice “off the cushion” with walking meditation and other practices, and much more.”

[14]



Trungpa, Chögyam, and Judith L. Lief (ed.)
The Profound Treasury of the Ocean of Dharma.
 Boston: Shambhala Publications, 2013-14.

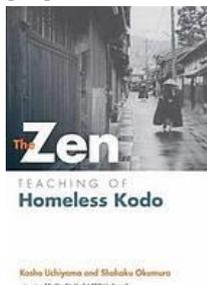
Vol. 1. The Path of Individual Liberation
 Vol. 2. The Bodhisattva Path of Wisdom and Compassion
 Vol. 3. The Tantric Path of Indestructible Wakefulness.

<http://www.shambhala.com/the-profound-treasury-of-the-ocean-of-dharma.html>

Buddhism -- Doctrines.

“The Profound Treasury of the Ocean of Dharma represents meditation master Chögyam Trungpa’s greatest contribution to Western Buddhism. This three-volume collection presents in lively, relevant language the comprehensive teachings of the Tibetan Buddhist path of the hinayana, mahayana, and vajrayana. This work will resonate with new students of Buddhism as well as the most senior students.”

[15]



Uchiyama, Kōshō, and Shohaku Okumura
The Zen Teaching of Homeless Kodo
 Boston: Wisdom Publications, 2014

<http://www.worldcat.org/oclc/872139214>

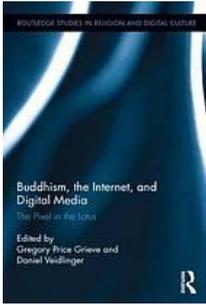
Sawaki, Kōdō, -- 1880-1965 -- Teachings. Spiritual life -- Zen Buddhism. Monastic and religious life (Buddhism) -- Japan. Sawaki, Kōdō, -- 1880-1965. Monastic and religious life (Buddhism)

“[O]ne of the most important Zen masters of twentieth-century Japan. Eschewing the entrapments of vanity, power, and money, "Homeless" Kodo Sawaki Roshi refused to accept a permanent position as a temple abbot, despite repeated offers. Instead, he lived a traveling, "homeless" life, going from temple to temple, student to student, teaching and instructing and never allowing himself to stray from his chosen path. He is responsible for making Soto Zen available to the common people outside of monasteries. His teachings are short, sharp, and powerful. ... Kosho Uchiyama expands and explains his teacher's wisdom with his commentary. Trained in Western philosophy, he draws parallels between Zen teachings and the Bible, Descartes, and Pascal.”



Contemporary Buddhism (4)

[16]



Grieve, Gregory P., Daniel M. Veidlinger (eds.)
Buddhism, the Internet, and Digital Media: The Pixel in the Lotus
 Routledge Studies in Religion and Digital Culture, 1
 New York: Routledge, 2015

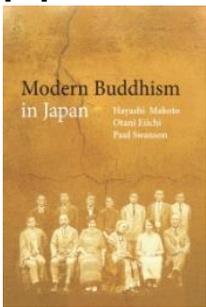
<http://routledge-ny.com/books/details/9780415721660/>

<http://www.worldcat.org/oclc/891671401>

Buddhism -- Social aspects -- Congresses. Internet -- Religious aspects -- Buddhism -- Congresses. Digital media -- Congresses.

“[E]xplores Buddhist practice and teachings in an increasingly networked and digital era. Contributors consider the ways Buddhism plays a role and is present in digital media through a variety of methods including concrete case studies, ethnographic research, and content analysis, as well as interviews with practitioners and cyber-communities. In addition to considering Buddhism in the context of technologies such as virtual worlds, social media, and mobile devices, authors ask how the Internet affects identity, authority and community, and what effect this might have on the development, proliferation, and perception of Buddhism in an online environment. Together, these essays make the case that studying contemporary online Buddhist practice can provide valuable insights into the shifting role religion plays in our constantly changing, mediated, hurried, and uncertain culture.”

[17]



Hayashi, Makoto, Eiichi Ōtani, and Paul L. Swanson (eds.)
Modern Buddhism in Japan
 Shōwa-ku Nagoya: Nanzan, 2014

<http://nirc.nanzan-u.ac.jp/en/publications/miscellaneous-publications/modern-buddhism-in-japan/>

<http://www.worldcat.org/oclc/891400238>

Buddhism -- Japan -- History. Japan -- Civilization -- Western influences.

“Modern Buddhism in Japan is a collection of essays on the development of Buddhism in Japan in response to the West during the “modern” period from the time of the Meiji Restoration to the end of World War II (1868–1945). From Shin Buddhists and the Japanese enlightenment movement to Kaneko Daiei’s struggle to establish a modern Shin Buddhist Studies; the “New Buddhism” movement; the role of Buddhism in the development of modern education and the impact of religiously affiliated universities; Suzuki Daisetsu’s association with Swedenborg; the tragic story of a Shin priest falsely accused of a plot to assassinate the Emperor—these themes and more are studied from the perspectives of intellectual history, education, politics, Buddhist studies, and institutional authority.”

[18]



Hori, Victor Sōgen, John S. Harding, and Alexander Soucy (eds.)
Flowers on the Rock: Global and Local Buddhisms in Canada
 Montréal: McGill-Queen's University Press, 2014.

<http://www.mqup.ca/flowers-on-the-rock-products-9780773543379.php>

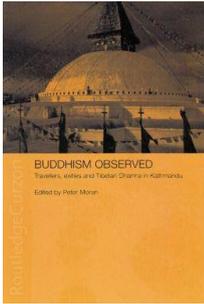
<http://www.worldcat.org/oclc/864505177>

Buddhism -- Canada.

“Flowers on the Rock examines the dramatic growth of Buddhism in Canada and questions some of the underlying assumptions about how this tradition has changed in the West. Using historical, ethnographic, and biographical approaches, contributors illuminate local expressions of Buddhism found throughout Canada and relate the growth of Buddhism in Canada to global networks. A global perspective allows the volume to overcome the stereotype that Asia and the West are in opposition to each other and recognizes the continuities between Buddhist movements in Asia and the West that are shaped by the same influences of modernity and globalization.”



[19]



Moran, Peter Kevin
Buddhism Observed: Travellers, Exiles and Tibetan Dharma in Kathmandu
 Anthropology of Asia Series
 London: Routledge, 2014

<http://www.routledge.com/books/details/9780415646284/>
<http://www.worldcat.org/oclc/809084248>

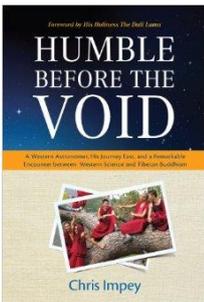
Travelers -- Nepal -- Kathmandu Region. Exiles -- China -- Tibet Autonomous Region.
 Exiles -- Nepal -- Boudhanath. Buddhism -- Nepal -- Kathmandu Region.
 Tibetans -- Nepal -- Kathmandu Region -- Religion. Kathmandu Region (Nepal) --

Religious life and customs.

“This anthropological study examines the encounter between Western travellers and Tibetan exiles in Bodhanath, on the outskirts of Kathmandu, Nepal and analyses the importance of Buddhism in discussions of political, cultural and religious identity. Based on extensive field research in Nepal, *Buddhism Observed* questions traditional assumptions about Buddhism and examines the rarely considered phenomenon of Western conversions to a non-Western religion.”

First-person Experience (3)

[20]



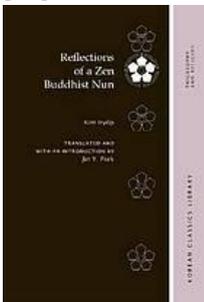
Impey, Chris
Humble Before the Void: A Western Astronomer, His Journey East, and a Remarkable Encounter Between Western Science and Tibetan Buddhism
 West Conshohocken: Templeton Press, 2014

<https://www.templetonpress.org/book/humble-void>
<http://www.worldcat.org/oclc/879948665>

Buddhism -- China. Buddhism -- Tibet Region.

“Impey, a noted astronomer, educator, and author gives us a thoroughly absorbing and engaging account of his journey to Northern India to teach in the first-ever “Science for Monks” leadership program. ... At the end of the three week program, both the monks and Impey have gained a valuable education. While the monks have a greater understanding and appreciation of science, Impey has acquired greater self-knowledge and a deeper understanding of the nature of learning and teaching in the East and West. This understanding leads to a renewed enthusiasm for making his topic come alive for others.”

[21]



Ir-yöp Kim, and Jin Y. Park
Reflections of a Zen Buddhist Nun: Essays by Zen Master Kim Iryop
 Korean Classics Library, Philosophy and Religion
 Honolulu, Hawaii: University of Hawai'i Press, 2014

<http://www.uhpress.hawaii.edu/p-9126-9780824838782.aspx>
<http://www.worldcat.org/oclc/878119606>

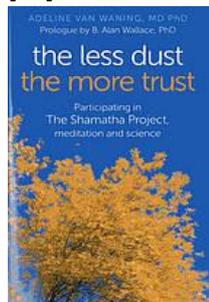
Zen Buddhism. Self. Conduct of life. Waning, Adeline van.

“The life and work of Kim Iryöp (1896–1971) bear witness to Korea’s encounter with modernity. A prolific writer, Iryöp reflected on identity and existential loneliness in her poems, short stories, and autobiographical essays. As a pioneering feminist intellectual, she dedicated herself to gender issues and understanding the changing role of women in Korean society. As an influential Buddhist nun, she examined religious teachings and strove to interpret modern human existence through a religious world view. Originally published in Korea when Iryöp was in her sixties, *Reflections of a Zen Buddhist Nun* (Önü sudoin



üi hoesang) makes available for the first time in English a rich, intimate, and unfailingly candid source of material with which to understand modern Korea, Korean women, and Korean Buddhism.”

[22]



Adeline van Waning

"The Less Dust, the More Trust": Participating in the Shamatha Project, Meditation and Science

Winchester: Mantra Books, 2014

<http://www.mantra-books.net/books/less-dust-more-trust>

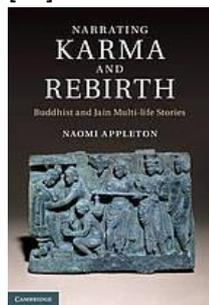
<http://www.worldcat.org/oclc/863173467>

Śamatha (Buddhism)

“[P]resents the story of the author’s participation in the Shamatha Project, addressing Buddhism, shamatha mindfulness practices, and meditation-research. With diary excerpts, dream log, and audio transcripts she gives the reader a feel for her personal experiences. The current research outcomes of this unique ongoing project are reported, focusing on the effects of the various practices in attention and emotion regulation, and on health. ... The book can be read as an overview of the Shamatha Project, meditation and science. Additionally, it can be read as an exploration into Buddhist studies, with a focus on psychological and scientific understanding of meditation. Most importantly: the book can support a personal journey for the reader in practicing shamatha meditations, and experiencing increasing well-being.”

Historical Studies (9)

[23]



Appleton, Naomi

Narrating Karma and Rebirth: Buddhist and Jain Multi-life Stories

Cambridge: Cambridge University Press, 2014

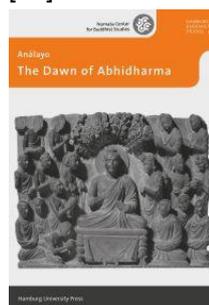
<http://www.cambridge.org/us/academic/subjects/religion/buddhism-and-eastern-religions/narrating-karma-and-rebirth-buddhist-and-jain-multi-life-stories>

<http://www.worldcat.org/oclc/871200142>

Karma. Reincarnation. Buddhist literature -- History and criticism. Jaina literature -- History and criticism.

“Buddhism and Jainism share the concepts of karma, rebirth, and the desirability of escaping from rebirth. The literature of both traditions contains many stories about past, and sometimes future, lives which reveal much about these foundational doctrines. Naomi Appleton carefully explores how multi-life stories served to construct, communicate, and challenge ideas about karma and rebirth within early South Asia, examining portrayals of the different realms of rebirth, the potential paths and goals of human beings, and the biographies of ideal religious figures. Appleton also deftly surveys the ability of karma to bind individuals together over multiple lives, and the nature of the supernormal memory that makes multi-life stories available in the first place. This original study not only sheds light on the individual preoccupations of Buddhist and Jain tradition, but contributes to a more complete history of religious thought in South Asia, and brings to the foreground long-neglected narrative sources.”

[24]



Bhikkhu Anālayo

The Dawn of Abhidharma

Hamburg Buddhist Studies, 2

Hamburg: Hamburg University Press, 2014

<http://blogs.sub.uni-hamburg.de/hup/products-page/publikationen/123/>

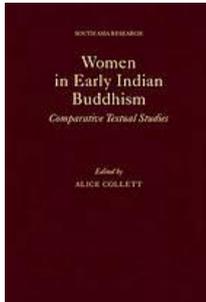
<http://www.worldcat.org/oclc/892868344>

Abhidharma. Buddhist philosophy.



“Anālayo shows that the two main modes generally held in academic circles to explain the arising of the Abhidharma -- the use of lists (mātrkā) and the question-and-answer format -- are formal elements that in themselves are not characteristic of Abhidharma thought. ... [H]e shows how the attempt to provide a comprehensive map of the teachings gradually led to the arising of new terminology and new ideas ... Anālayo concludes that what characterizes the Abhidharma is not the mere use of dry lists and summaries, but rather a mode of thought that has gone further (abhi-) than the Dharma taught in the early discourses in general.”

[25]



Collett, Alice (ed.)
Women in Early Indian Buddhism: Comparative Textual Studies
 South Asia Research
 Oxford: Oxford University Press, 2014

<http://www.oupcanada.com/catalog/9780199326044.html>

<http://www.worldcat.org/oclc/827724460>

Women in Buddhism -- Comparative studies. Buddhism -- India -- History. Buddhism -- Sacred books. Buddhist literature -- History and criticism.

“The path of practice as taught in ancient India by Gotama Buddha was open to both women and men. ... In this collection, Alice Collett brings together a sampling of the plethora of Buddhist texts from early Indian Buddhism in which women figure centrally. It is true that there are negative conceptualizations of and attitudes towards women expressed in early Buddhist texts, but for so many texts concerning women to have been composed, collated and preserved is worthy of note. The simple fact that the Buddhist textual record names so many nuns and laywomen, and preserves biographies of them, attests to a relatively positive situation for women at that time. ... This volume offers comparative study of texts in five different languages - Gandhari, Pali, Sanskrit, Chinese and Sinhala. Each chapter is a study and translation, with some chapters focusing more on translation and some more on comparisons between parallel and similar texts, whilst others are more discursive and thematic.”

[26]



Harrison, Paul M. and Jens-Uwe Hartmann (eds.)
From Birch Bark to Digital Data: Recent Advances in Buddhist Manuscript Research: Papers Presented at the Conference, Indic Buddhist Manuscripts: The State of the Field, Stanford, June 15-19, 2009

Beiträge zur Kultur- und Geistesgeschichte Asiens, 80 ; Denkschriften, Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse, 460
 Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2014

<http://verlag.oeaw.ac.at/From-Birch-Bark-to-Digital-Data-Recent-Advances-in-Buddhist-Manuscript-Research>

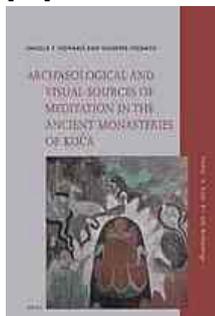
<http://www.worldcat.org/oclc/873521023>

Manuscripts, Indic -- Research -- Congresses. Manuscripts -- Research -- Congresses. Buddhist literature -- History and criticism -- Congresses.

“The sensational manuscript finds of the last two decades have led to a new burst of interest in the literary heritage of Indian Buddhism. Discovered mainly in Pakistan and Afghanistan, these finds have opened up fresh and often quite unexpected perspectives on the historical development of this religious and philosophical tradition. ... All this has led to intensive philological efforts to preserve this legacy, while simultaneously bringing long-neglected manuscript finds from the last century back into view, and setting off another phase of intensive work on them. The volume aims to record all these finds systematically, to describe their significance for Indian Buddhist literature, and above all to present the current state of work on them. ... What is more, it affords a clear view of the foundations of all modern representations of Buddhism, insofar as these are based on literary sources in Indian languages.”



[27]



Howard, Angela Falco, and Giuseppe Vignato
Archaeological and Visual Sources of Meditation in the Ancient Monasteries of Kuca
 Studies in Asian art and archaeology, 28
 Leiden: Brill, 2014

<http://www.brill.com/products/book/archaeological-and-visual-sources-meditation-ancient-kingdom-kuca>
<http://www.worldcat.org/oclc/898418305>

Buddhist monasteries -- China -- Aksu Diqu -- History. Monastic and religious life (Buddhism) -- China -- Aksu Diqu -- History. Meditation -- China -- Aksu Diqu --

Buddhism -- History.

“Angela F. Howard and Giuseppe Vignato use diverse methodological approaches from archaeology, art history and religious studies to reconstruct monastic life and practices in the rock monasteries on the northern Silk Route (ca.200-650). Analysis of the caves’ function, meditation manuals, and the cave murals highlights the centrality of meditation, a fundamental duty of Kuča monastics. This interdisciplinary study utilizes hitherto unpublished line drawings, maps, and photographs to reconstruct and interpret the architecture and décor of Kuča caves, thus revealing the close links between the spiritual and the physical, between doctrinal teaching and practice and the lay-out and décor of the monasteries.”

[28]

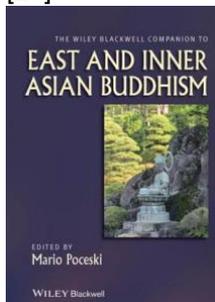


Lin, Chen-kuo, Radich, Michael (eds.)
A Distant Mirror: Articulating Indic Ideas in Sixth and Seventh Century Chinese Buddhism
 Hamburg Buddhist Studies, 3
 Hamburg: Hamburg University Press, 2014

<http://blogs.sub.uni-hamburg.de/hup/products-page/publikationen/125/>
<http://www.worldcat.org/oclc/899757006>

“[A]n international team of fourteen scholars investigates the Chinese reception of Indian Buddhist ideas, especially in the sixth and seventh centuries. ... The authors aim to consider the ways that these Chinese materials might furnish evidence of broader Buddhist trends, thereby problematizing a prevalent notion of “sinification”, which has led scholars to consider such materials predominantly in terms of trends ostensibly distinctive to China. ... The authors attempt to view the ideas under study on their own terms, as valid Buddhist ideas engendered in a rich, “liminal” space of interchange between two large traditions.”

[29]

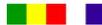


Poceski, Mario (ed.)
The Wiley Blackwell Companion to East and Inner Asian Buddhism
 Wiley-Blackwell Companions to Religion
 Chichester: Wiley, 2014

<http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1118610334.html>
<http://www.worldcat.org/oclc/870951075>

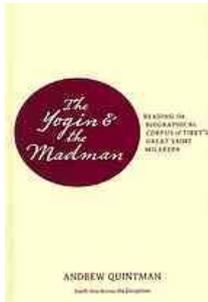
Buddhism -- Asia, Central. Buddhism -- East Asia.

“Offers a comprehensive and balanced survey of Buddhism within East and Central Asia, from the time of the Buddha through to the present day. Provides fresh perspectives on a wide range of concepts, texts, traditions, doctrines, practices, and institutions – on topics spanning gender roles, tantric rituals, and the spread of Zen into Europe. Brings together cutting-edge research by an interdisciplinary and international contributor team, including historians, literature scholars, and historians, as well as those from religious



studies. Presents a panoramic view of the extraordinary richness and variety of local Buddhist expressions and practices within Chinese, Korean, Japanese, and Tibetan, cultures.”

[30]



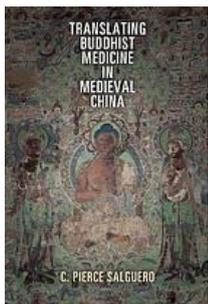
Quintman, Andrew
The Yogin and the Madman: Reading the Biographical Corpus of Tibet's Great Saint Milarepa
 New York: Columbia University Press, 2014

<http://cup.columbia.edu/book/the-yogin-and-the-madman/9780231164146>
<http://www.worldcat.org/oclc/829444387>

Mi-la-ras-pa, -- 1040-1123. Lamas -- Tibet Region -- Biography -- History and criticism. Biography as a literary form.

“Tibetan biographers began writing Jetsun Milarepa's (1052-1135) life story shortly after his death, initiating a literary tradition that turned the poet and saint into a model of virtuosic Buddhist practice throughout the Himalayan world. Andrew Quintman traces this history and its innovations in narrative and aesthetic representation across four centuries, culminating in a detailed analysis of the genre's most famous example, composed in 1488 by Tsangnyön Heruka, or the "Madman of Western Tibet." Quintman imagines these works as a kind of physical body supplanting the yogin's corporeal relics.”

[31]



Salguero, C. Pierce
Translating Buddhist Medicine in Medieval China
 Encounters with Asia
 Philadelphia: University of Pennsylvania Press, 2014

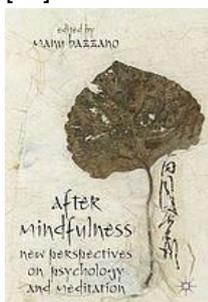
<http://www.upenn.edu/pennpress/book/15240.html>
<http://www.worldcat.org/oclc/860943808>

Buddhist medicine -- China -- History. Medicine, Chinese -- China -- History. China -- Civilization -- Buddhist influences. Buddhism -- China -- History. Buddhist literature -- Translations into Chinese -- History and criticism. Medicine -- Religious aspects -- Buddhism. Medicine, Medieval -- China. China -- Civilization -- 221 B.C.-960 A.D. China -- Civilization -- 960-1644. Medicine, Chinese Traditional -- history -- China. Buddhism -- history -- China. History, Medieval -- China. Religion and Medicine -- China.

“[I]lluminates and analyzes the ways Chinese Buddhist writers understood and adapted Indian medical knowledge and healing practices and explained them to local audiences. The book moves beyond considerations of accuracy in translation by exploring the resonances and social logics of intercultural communication in their historical context. Presenting the Chinese reception of Indian medicine as a process of negotiation and adaptation, this innovative and interdisciplinary work provides a dynamic exploration of the medical world of medieval Chinese society. At the center of Salguero's work is an appreciation of the creativity of individual writers as they made sense of disease, health, and the body in the context of regional and transnational traditions. By integrating religious studies, translation studies, and literature with the history of medicine, *Translating Buddhist Medicine in Medieval China* reconstructs the crucial role of translated Buddhist knowledge in the vibrant medical world of medieval China.”

Mindfulness (4)

[32]



Bazzano, Manu (ed.)
After Mindfulness: New Perspectives on Psychology and Meditation
 Basingstoke: Palgrave Macmillan, 2014

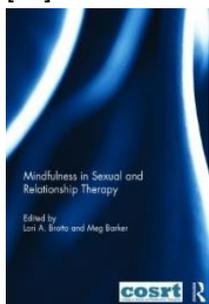


<http://www.palgrave.com/page/detail/after-mindfulness-manu-bazzano/?K=9781137370396>
<http://www.worldcat.org/oclc/874831481>

Psychology -- Philosophy. Meditation -- Therapeutic use.

“The Mindfulness phenomenon has swept the mental health field over the last two decades, helping to bring some of Buddhism's more inaccessible doctrines to a broader audience. While it would be naive to think that our instinctive human longing for the sacred can be satisfied by a diet of weekly exercises, cognitive rewiring and behavioural reprogramming, it would be equally naive to depend on 'trans-personal' and 'spiritual' guides to provide us with a pocket-sized map of our own path. Instead, we each create a path as we walk. After Mindfulness brings together well-known Buddhist writers and renowned therapists and theorists from various orientations for an appreciation and critical evaluation of Mindfulness.”

[33]



Lori A. Brotto, Meg Barker (eds.)
Mindfulness in Sexual and Relationship Therapy
 London: Routledge, 2014

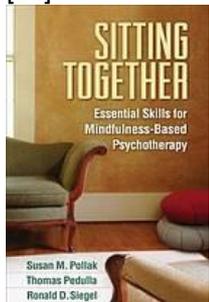
<http://routledge-ny.com/books/details/9780415736961/>

<http://www.worldcat.org/oclc/861207652>

Mindfulness-based cognitive therapy. Sex counseling. Intimacy (Psychology)

“Mindfulness represents the most significant shift in the world of counselling and psychotherapy within the last decade. Mindful approaches have been hailed as the 'third wave' of cognitive behavioural-therapy and mindfulness has been recommended – and found to be effective at treating – a wide variety of mental health issues. ... To date, however, there has been relatively little research or writing considering the potentials of mindfulness for the arena of sexual and relationship therapy. This book aims to address this by bringing together many of the key practitioners and researchers who are working in this area. The book presents a range of perspectives on what mindful theory and practice has to offer to our understandings of, and work with, sex and relationships.”

[34]



Pollak, Susan, Thomas Pedulla, and Ronald D. Siegel.
Sitting together: essential skills for mindfulness-based psychotherapy
 The Guilford Press, 2014

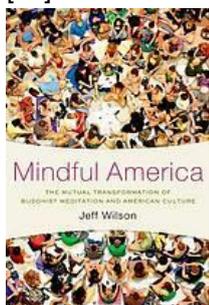
<http://www.guilford.com/books/Sitting-Together/Pollak-Pedulla-Siegel/9781462513987>

<http://www.worldcat.org/oclc/871257272>

Mindfulness-based cognitive therapy. Meditation -- Therapeutic use. Psychotherapy. Meditation.

“This practical guide helps therapists from virtually any specialty or theoretical orientation choose and adapt mindfulness practices most likely to be effective with particular patients, while avoiding those that are contraindicated. The authors provide a wide range of meditations that build the core skills of focused attention, mindfulness, and compassionate acceptance. Vivid clinical examples show how to weave the practices into therapy, tailor them to each patient's needs, and overcome obstacles. Therapists also learn how developing their own mindfulness practice can enhance therapeutic relationships and personal well-being. The Appendix offers recommendations for working with specific clinical problem.”

[35]



Wilson, Jeff
Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture
 New York, NY: Oxford University Press, 2014

<http://ukcatalogue.oup.com/product/9780199827817.do>

<http://www.worldcat.org/oclc/874557219>

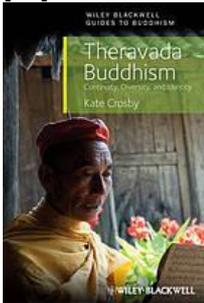


Buddhism -- United States. Awareness -- Religious aspects -- Buddhism.

"Over the past three decades, "mindfulness" has evolved from an Asian religious technique largely unknown in the west to a popular cure-all and a money-making industry. ... In the first comprehensive study of this phenomenon, Jeff Wilson explores how mindfulness came to be applied to so many non-traditional concerns, how it has been reconceptualized, and where it fits in American Buddhism while increasingly influencing and being appropriated by non-Buddhists. ... Mindful America provides critical insight into the origins of mindfulness meditation practices in Asian Buddhist history, and shows how mindfulness meditation came to be popular (especially among the laity) in American Buddhism."

Religious Studies (13)

[36]



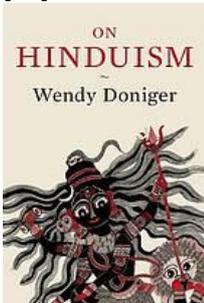
Crosby, Kate
Theravada Buddhism: Continuity, Diversity and Identity
Wiley Blackwell guides to Buddhism
Chichester: John Wiley & Sons, 2014

<http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1405189061.html>
<http://www.worldcat.org/oclc/847985843>

Theravāda Buddhism. Theravāda Buddhism -- Social aspects.

"Explores Theravada Buddhism's origins, evolution, teachings, and practices. Considers the practice of Theravada beyond Sri Lanka and Thailand, by exploring a wealth of material from countries including Bangladesh, Cambodia, and Vietnam. Reveals its rich and varied traditions, and corrects common misunderstandings about links to other practices, such as early Buddhism or Hinayana Buddhism. Incorporates student-friendly features including a glossary and other study aids."

[37]



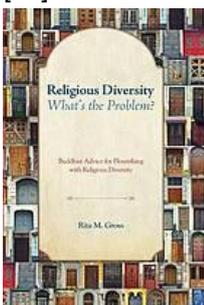
Doniger, Wendy
On Hinduism
New York: Oxford University Press, 2014

<http://ukcatalogue.oup.com/product/9780199360079.do>
<http://www.worldcat.org/oclc/858660095>

Hinduism.

"In this magisterial volume of essays, Wendy Doniger enhances our understanding of the ancient and complex religion to which she has devoted herself for half a century. This series of interconnected essays and lectures surveys the most critically important and hotly contested issues in Hinduism over 3,500 years, from the ancient time of the Vedas to the present day. The essays contemplate the nature of Hinduism; Hindu concepts of divinity; attitudes concerning gender, control, and desire; the question of reality and illusion; and the impermanent and the eternal in the two great Sanskrit epics, the Ramayana and the Mahabharata. Doniger concludes with four concise autobiographical essays in which she reflects on her lifetime of scholarship, Hindu criticism of her work, and the influence of Hinduism on her own philosophy of life."

[38]



Gross, Rita M.
Religious Diversity - What's the Problem? Buddhist Advice for Flourishing with Religious Diversity
Eugene, Oregon: Cascade Books, 2014

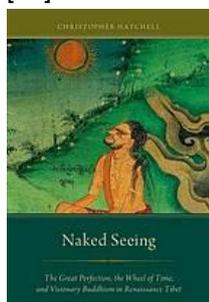
<http://wipfandstock.com/religious-diversity-what-s-the-problem.html>
<http://www.worldcat.org/oclc/879526687>



Cultural pluralism -- Religious aspects. Cultural pluralism -- Religious aspects -- Buddhism.

“Even though many people are still troubled by the existence of religious diversity today, that diversity is a fact of life. ... This provocative book, based on the author’s longtime practice of Buddhism and comparative study of religion, provides tools with which one can truly appreciate religious diversity as a gift and resource rather than as a deficiency or a problem to be overcome. After we accept diversity as inevitable and become comfortable with it, diversity always enriches life - both nature and culture.”

[39]



Hatchell, Christopher
Naked Seeing: The Great Perfection, The Wheel of Time, and Visionary Buddhism in Renaissance Tibet
 New York: Oxford University Press, 2014

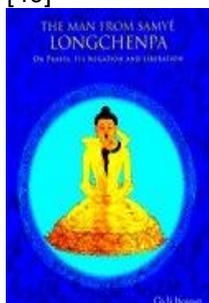
<http://ukcatalogue.oup.com/product/9780199982905.do>

<http://www.worldcat.org/oclc/828834205>

Tantric Buddhism -- Tibet Region -- Rituals. Kālacakra (Tantric rite) Rdzogs-chen.

"[I]nvestigates visionary yogas in the Tibetan Bön and Buddhist traditions: practices in which a meditator spends long periods of time in a dark room or gazing at the open sky, with the goal of experiencing luminous visions. The book examines these practices in two major esoteric traditions, known as the Wheel of Time (Kalacakra) and the Great Perfection (Dzogchen). As both of these traditions began experimenting with sensory deprivation, they found that immersion in darkness or light resulted in unusual experiences of seeing, and those experiences could then be used as gateways to pursuing some of the classic Buddhist questions about appearances, emptiness, and the nature of reality. This book presents the intellectual and literary histories of these practices, and also explores the meditative techniques and physiology that underlie their distinctive visionary experiences. The book contains complete English translations of three major Tibetan texts on visionary practice."

[40]



Ifergan, Gidi
The Man from Samyé : Longchenpa on Praxis, Its Negation and Liberation
 Sata Pitaka Series Indo-Asian Literatures, 644
 New Delhi: International Academy of Indian Culture, 2014

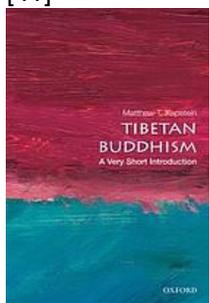
<http://www.bagchee.com/books/BB87865/the-man-from-samyelongchenpa-on-praxis-its-negation-and-liberation/>

<http://www.worldcat.org/oclc/883949597>

Kloñ-chen-pa Dri-med-'od-zer, -- 1308-1363. Rdzogs-chen -- Doctrines -- Early works to 1800. Spiritual life -- Buddhism. Buddhist philosophy. Negation (Logic). Liberty -- Religious aspects -- Buddhism.

“This study explores one of Tibet’s greatest thinkers, Longchenpa (1308-1364), within the context of the ‘rhetoric of negation’, an intense critique of philosophical views and spiritual practices that displays their inability to lead directly to liberation. Like that of his predecessors, Longchenpa’s rhetoric of negation aimed to dismantle compulsive conceptualising mental processes, which creates an absence. However, Longchenpa went one step further and overcame the futile liberation of spiritual practices by creatively transforming his rhetoric of negation into a pedagogy capable of facilitating the experience of natural awareness, or liberation. The book attempts to trace and reveal Longchenpa’s transformation from negation into an experience of natural awareness, and then explore whether such transformation is compatible with the Two Truths doctrine and Dzogchen’s notion of non-duality. Such an inquiry also has broader implications for any method applied within a non-dual soteriological system.”

[41]



Kapstein, Matthew
Tibetan Buddhism: A Very Short Introduction
 Very short introductions
 New York: Oxford University Press, 2014

<http://ukcatalogue.oup.com/product/9780199735129.do>

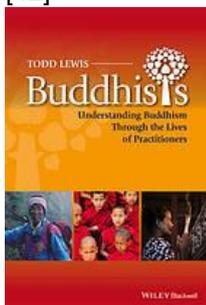


<http://www.worldcat.org/oclc/828834208#>

Buddhism -- Tibet Region.

"The Tibetan Buddhist tradition has known over thirteen centuries of continuous development. During that time, it has spread among the neighboring peoples - the Mongol, Himalayan, and Siberian peoples, Manchus and Chinese. At its height it has been practiced in regions as far west as the Volga river and to the east in Beijing. Its capacity for creative adaptation is demonstrated by its recent growth in Europe and America. At the same time, it is at the center of political contestation in ethnically Tibetan regions of China, while its best known exponent, the Dalai Lama, has become one of the most admired religious leaders in the world today. But what does this religion teach? Just what is the position of the Dalai Lama, and how will his succession be assured? Is it true that Tibetan Buddhism is entirely suppressed in China? Scholar Matthew Kapstein offers a brief account responding to these questions and more in this Very Short Introduction, in terms that are accessible to students, general readers, journalists, and others who are curious to learn the most essential features of Tibetan Buddhist history, teachings, and practice."

[42]



Lewis, Todd

Buddhists: Understanding Buddhism Through the Lives of Practitioners
Chichester: Wiley Blackwell, 2014

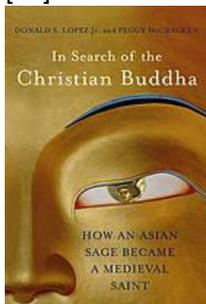
<http://eu.wiley.com/WileyCDA/WileyTitle/productCd-0470658185.html>

<http://www.worldcat.org/oclc/873238316>

Buddhists -- Biography. Buddhism.

"Portrays the foundational principles of Buddhist belief through the lives of believers, illustrating how the religion is put into practice in everyday life. Takes as its foundation the inherent diversity within Buddhist society, rather than focusing on the spiritual and philosophical elite within Buddhism. Reveals how individuals have negotiated the choices, tensions, and rewards of living in a Buddhist society. Features carefully chosen case studies which cover a range of Asian and modern Western Buddhists. Explores a broad range of possible Buddhist orientations in contemporary and historical contexts."

[43]



Lopez, Donald S and Peggy McCracken

In Search of the Christian Buddha: How an Asian Sage Became a Medieval Saint
New York: Norton, 2014

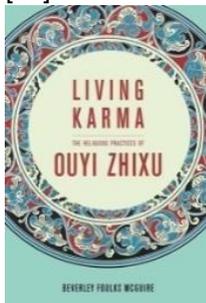
<http://books.wwnorton.com/books/In-Search-of-the-Christian-Buddha/>

<http://www.worldcat.org/oclc/870248352>

Gautama Buddha -- Christian interpretations. Christianity and other religions -- Buddhism.
Buddhism -- Relations -- Christianity. Barlaam und Josaphat.

"The fascinating account of how the story of the Buddha was transformed into the legend of a Christian saint. The tale of St. Josaphat, a prince who gave up his wealth and kingdom to follow Jesus, was widely told and read in the Middle Ages, translated into a dozen languages, and even cited by Shakespeare in *The Merchant of Venice*. Only in the nineteenth century did scholars note the parallels between the lives of Buddha and Josaphat. *In Search of the Christian Buddha* traces the Buddha's story from India to Persia to Jerusalem and then throughout Europe, as it was rewritten by Muslim, Jewish, and Christian authors, illustrating its unsuspected integration into European culture."

[44]



McGuire, Beverley Foulks

Living Karma: The Religious Practices of Ouyi Zhixu
The Sheng Yen Series in Chinese Buddhist Studies
New York: Columbia University Press, 2014

<https://cup.columbia.edu/book/978-0-231-16802-1/living-karma>

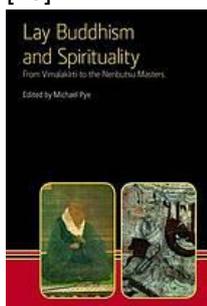
<http://www.worldcat.org/oclc/871218697>



Karma. Zhixu, -- 1599-1655. Spiritual life -- Buddhism. Buddhist literature, Chinese -- History and criticism.

“Ouyi Zhixu (1599-1655) was an eminent Chinese Buddhist monk who, contrary to his contemporaries, believed karma could be changed. Through vows, divination, repentance rituals, and ascetic acts such as burning and blood writing, he sought to alter what others understood as inevitable and inescapable. Drawing attention to Ouyi's unique reshaping of religious practice, *Living Karma* ... promotes a balanced study of ritual practice and writing, treating Ouyi's texts as ritual objects and his reading and writing as religious acts. Each chapter addresses a specific religious practice - writing, divination, repentance, vows, and bodily rituals - offering first a diachronic overview of each practice within the history of Chinese Buddhism and then a synchronic analysis of each phenomenon through close readings of Ouyi's work.”

[45]



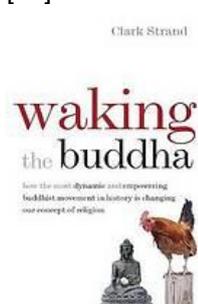
Pye, Michael (ed.)
Lay Buddhism and Spirituality: From Vimalakīrti to the Nenbutsu Masters
 Eastern Buddhist Voices
 Sheffield: Equinox, 2014

<http://www.equinoxpub.com/home/lay-buddhism-spirituality/>
<http://www.worldcat.org/oclc/881858464>

Buddhism -- Doctrines. Spiritual life -- Buddhism. Buddhist laymen -- Religious life.

“Early issues of *The Eastern Buddhist* contain short translations from various Buddhist texts, some of them quite important and all of considerable interest. Assembled here is a selection of texts ... drawn from Sanskrit, Chinese and Japanese originals, they mainly reflect the Zen and Shin Buddhist traditions, though in the wider context of early Mahāyāna Buddhism. Drawing them together into one volume brings out the fact that these varied Buddhist traditions are intricately related to each other. The result is an unusual and fascinating reader which would grace many a course in Buddhist studies.”

[46]



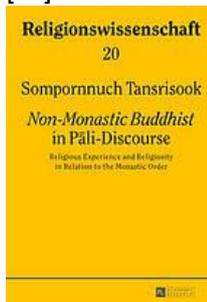
Strand, Clark
Waking the Buddha: How the Most Dynamic and Empowering Buddhist Movement in History Is Changing Our Concept of Religion
 Santa Monica, CA: Middleway Press, 2014

<http://wakingthebuddha.org/about-the-book/>
<http://www.worldcat.org/oclc/862099201>

Soka Gakkai International. Buddhism -- Social aspects.

“Waking the Buddha tells the story of the Soka Gakkai International, the largest, most dynamic Buddhist movement in the world today - and one that is waking up and shaking up Buddhism so it can truly work in ordinary people's lives. Drawing on his long personal experience as a Buddhist teacher, journalist and editor, Clark Strand offers broad insight into how and why the Soka Gakkai, with its commitment to social justice and its egalitarian approach, has become a role model, not only for other schools of Buddhism, but for other religions as well.”

[47]



Tansrisook, Sompornnuch
Non-Monastic Buddhist in Pāli-Discourse: Religious Experience and Religiosity in Relation to the Monastic Order
 Religionswissenschaft, 20
 Frankfurt: Lang, 2014

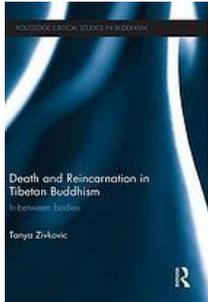
<http://www.peterlang.com/index.cfm?event=cmp.ccc.seitenstruktur.detailseiten&seitentyp=produkt&pk=83726>
<http://ubdata.univie.ac.at/AC12110514>

Buddhist laymen -- Religious life. Tipiṭaka. Suttapiṭaka. Dīghanikāya -- Criticism, interpretation, etc. Tipiṭaka. Suttapiṭaka. Majjhimanikāya -- Criticism, interpretation, etc.



“The book intends to grasp the meaning of upāsaka / upāsikā or Buddhist laity in Dīgha- and Majjhima-nikāya of the Pāli canon. Considering the texts as oral literature, the author examines and interprets the structure and stock phrases constructing the narrative with a theory of religious experience. Upāsaka / upāsikā is hence seen as the non-monastic follower, who, having experienced the significance of dhamma and the superiority of the Buddha, has the trust in the goal and spiritual path that the Buddha has shown. In this connection, Buddhist community is the assembly of the followers, monastic and non-monastic alike, sharing the same common ground and following the spiritual path in pursuit of individual liberation, which in tandem contributes to perpetuation of the community.”

[48]



Zivkovic, Tanya
Death and Reincarnation in Tibetan Buddhism: In-between Bodies
 Routledge Critical Studies in Buddhism
 London: Routledge, 2014

<http://www.routledge.com/books/details/9780415830676/>

<http://ubdata.univie.ac.at/AC11602138>

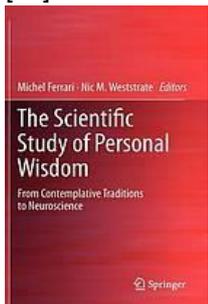
<http://www.worldcat.org/oclc/835951444>

Reincarnate lamas -- Tibet Region -- Biography. Reincarnation -- Buddhism. Future life -- Buddhism. Buddhism -- Social aspects -- India -- Darjeeling. Tibetans -- India -- Darjeeling -- Religion.

“Contextualising the seemingly esoteric and exotic aspects of Tibetan Buddhist culture within the everyday, embodied and sensual sphere of religious praxis, this book centres on the social and religious lives of deceased Tibetan Buddhist lamas. It explores how posterior forms - corpses, relics, reincarnations and hagiographical representations - extend a lama's trajectory of lives and manipulate biological imperatives of birth, aging and death. The book looks closely at ... how Tibetan culture navigates its own understanding of reincarnation, the veneration of relics, and different social roles of different types of practitioners. ... A phenomenology of Tibetan Buddhist life, the book provides an ethnography and insight of the embodiment of Tibetan Buddhism in everyday life. This unusual approach offers a valuable and a genuine new perspective on Tibetan Buddhist culture ...”

Science (7)

[49]



Ferrari, Michel, Weststrate, Nic M. (eds.)
The Scientific Study of Personal Wisdom: From Contemplative Traditions to Neuroscience
 Dordrecht: Springer 2014

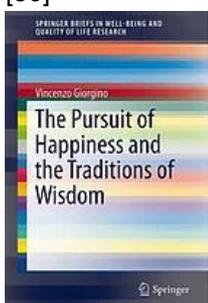
<http://www.worldcat.org/oclc/823502584>

<http://www.springer.com/psychology/book/978-94-007-7986-0>

Educational psychology. Philosophy of Education.

“The rich and diverse contributions to this volume span a wide variety of disciplines, from psychology and philosophy to neuroscience, ... the first publication to integrate both the spiritual and pragmatic dimensions of personal wisdom. The content of the book goes beyond speculative theory to present a wealth of scientific research currently under way in this expanding field. It also describes numerous promising methods now being deployed in the quest for scientific knowledge of the elusive, yet critical, phenomenon of personal wisdom.”

[50]



Giorgino, Vincenzo
The Pursuit of Happiness and the Traditions of Wisdom
 New York: Springer, 2014

<http://www.worldcat.org/oclc/874856298>

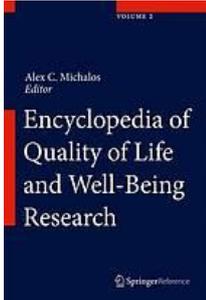


<http://www.springer.com/social+sciences/wellbeing+%26+quality-of-life/book/978-3-319-04743-0>

Social sciences. Economics. Quality of Life – Research.

“This [book] presents a discussion of happiness that takes the shape of a dialogue between contemplative knowledge and practice, or the wisdom traditions, and the social sciences. It examines the different definitions of happiness in relation to wisdom traditions, and the impact of these traditions on current research. It explores topics such as the pursuit of a good life, the pursuit of eudaimonia, and the meaning of economic and social suffering from the perspective of the social sciences....It includes both theoretical and empirical contributions on the matter and opens up a new line of transdisciplinary research.”

[51]



Michalos, Alex C. (ed.)
Encyclopedia of Quality of Life Research
Dordrecht: Springer, 2013

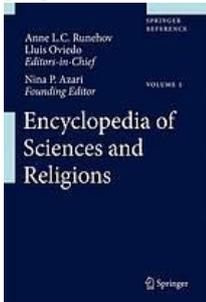
<http://www.worldcat.org/oclc/875182328>

<http://www.springer.com/social+sciences/wellbeing+%26+quality-of-life/book/978-94-007-0752-8>

Quality of life -- Research -- Encyclopedias. Quality of life -- Research.

“The aim of this encyclopedia is to provide a comprehensive reference work on scientific and other scholarly research on the quality of life, including health-related quality of life research or also called patient-reported outcomes research. Since the 1960s two overlapping but fairly distinct research communities and traditions have developed concerning ideas about the quality of life, individually and collectively, one with a fairly narrow focus on health-related issues and one with a quite broad focus ... Entries are organized alphabetically and cover basic concepts, relatively well established facts, lawlike and causal relations, theories, methods, standardized tests, biographic entries on significant figures, organizational profiles, indicators and indexes of qualities of individuals and of communities of diverse sizes, including rural areas, towns, cities, counties, provinces, states, regions, countries and groups of countries.”

[52]



Runehov, Anne L. C., and Luis Oviedo (eds.)
Encyclopedia of Sciences and Religions
Dordrecht: SpringerReference, 2013

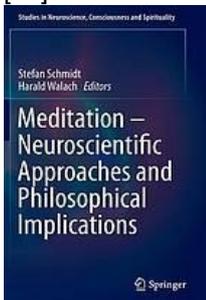
<http://www.worldcat.org/oclc/849617229>

<http://www.springer.com/social+sciences/religious+studies/book/978-1-4020-8264-1>

Religion and science -- Encyclopedias. Science -- Philosophy -- Encyclopedias. Religion -- Philosophy -- Encyclopedias. Humanities. Science (General). Philosophy. Religion (General). Humanities / Arts. Religious Studies. Philosophy of Religion. Philosophy of Science.

“[T]he encyclopedia maps the (self)-identified disciplines and religious traditions that participate or might come to participate in the Science and Religion debate. ... It covers the widest spectrum possible of academic disciplines and religious traditions worldwide, with the intent of laying bare similarities and differences that naturally emerge within and across disciplines and religions today. ... Additionally, a systematic question-answer format across all Sciences and Religions entries affords efficient identification of specific points of agreement, conflict, and disinterest across and between sciences and religions.”

[53]



Schmidt, Stefan, and Harald Walach (eds.)
Meditation: Neuroscientific Approaches and Philosophical Implications
Studies in Neuroscience, Consciousness, and Spirituality, 2
Dordrecht: Springer, 2014

<http://www.worldcat.org/oclc/868300347>

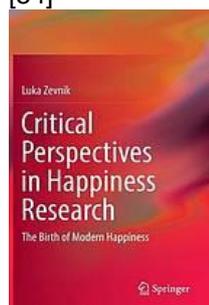
<http://www.springer.com/psychology/neuropsychology/book/978-3-319-01633-7>



Meditation. Neuropsychology -- Philosophy. Psychology. Neuropsychology.
Philosophy of Science. Religious Studies.

"This volume features a collection of essays on consciousness, which has become one of the hot topics at the crossroads between neuroscience, philosophy, and religious studies. ...Meditation research is a new discipline that shows new inroads into the study of consciousness. ... Contemplative Science [...] brings together the most modern neuroscientific approach and the most advanced phenomenological methodology of studying the mind from within, through highly skilled self-observation that has gone through many thousand hours of honing the capacity to look carefully, without distraction. This book addresses these issues by bringing together some of the leading researchers and thinkers in the field."

[54]



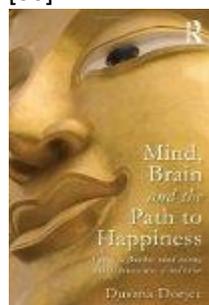
Zevnik, Luka
Critical Perspectives in Happiness Research: The Birth of Modern Happiness
Dordrecht: Springer, 2014

<http://www.worldcat.org/oclc/880446744>
<http://www.springer.com/social+sciences/wellbeing+%26+quality-of-life/book/978-3-319-04402-6>

Happiness.

"This book presents an interdisciplinary exploration of the origins of happiness in the modern Western culture and makes the argument that happiness is not universal but is instead a culturally and historically specific experience, characteristic only to the Western world. It begins with an overview of the main research approaches to happiness and then studies the important but elusive theme in the context of culture and relations of power. The second part of the book analyses the social, religious, ethical and political processes that lead to the emergence of the experience of happiness, including consumer culture in contemporary societies. ... In its conclusion, this book explores the concept of modernization as the collective pursuit of happiness."

[55]



Dorjee, Dusana
Mind, Brain and the Path to Happiness: A Guide to Buddhist Mind Training and the Neuroscience of Meditation
New York, NY: Routledge, 2014

<http://www.routledgeentalhealth.com/books/details/9780415626149/>
<http://www.worldcat.org/oclc/802325698>

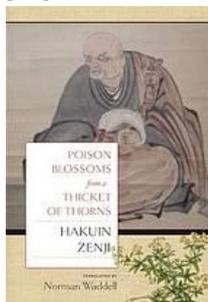
Mind and body.Meditation. Buddhism.Meditation -- methods. Happiness.Meditation -- psychology. Mind-Body Relations, Metaphysical. Religion and Psychology.

"Mind, Brain and the Path to Happiness presents a contemporary account of traditional Buddhist mind training and the pursuit of wellbeing and happiness in the context of the latest research in psychology and the neuroscience of meditation. Following the Tibetan Buddhist tradition of Dzogchen, the book guides the reader through the gradual steps in transformation of the practitioner's mind and brain on the path to advanced states of balance, genuine happiness and wellbeing. ... At each of the steps on the path the book provides novel insights into similarities and differences between Buddhist accounts and current psychological and neuroscientific theories and evidence ..."



Translations (13)

[56]



Hakuin. Norman Waddell (transl.)
Poison Blossoms from a Thicket of Thorn
 Berkeley, California: Counterpoint, 2014

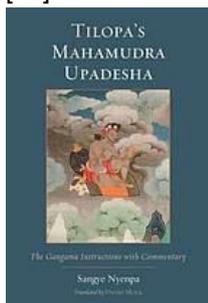
<http://www.pgw.com/home/titlesearch.aspx?ISBN=9781619023123>

<http://www.worldcat.org/oclc/860756261>

Zen Buddhism -- Early works to 1800.

"Hakuin Ekaku Zenji (1686-1769) was one of the greatest Zen masters ever to live. ...[H]e is credited with reviving the Rinzai sect of Zen in Japan, and today all masters of that sect trace their lineage back to him ... Norman Waddell has spent decades reading and translating Hakuin's vast writings. He has published several previous selections, all leading to his work on this major, monumental gathering, the Keiso Dokuzui, never before translated in any foreign language. For this collection, Hakuin gathered together an enormous number and variety of pieces - commentaries, memorials, poems, koans, teisho (lectures), letters, and more. They were offered to the many students living around his temple as well as to the countless lay followers around the country, and Hakuin spent his life offering these teachings together with his own commentary."

[57]



Sangs-rgyas-mnyan-pa, Ti-lo-pa, and Molk, David (transl.)
Tilopa's Mahamudra Upadesha: The Gangama Instructions with Commentary
 (phyag chen gangamari 'grel pa dam pa'i zhal gyi man ngag)
 Boston: Snow Lion, 2014

<http://www.shambhala.com/tilopa-s-mahamudra-upadesha.html>

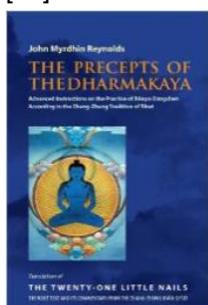
<http://www.worldcat.org/oclc/856647618>

Meditation -- Tantric Buddhism.

Tillopāda, -- 988-1069. -- Phyag rgya chen po'i man ṅag.

"This book offers the reader a rare glimpse into the Mahamudra oral transmission, given in a traditional Tibetan context by one of the lineage's most learned and accomplished contemporary masters."

[58]



Reynolds, John Myrdhin (transl.)
The Precepts of the Dharmakaya: Translation of the Twenty-one Little Nails ; the Root Text and Its Commentary from the Zhang-zhung Nyān-gyüd ; Advanced Instruction on the Practice of Bönpo Dzogchen According to the Zhang-Zhung Tradition of Tibet.
 (gzer bu nyi shu rtsa gcig)
 Kathmandu: Vajra Books, 2014

<http://ubdata.univie.ac.at/AC11983018>

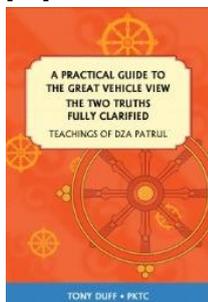
Žaň-žuň sňan rgyud -- Commentaries. Rdzogs-chen -- Bon (Tibetan religion). Bon (Tibetan religion) -- Doctrines.

"Among the four principal traditions of Bonpo Dzogchen, the oral tradition from the country of Zhangzhung is of unique importance because it never became a Terma, or hidden treasure text rediscovered long after its original composition. ... The outer cycle focuses on the general view of Dzogchen, the inner cycle on the practice of contemplation, or Trekchod, the secret cycle on the practice of vision, or Thodgal, and the very secret cycle on the removing of doubts with regard to the Natural State of the Nature of Mind being the source of all visions, both in meditation practice and in normal life." In this last class, there is found the text known as "The Twenty-One Little Nails", these representing 21 essential points of Dzogchen practice. Included here in this volume is the translation of the root text, and also that of the commentary attributed to



Gyerpung. This represents one of the most important texts coming from early times for the understanding of Dzogchen upadesha practice.”

[59]

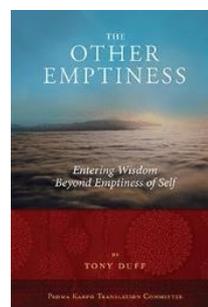


'Jigs-med-chos-dbang. Duff, Tony (transl.)
A Practical Guide to the Great Vehicle View: The Two Truths Fully Clarified
Kathmandu: Padma Karpo Translation Committee

<http://www.pktc.org/pktc/transpaper.htm>
<http://ubdata.univie.ac.at/AC11983123>

“This book contains practical instructions on the view of the two truths given according to the conventional or common Great Vehicle approach. The instructions are contained in a short text by a very well-known Tibetan teacher, Jigmei Chokyi Wangpo, also known as Dza Patrul (1808–1887).”

[60]



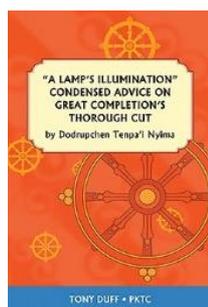
Duff, Tony (transl.)
The Other Emptiness: Entering Wisdom Beyond Emptiness of Self
Kathmandu: Padma Karpo Translation Committee, 2014

<http://www.pktc.org/pktc/transpaper.htm>
<http://ubdata.univie.ac.at/AC11983065>

"It has long been thought amongst Westerners that the view of emptiness championed by the Gelug tradition following the views of Tsongkhapa is the one and only view of emptiness in the Buddhist teachings. However, that is not the case. The majority of Tibetan Buddhists accept two approaches to emptiness, a logical approach called empty of self and a non-conceptual approach called empty of other. This book clearly presents

all of these views ... It starts simply, giving a clear explanation of the Buddha's non-dual teaching and how the other emptiness teaching is part of that. Then it goes into details about the history and teaching of other emptiness. Finally, it goes in to great technical detail concerning the other emptiness teaching, and supports that with extensive materials from various Tibetan teachers."

[61]



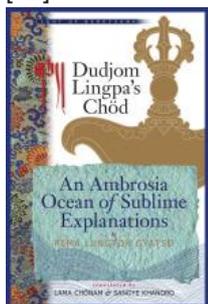
Jigs-med-bstan-pa'i-ni-ma, III., rDo Grub chen, 1865-1926: Tony Duff (transl.)
"A Lamp's Illumination": Condensed Advice on Great Completion's Thorough Cut
(rdzogs chen khregs chod ky'i gdam spa nyung bsdus sgron me'i snang ba)
Kathmandu: Padma Karpo Translation Committee, 2014

<http://www.pktc.org/pktc/transpaper.htm>
<http://ubdata.univie.ac.at/AC11983113>

"The Dodrupchens are well-known as one of the main holders of the Longchen Nyingthig lineage. ... The text here comes from the Collected Works of Tenpa'i Nyima. It is brief but covers many of the key points needed by a practitioner of Thorough Cut. ... The book contains the Dodrupchen's text in English. It includes extensive notes from the author to

clarify difficult points in the text, a complete glossary to help clarify the meaning of the unique terminology of the system, and the Tibetan text as well."

[62]



Lama Chönam, Sange Khandro
Dudjom Lingpa's Chöd: An Ambrosia Ocean of Sublime Explanations by Pema Lungtok Gyatso
Berotsana Publications, 2014

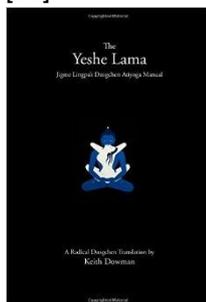
<http://www.berotsana.org/dl-chod/>

"Composed by one of Heruka Dudjom Lingpa's disciples, Pema Lungtok Gyatso, An Ambrosia Ocean of Sublime Explanations is a word-by-word commentary on the terton's



own chöd revelation known as Heart Essence of Saraha. ... As Part Two in the book, this commentary includes both common and uncommon preliminary instructions, the three-kāya meditation-recitation practice, the pointing-out instructions for identifying the view associated with the four samayas of Mahāsandhi, the stages of generation and completion, the way of wandering through fear-invoking environments, the methods for identifying upheavals and for accumulating merit, such as the practice of the four feasts, and various other subjects that belong to the path of chöd."

[63]

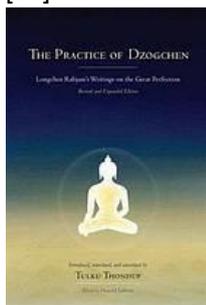


'Jigs-med-gling-pa, Dowman, Keith (transl).
The Yeshe Lama: Jigme Lingpa's Dzogchen Atiyoga Manual.
(ye shes bla ma)
CreateSpace Independent Publishing Platform, 2014

<http://www.amazon.com/The-Yeshe-Lama-Lingpas-Dzogchen/dp/1502716224>

"[T]he most renowned, comprehensive and the most efficacious of the Dzogchen manuals. It is a sourcebook for Dzogchen Breakthrough/Leapover precepts ... It is at the apex of the Longchen Nyingtik corpus of literature, presenting the essential Dzogchen yogas in pith instruction. The Longchen Nyingtik is based firmly in Longchen Rabjampa's vision, a massive, vast and profound Dzogchen vision written down as the Seven Treasuries, which in turn were based intimately upon the tantras of the Nyingma Gyubum, the treasure house of Dzogchen. The translation was made for the benefit of students who have received transmission and oral instructions from a teacher and need clarification and elucidation from an authoritative literary source."

[64]



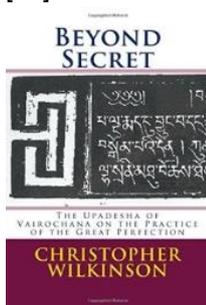
Kloñ-chen-pa Dri-med-'od-zer, Thondup, and Harold Talbott (transl.)
The Practice of Dzogchen: Longchen Rabjam's Writings on the Great Perfection
Boston: Snow Lion, 2014

<http://www.worldcat.org/oclc/866615189>
<http://www.shambhala.com/the-practice-of-dzogchen.html>

Rdzogs-chen -- Early works to 1800.

"This classic collection of texts on the meditation practice and theory of Dzogchen presents the Great Perfection through the writings of its supreme authority, the fourteenth-century Tibetan scholar and visionary Longchen Rabjam. ... Tulku Thondup translates essential passages from Longchen Rabjam's voluminous writings to illuminate and clarify this teaching. He also draws on the works of later masters of the tradition, placing Dzogchen in context both in relation to other schools of Buddhism and in relation to the nine-vehicle outline of the Buddhist path described in the Nyingma tradition."

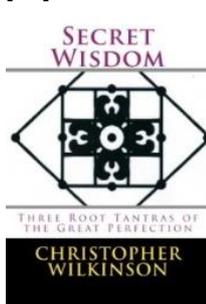
[65]



Vairochana Rakshita, Wilkinson, Christopher (transl.)
Beyond Secret: The Upadesha of Vairochana on the Practice of the Great Perfection
CreateSpace Independent Publishing Platform, 2014

"A translation into English of a the *pan sgrub rnams kyi thugs bcud snying gi nyi ma*, or The Sun of My Heart: A Hearty Elixer for Panditas and Siddhas, a unique Tibetan manuscript containing the commentaries of Vairochana Rakshita, who was active during the 8th century of our era, on the Tantras known as the Five Early Translations and the Tantra on the Miraculous Occurrence."

[66]



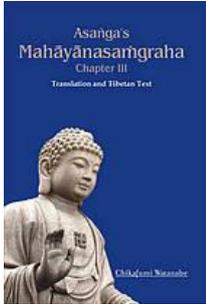
Vairochana Rakshita. Wilkinson, Christopher (transl.)
Secret Wisdom: Three Root Tantras of the Great Perfection
CreateSpace Independent Publishing Platform, 2014

"This book contains translations of three Tantras on the Great Perfection (rdzogs chen). ... The teachings these Tantras contain are considered so rare and precious that the first two, The Secret Wisdom of the Great Perfection and Clarity Equal to the Limit, clearly



declare themselves to be secret. The third Tantra, on the other hand, Vajrasattva of the Great Sky, insists that it must be taught to anyone who wishes to study it. ... All of these works are considered "Old Translations," and may date as far back as the 8th century of our era. They are retained in a compendium of manuscripts known as The Hundred Thousand Tantras of the Old Ones, or rNying ma rgyud 'bum."

[67]



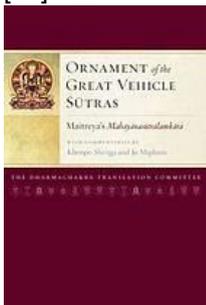
Asaṅga, Watanabe Chikafumi (transl.)
Asaṅga's Mahāyānasamgraha, Chapter III: Translation and Tibetan Text
New Delhi: D.K. Printworld, 2014

<http://dkprintworld.com/product-detail.php?pid=1280857259>
<http://www.worldcat.org/oclc/868824614>

Yogācāra (Buddhism) -- Early works to 1800. Yogācāra (Buddhism)

"This volume presents an English translation of Mahayanasamgraha's third chapter which discusses the bodhisattva's entrance into the defining characteristics of what is to be known, i.e. the realization of vijñapti-mātrata. The translation is based on the Tibetan text edited by utilizing and consulting all available Tibetan editions — sDe dge, Co ne, Peking, sNar thang, Taipei, Lamotte, Yamaguchi and Nagao. This volume also contains English translations and Tibetan texts of the selected passages in the commentaries of the text, i.e. Mahayanasamgrahabhasya by Vasubandhu and Mahayanasamgraha-upanibandhana by Asvabhava. The translation of the texts in this volume aims to advance a scholarly understanding of praxis, and the relation of the practical and philosophical theories described in the third chapter of Mahayanasamgraha and its commentaries."

[68]



Asaṅga, Maitreyaṅātha, Gzan-phan-chos-kyi-snañ-ba, and Mi-pham-rgya-mtsho.
Ornament of the Great Vehicle Sūtras: Maitreya's Mahāyānasūtrālaṃkāra with commentaries by Khenpo Shenga and Ju Mipham.
Boston: Snow Lion, 2014.

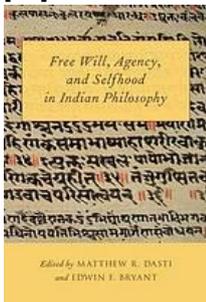
<http://www.shambhala.com/ornament-of-the-great-vehicle-sutras.html>
<http://www.worldcat.org/oclc/875671068>

Yogācāra (Buddhism) -- Early works to 1800. Yogācāra (Buddhism)

"A comprehensive description of the bodhisattva's view, meditation, and enlightened activities. ... The classic verses of the Ornament of the Great Vehicle Sūtras are accompanied by two renowned Tibetan commentaries, each translated for the first time in a modern language. The commentaries draw on the tremendous richness of the Indo-Tibetan tradition, discussing the message of the verses with lucid engagement."

Philosophy (10)

[69]



Dasti, Matthew R., and Edwin F. Bryant (eds.)
Free Will, Agency, and Selfhood in Indian Philosophy
New York: Oxford University Press, 2014

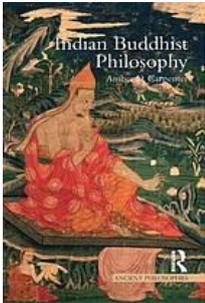
<http://ukcatalogue.oup.com/product/9780199922758.do>
<http://www.worldcat.org/oclc/852227561>

Philosophy, Indic. Self (Philosophy) -- India. Free will and determinism -- Religious aspects. Self (Philosophy)

"Led by Buddhists and the yoga traditions of Hinduism and Jainism, Indian thinkers have engaged in a rigorous analysis and reconceptualization of our common notion of self. Less understood is the way in which such theories of self intersect with issues involving agency and free will; yet such intersections are profoundly important, as all major schools of Indian thought recognize that moral goodness and religious



fulfillment depend on the proper understanding of personal agency. Moreover, their individual conceptions of agency and freedom are typically nodes by which an entire school's epistemological, ethical, and metaphysical perspectives come together as a systematic whole. Free Will, Agency, and Selfhood in Indian Philosophy explores the contours of this issue, from the perspectives of the major schools of Indian thought.”
[70]



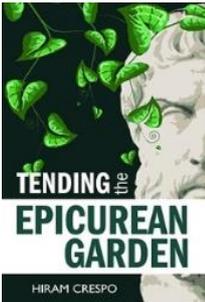
Carpenter, Amber D.
Indian Buddhist Philosophy
Ancient philosophies
Durham: Acumen Publ., 2014

<http://www.routledge.com/books/details/9781844652983/>
<http://ubdata.univie.ac.at/AC11602211>
<http://www.worldcat.org/oclc/891397707>

Buddhist philosophy -- History. Religious thought -- To 600.

“Organised in broadly chronological terms, this book presents the philosophical arguments of the great Indian Buddhist philosophers of the fifth century BCE to the eighth century CE. Each chapter examines their core ethical, metaphysical and epistemological views as well as the distinctive area of Buddhist ethics that we call today moral psychology. Throughout, the book follows three key themes that both tie the tradition together and are the focus for most critical dialogue: the idea of anātman or no-self, the appearance/reality distinction and the moral aim, or ideal. Indian Buddhist philosophy is shown to be a remarkably rich tradition that deserves much wider engagement from European philosophy ...”

[71]



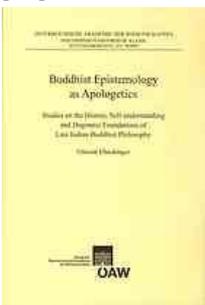
Crespo, Hiram
Tending the Epicurean Garden
The Humanist Press, 2014

<http://www.humanistpress.com/tending-the-epicurean-garden.html>
<http://www.worldcat.org/oclc/892732307>

Epicureans (Greek philosophy). Epicurus. Conduct of life.

“Gods may exist, but they’re too far removed to care about humans. So our best purpose in life is not to please gods, but to be happy. Which is not as easy as it sounds, since short-term pleasures and selfishness create longer-term misery. Thus taught Epicurus, 2,300 years ago. Hiram Crespo brings the Epicurean passion for maximum happiness into the modern age with this practical guidebook.”

[72]



Eltshinger, Vincent
Buddhist Epistemology as Apologetics: Studies on the History, Self-understanding and Dogmatic Foundations of Late Indian Buddhist Philosophy
(Beiträge zur Kultur- und Geistesgeschichte Asiens, 81.; Sitzungsberichte (Österreichische Akademie der Wissenschaften. Philosophisch-Historische Klasse), 851
Wien: Verlag Der Österreichischen Akademie Der Wissenschaften, 2014

<http://verlag.oeaw.ac.at/Buddhist-Epistemology-as-Apologetics>
<http://www.worldcat.org/oclc/873521958>

Knowledge, Theory of (Buddhism). Buddhist Philosophy.

“This book deals first with the historical and doctrinal foundations of Dharmakīrti’s religious philosophy. It points to a socio-historical context of Brahmanical hostility toward non- and anti-Vedic denominations (chapter 1), new patterns of Buddhist self-diction (chapter 2), reinvented models of theoretical and apologetical rationality (chapter 3), and the dogmatic infrastructure underlying Buddhist epistemology (chapter 4). ... It attempts to interpret the foundations of Buddhist epistemology – the apoha theory, the doctrine of the pramāṇas, etc. – as a rationalization and an apologetically updated version of Buddhist dogmas on the structure of ultimate and conventional realities, on the cognitive bases of error and its



elimination, and on the cintāmayī prajñā (“insight born of reflection”) as a salvific means of a predominantly inferential order.”

[73]



Eli Franco and Miyako Notake
Dharmakīrti on the
Duality of the Object
Pramānavārttika III 1-63

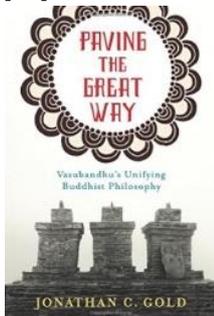
Franco, Eli, and Miyako Notake
Dharmakīrti on the Duality of the Object: Pramanavarttika III 1-63
Leipziger Studien zu Kultur und Geschichte Süd- und Zentralasiens, 5
Zürich: LIT, 2014

<http://www.lit-verlag.de/isbn/3-643-90486-7>

<http://www.worldcat.org/oclc/899621103>

“According to one of the most fundamental tenets in Indian Buddhist epistemology, there are only two means of knowledge, perception and inference, because there are only two objects of knowledge, the particular and the universal. The present monograph deals with this tenet as it was expounded and substantiated in Dharmakīrti's (7th c.) magnum opus, the Pramanavarttika, a work that has exerted lasting influence on Buddhist philosophy in India and Tibet up to the present day.”

[74]



Vasubandhu's Unifying
Buddhist Philosophy

JONATHAN C. GOLD

Gold, Jonathan C
Paving the Great Way: Vasubandhu's Unifying Buddhist Philosophy
New York: Columbia University Press, 2014

<http://cup.columbia.edu/book/paving-the-great-way/9780231168267>

<http://www.worldcat.org/oclc/892244357>

Buddhist philosophy. Vasubandhu.

“The Indian Buddhist philosopher Vasubandhu (fourth-fifth century C.E.) is known for his critical contribution to Buddhist Abhidharma thought, his turn to the Mahayana tradition, and his concise, influential Yogacara-Vijñānavada texts. Paving the Great Way reveals another dimension of his legacy: his integration of several seemingly incompatible intellectual and scriptural traditions, with far-ranging consequences for the development of Buddhist epistemology and the theorization of tantra. Most scholars read Vasubandhu's texts in isolation and separate his intellectual development into distinct phases. ... [T]his book identifies recurrent treatments of causality and scriptural interpretation that unify distinct strands of thought under a single, coherent Buddhist philosophy.”

[75]



Omniscience and
Religious Authority

A Study on Prajñākara-gupta's
Pramānavārttikālaṅkārahāṣya
ad Pramānavārttika II 8-10 and 29-33

LIT

Moriyama, Shinya
*Omniscience and Religious Authority: A Study on Prajñākara-gupta's
Pramānavārttikālaṅkārahāṣya Ad Pramānavārttika II 8 - 10 and 29 - 33*
Leipziger Studien zu Kultur und Geschichte Süd- und Zentralasiens, 4
Zürich: LIT, 2014

<http://www.lit-verlag.de/isbn/3-643-90477-5>

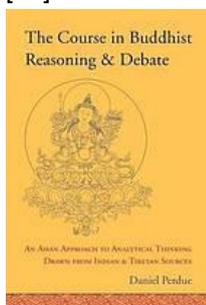
<http://www.worldcat.org/oclc/881256917>

Prajñākara-gupta. -- Pramānavārttikārahāṣya. Dharmakīrti, -- active 7th century. -- Pramānavārttika. Buddhist logic -- Early works to 1800. Omniscience (Theory of knowledge). Authority -- Religious aspects -- Buddhism.

“During the middle ages, the relationship between the Buddha's omniscience and his religious authority was a major issue in Buddhist thought. One of the most extensive and sophisticated discussions on this topic is found in the Pramanavarttikalanakarabhasya, the magnum opus of the eighth-century Buddhist master Prajñākara-gupta. In this study, Shinya Moriyama combines philological acumen with philosophical analysis to present Prajñākara-gupta's innovative ideas, offering thereby an important introduction to his religious thought in its historical context of post-Dharmakīrtian Buddhist epistemology.”



[76]



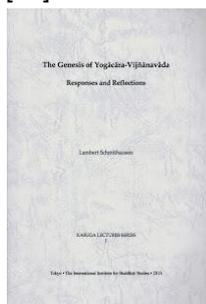
Perdue, Daniel
The Course in Buddhist Reasoning and Debate: An Asian Approach to Analytical Thinking Drawn from Indian and Tibetan Sources
 Boston: Snow Lion, 2014

<http://www.shambhala.com/a-course-in-buddhist-reasoning-and-debate.html>
<http://www.worldcat.org/oclc/834424392>

Buddhist logic. Debates and debating -- Religious aspects -- Buddhism.

“This book teaches the basic analytical skills and procedures used in Buddhist debate. It is based on the author’s own practice and experiences gained in the debating courtyards of Tibetan monasteries in India and matured through years of leading popular university courses on the subject. Sample debate exchanges show readers how to get started with the Buddhist style of analytical thinking to challenge and defend assertions. ... By the end of the course, readers will be able to engage in unscripted, full-fledged debates with a qualified partner about Buddhist characterizations and classifications of phenomena using the format and procedures of Buddhist debate. Moreover, these skills, once mastered, can then be applied to investigating the truth and falsity of views in any other subject.”

[77]



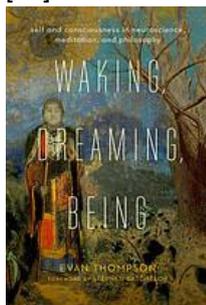
Schmithausen, Lambert
The Genesis of Yogācāra-Vijñānavāda: Responses and Reflections
 Tokyo: International Institute for Buddhist Studies of the International College for Postgraduate Buddhist Studies, 2014

<http://www.icabs.ac.jp/publication/2-7-2.html>
<http://www.worldcat.org/oclc/877842226>

Yogācāra (Buddhism). Vijñaptimātratā.

“Part I is a carefully argued refutation of the criticism expressed by Sh. Matsumoto and H. Buescher concerning Schmithausen’s thesis on the origin of ālayavijñāna (formulated in his 1987 monograph). In this context (Part I, § 8), the author also discusses N. Yamabe’s new theory on the birth of this key concept, which he considers ‘a serious alternative to my hypothesis, though not without problems either’ (p. 6). Part II, also formulated as a critical reply to Matsumoto’s and Buescher’s views, offers further philological and historical evidence to what Schmithausen considers the first documented occurrence of the representation-only (vijñāptimātra) doctrine in the Saṃdhinirmocanasūtra VIII.7. Closely related to this problem is the meticulous examination of the controversial expression prabhāvita, which represents the central topic of Part III. Finally, Part IV looks at the origin of the Yogācāra-Vijñānavāda ‘idealism’ in the larger context of the relation between philosophical theory and spiritual practice in Buddhism. While critically responding to some of the opposing views advocated over the years, Schmithausen also reformulates and elaborates upon his earlier model.”

[78]



Thompson, Evan
Waking, Dreaming, Being: Self and Consciousness in Neuroscience, Meditation, and Philosophy
 New York: Columbia University Press, 2014

<http://cup.columbia.edu/book/waking-dreaming-being/9780231137096>
<http://www.worldcat.org/oclc/898121155>

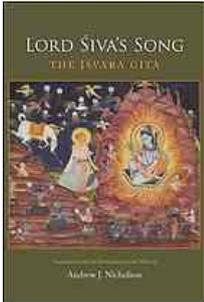
Consciousness. Self. Consciousness -- physiology. Dreams -- physiology. Ego. Meditation. Philosophy.



“Thompson shows how the self is a changing process, not a static thing. When we are awake we identify with our body, but if we let our mind wander or daydream, we project a mentally imagined self into the remembered past or anticipated future. As we fall asleep, the impression of being a bounded self distinct from the world dissolves, but the self reappears in the dream state. If we have a lucid dream, we no longer identify only with the self within the dream. ... Thompson weaves together neuroscience, philosophy, and personal narrative to depict these transformations, adding uncommon depth to life's profound questions. Contemplative experience comes to illuminate scientific findings, and scientific evidence enriches the vast knowledge acquired by contemplatives.”

Yoga Studies (5)

[79]



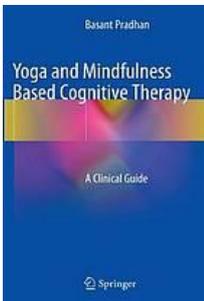
Nicholson, Andrew J. (transl.)
Lord Śiva's Song: The Īśvara Gītā
Albany: State University of New York Press, 2014

<http://www.sunypress.edu/p-5850-lord-sivas-song.aspx>
<http://www.worldcat.org/oclc/856578966>

Puranas. -- Kūmapurāṇa. -- Īśvar-gītā.

“While the Bhagavad Gītā is an acknowledged treasure of world spiritual literature, few people know a parallel text, the Īśvara Gītā. This lesser-known work is also dedicated to a god, but in this case it is Śiva, rather than Kṛṣṇa, who is depicted as the omniscient creator of the world. Andrew J. Nicholson's *Lord Śiva's Song* makes this text available in English in an accessible new translation. A work of both poetry and philosophy, the Īśvara Gītā builds on the insights of Patañjali's *Yoga Sūtra* and foreshadows later developments in tantric yoga. It deals with the pluralistic religious environment of early medieval India through an exploration of the relationship between the gods Śiva and Viṣṇu.”

[80]



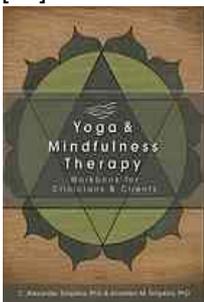
Pradhan, Basant
Yoga and Mindfulness Based Cognitive Therapy: A Clinical Guide
Springer, 2014

<http://www.springer.com/medicine/psychiatry/book/978-3-319-09104-4>
<http://www.worldcat.org/oclc/894893358>

Mindfulness-based cognitive therapy. Yoga -- Therapeutic use.

“This book attempts to bridge the considerable gaps that exist between spiritual philosophies and evidence-based medicine and between the psychotherapeutic models of the East and the West. Based on the insights of both the ancient wisdom and modern medicine, this book presents Yogic science not just as a set of physical exercises or religious rituals but as theories about the mind that have bio-psycho-social implications in relation to health and illness. ... [T]he author describes symptom-specific clinical applications of Yogic/meditative techniques using standardized protocols for the various psychiatric and psychosomatic conditions. In addition, he explains the value of these techniques in reducing stress and improving quality of life in healthy populations. Dr. Pradhan names the proposed integrative model of psychotherapy Yoga and Mindfulness Based Cognitive Therapy (Y-MBCT). Unlike other models, Y-MBCT uses Yoga in its entirety (all eight limbs, including meditation) rather than piecemeal.”

[81]



Simpkins, C. Alexander, and Annellen M. Simpkins
Yoga and Mindfulness Therapy Workbook
Eau Claire, WI: Pesi, 2014

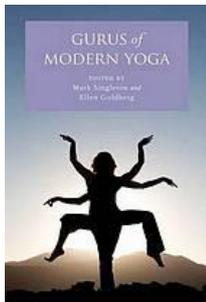
<http://www.pesipublishing.com/ECommerce/ItemDetails.aspx?ResourceCode=PUB082205>
<http://www.worldcat.org/oclc/896180669>



Mind and body therapies. Yoga. Meditation. Mindfulness-based cognitive therapy.

“Bringing together philosophy and science with hands-on exercises, journaling, and charts, this practical workbook ... is organized to include: The tools to get you started: preliminaries, quick tips, neuroscience and efficacy research; Clear instructions to guide you in the practices of yoga and mindfulness; Application of the practice to anxiety, stress, depression, trauma and substance abuse. An appendix created especially for the clinician answers questions about how and when to introduce the techniques, ways to adapt to your office, and special ways to address children and seniors.”

[82]



Singleton, Mark, and Ellen S. Goldberg (eds.)
Gurus of Modern Yoga
New York: Oxford University Press, 2014

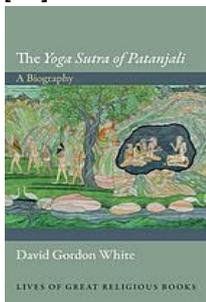
<http://ukcatalogue.oup.com/product/9780199938728.do>

<http://www.worldcat.org/oclc/857664324>

Gurus -- Biography. Yoga -- History -- 20th century.

“Gurus of Modern Yoga explores the contributions of individual gurus to the formation of the practices and discourses of yoga today. The focus is not limited to India, but also extends to the teachings of yoga gurus in the modern, transnational world, and within the Hindu diaspora. Each section deals with a different aspect of the guru within modern yoga. Included are extensive considerations of the transnational tantric guru; the teachings of modern yoga's best-known guru, T. Krishnamacharya, and those of his principal disciples; the place of technology, business and politics in the work of global yoga gurus; and the role of science and medicine. As a whole, the book represents an extensive and diverse picture of the place of the guru, both past and present, in contemporary yoga practice.”

[83]



White, David Gordon
The Yoga Sutra of Patanjali : A Biography
Princeton: Princeton University Press, 2014

<http://press.princeton.edu/titles/10193.html>

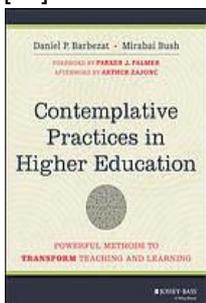
<http://www.worldcat.org/oclc/871961950>

Patañjali. -- Yogasūtra. Yoga -- Historiography. Hinduism -- Historiography.

“Patanjali's Yoga Sutra is today extolled by the yoga establishment as a perennial classic and guide to yoga practice. As David Gordon White demonstrates in this groundbreaking study, both of these assumptions are incorrect. Virtually forgotten in India for hundreds of years and maligned when it was first discovered in the West, the Yoga Sutra has been elevated to its present iconic status—and translated into more than forty languages—only in the course of the past forty years. White retraces the strange and circuitous journey of this confounding work from its ancient origins down through its heyday in the seventh through eleventh centuries, its gradual fall into obscurity, and its modern resurgence since the nineteenth century. ... Tracing the remarkable trajectory of this enigmatic work, White's exhaustively researched book also demonstrates why the yoga of India's past bears little resemblance to the yoga practiced today.”

Varia (8)

[84]



Barbezat, Daniel and Bush, Mirabai
Contemplative Practices in Higher Education: Powerful Methods to Transform Teaching and Learning
San Francisco: Jossey-Bass, a Wiley brand, 2014

<http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1118435273.html>

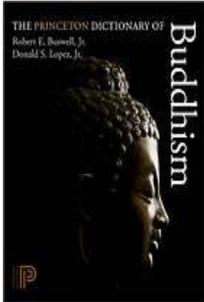


<http://www.worldcat.org/oclc/832262614>

College teaching -- Philosophy. Reflective teaching. Reflective learning. Transformative learning. Contemplation.

"This book presents background information and ideas for the practical application of contemplative practices across the academic curriculum from the physical sciences to the humanities and arts. Examples of contemplative techniques included in the book are mindfulness, meditation, yoga, deep listening, contemplative reading and writing, and pilgrimage, including site visits and field trips."

[85]



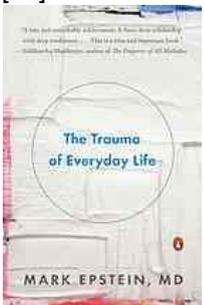
Buswell, Robert E., and Donald S. Lopez (eds.)
The Princeton Dictionary of Buddhism
Princeton, NJ: Princeton University Press, 2014

<http://press.princeton.edu/titles/10099.html>
<http://www.worldcat.org/oclc/864788798>

Buddhism -- Dictionaries.

"With more than 5,000 entries totaling over a million words, this is the most comprehensive and authoritative dictionary of Buddhism ever produced in English. It is also the first to cover terms from all of the canonical Buddhist languages and traditions: Sanskrit, Pali, Tibetan, Chinese, Japanese, and Korean. Unlike reference works that focus on a single Buddhist language or school, The Princeton Dictionary of Buddhism bridges the major Buddhist traditions to provide encyclopedic coverage of the most important terms, concepts, texts, authors, deities, schools, monasteries, and geographical sites from across the history of Buddhism. The main entries offer both a brief definition and a substantial short essay on the broader meaning and significance of the term covered. Extensive cross-references allow readers to find related terms and concepts. An appendix of Buddhist lists (for example, the four noble truths and the thirty-two marks of the Buddha), a timeline, six maps, and two diagrams are also included."

[86]



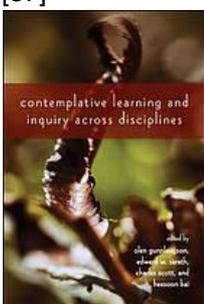
Epstein, Mark
The Trauma of Everyday Life
Penguin Group USA, 2014

<http://thepenguinpress.com/tag/the-trauma-of-everyday-life/>
<http://www.worldcat.org/oclc/861673942>

Psychic trauma. Life change events -- Psychological aspects. Stress (Psychology). Interpersonal relations.

"Trauma does not just happen to a few unlucky people; it is the bedrock of our psychology. Death and illness touch us all, but even the everyday sufferings of loneliness and fear are traumatic. ... Mark Epstein uncovers the transformational potential of trauma, revealing how it can be used for the mind's own development. Western psychology teaches that if we understand the cause of trauma, we might move past it while many drawn to Eastern practices see meditation as a means of rising above, or distancing themselves from, their most difficult emotions. Both, Epstein argues, fail to recognize that trauma is an indivisible part of life and can be used as a lever for growth and an ever deeper understanding of change ... Epstein finds throughout that trauma, if it doesn't destroy us, wakes us up to both our minds' own capacity and to the suffering of others. It makes us more human, caring, and wise. It can be our greatest teacher, our freedom itself, and it is available to all of us."

[87]



Gunlaugson, Olen, Ed Sarath, Charles Scott, and Heesoon Bai (eds.)
Contemplative Learning and Inquiry Across Disciplines
Albany: State University of New York Press, 2014

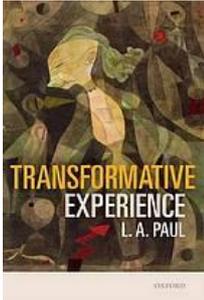
<http://www.sunypress.edu/p-5888-contemplative-learning-and-inqu.aspx>
<http://www.worldcat.org/oclc/857287836>



Education -- Moral and ethical aspects. Interdisciplinary approach in education. Mind and body. Contemplation.

"This volume provides an overview of the current landscape of contemplative instruction, pedagogy, philosophy, and curriculum from the perspectives of leading researchers and scholar-practitioners. Contributors come from a variety of disciplines, including education, management and leadership studies, humanities, social sciences, the arts, and information science. Drawing on diverse contexts, the essays reveal the applicability of contemplative studies as a watershed field, capable of informing, enriching, and sustaining the many disciplines and instructional contexts that comprise higher education. Chapters discuss the theoretical aspects of the field; the details, experiences, and challenges of contemplative approaches; and the hopes and concerns for the future of this field."

[88]



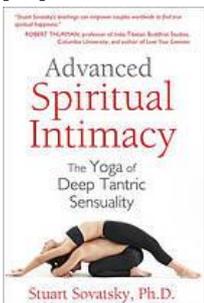
Paul, L. A.
Transformative Experience
Oxford: Oxford University Press, 2014

<http://ukcatalogue.oup.com/product/9780198717959.do>
<http://www.worldcat.org/oclc/872342141>

Decision making. Experience.

"As we live our lives, we repeatedly make decisions that shape our future circumstances and affect the sort of person we will be. ...[F]or choices involving dramatically new experiences, we are confronted by the brute fact that we can know very little about our subjective futures. This has serious implications for our decisions. If we make life choices in the way we naturally and intuitively want to - by considering what we care about, and what our future selves will be like if we choose to have the experience - we only learn what we really need to know after we have already committed ourselves. If we try to escape the dilemma by avoiding an experience, we have still made a choice. ... Using classic philosophical examples about the nature of consciousness, and drawing on recent work in normative decision theory, cognitive science, epistemology, and the philosophy of mind, Paul develops a rigorous account of transformative experience that sheds light on how we should understand real-world experience and our capacity to rationally map our subjective futures."

[89]



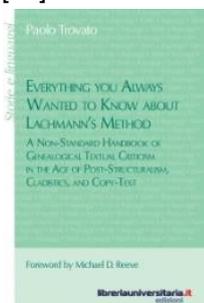
Sovatsky, Stuart
Advanced Spiritual Intimacy: The Yoga of Deep Tantric Sensuality
Rochester, Vermont: Destiny Books, 2014

<http://www.innertraditions.com/isbn/978-1-62055-264-3>
<http://www.worldcat.org/oclc/875054261>

Celibacy -- Tantrism. Kuṇḍalinī. Tantrism -- Doctrines. Sex -- Religious aspects -- Tantrism.

"Offering a guide to the advanced stages of human sexuality and a passionately infused tantric yoga practice, Stuart Sovatsky explains how to awaken the complete spinal puberty, resulting in spiritual intimacy and orgasmic pineal maturity that far surpasses the gratifications of modern sexuality. With illustrated instructions, he reveals flow-yoga asanas, mantras, and devotional breathing practices for solo kundalini yoga as well as couples' yoga practices and chakra meditations to awaken the heart and the divinely eroticized mind. He shares inspiring stories from those on this path about ever-deepening life partnerships, enriched family life, enhanced personal creativity, profound new understandings of conception, masculinity, femininity, and gender itself as well as healing emotional scars of romantic breakups and sexual abuse."

[90]



Trovato, Paolo
Everything You Always Wanted to Know about Lachmann's Method: A Non-standard Handbook of Genealogical Textual Criticism in the Age of Post-structuralism, Cladistics, and Copy-text



Storie e Linguaggi, 7
Padova: Libreriauniversitaria.it Ed., 2014

<http://www.libreriauniversitaria.it/everything-you-always-wanted-to/libro/9788862925280>
<http://ubdata.univie.ac.at/AC12035974>
<http://www.worldcat.org/oclc/893860577>

Criticism, Textual. Lachmann, Karl, -- 1793-1851.

"This book, written with the non-Italian reader in mind, addresses a central problem in textual criticism, and one that it is currently fashionable to regard as insoluble, namely, how to reconstruct a text of the past so that it is as close as possible to the lost original, starting from a number of copies more or less full of mistakes."

[91]



Walsh, Susan, Barbara Bickel, and Carleton Derek Leggo (eds.)
Arts-Based and Contemplative Practices in Research and Teaching: Honouring Presence
London: Routledge, 2014

<http://www.taylorandfrancis.com/books/details/9780415743877/>
<http://www.worldcat.org/oclc/897449300>

Arts -- Study and teaching.

"This volume presents a scholarly investigation of the ways educators engage in artistic and contemplative practices - and why this matters in education. Arts-based learning and inquiry can function as a powerful catalyst for change by allowing spiritual practices to be present within educational settings, but too often the relationship between art, education and spirituality is ignored. Exploring artistic disciplines such as dance, drama, visual art, music, and writing, and forms such as writing-witnessing, freestyle rap, queer performative autoethnograph, and poetic imagination, this book develops a transformational educational paradigm. Its unique integration of spirituality in and through the arts addresses the contemplative needs of learners and educators in diverse educational and community settings."