IRON EYES
The Life and Teachings of Obaku Zen Master Tetsugen Doko
Helen J. Baroni

Looks at the contributions of a major figure in Buddhism and provides translations of his writings.

Iron Eyes focuses on the Japanese Zen master Tetsugen Doko (1630–1682), the best-known exponent of Obaku Zen in Japan and the West. Obaku Zen arose during the seventeenth century and became the third major Zen sect in Japan. Obaku monks encouraged the laity to deepen their knowledge of and commitment to Buddhism. Tetsugen is credited with producing the first complete wood block edition of the Chinese Buddhist scriptures in Japan. Legend has it that Tetsugen had to raise the money for the project three times; twice his great compassion led him to give away the money he had raised to the starving victims of natural disasters. This Zen story is well-known in Japan and has gained popularity among contemporary Buddhists in the West. The first part of this book offers an introduction and a series of analytical chapters describing Tetsugen’s life, work, and teachings, as well as the legends related to him. The second part comprises annotated translations of his major teaching texts, important letters and other historical documents, a selection of his poetry, and several traditional biographies.

“Well researched and clearly written, Iron Eyes provides a thorough and insightful examination of Tetsugen Doko. The author is the only expert specialist in the subfield of the Obaku school, and she makes a significant contribution to the burgeoning fields of Tokugawa intellectual history, religious thought, and Buddhist studies.” — Steven Heine, author of Dogen and the Kōan Tradition: A Tale of Two Shōbōgenzō Texts

Helen J. Baroni is Associate Professor of Religion at the University of Hawaii at Manoa and the author of Obaku Zen: The Emergence of the Third Sect of Zen in Tokugawa Japan and The Illustrated Encyclopedia of Zen Buddhism.

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DÖGEN ON MEDITATION AND THINKING
A Reflection on His View of Zen
Hee-Jin Kim

Looks at Dōgen’s writings on meditation and thinking.

Thirty years after the publication of his classic work Dōgen Kigen—Mystical Realist, Hee-Jin Kim reframes and recasts his understanding of Dōgen’s Zen methodology in this new book. Through meticulous textual analyses of and critical reflections on key passages primarily from Dōgen’s Shōbōgenzō, Kim explicates hitherto underappreciated aspects of Dōgen’s religion, such as ambiguity of delusion and also of enlightenment, intricacies of negotiating the Way, the dynamic functions of emptiness, the realizational view of language, nonthinking as the essence of meditation, and a multifaceted conception of reason. Kim also responds to many recent developments in Zen studies that have arisen in both Asia and the West, especially Critical Buddhism. He brings Dōgen the meditator and Dōgen the thinker into relief. Kim’s study clearly demonstrates that language, thinking, and reason constitute the essence of Dōgen’s proposed Zen praxis, and that such a Zen opens up new possibilities for dialogue between Zen and contemporary thought. This fresh assessment of Dōgen’s Zen represents a radical shift in our understanding of its place in the history of Buddhism.

“Kim has been very successful in providing novel, innovative means of interpreting Dōgen’s approach to such seminal issues as meditative thinking, nonduality, illusion, language, logical thinking, and realization. A new generation of readers will be eager to learn from the ‘grand master’ of the field and will benefit from his insightful analysis of key passages from Dōgen’s collected works. This book will takes its place among other prominent philosophical studies of Dōgen by Masao Abe, Joan Stambaugh, and Gereon Kopf.” — Steven Heine, author of Dōgen and the Kōan Tradition: A Tale of Two Shōbōgenzō Texts

Hee-Jin Kim is Professor Emeritus of Religious Studies at the University of Oregon and the author of Dōgen Kigen—Mystical Realist.

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ZEN SANCTUARY OF PURPLE ROBES
Japan’s Tōkeiji Convent Since 1285
Sachiko Kaneko Morrell and Robert E. Morrell

A fascinating look at a Zen convent throughout its history.

Zen Sanctuary of Purple Robes examines the affairs of Rinzai Zen’s Tōkeiji Convent, founded in 1285 by nun Kakusan Shido after the death of her husband, Hojo Tokimune. It traces the convent’s history through seven centuries, including the early nuns’ Zen practice; Abbess Yodo’s imperial lineage with nuns in purple robes; Hideyori’s seven-year-old daughter—later to become the convent’s twentieth abbess, Tenshu—spared by Tokugawa Ieyasu at the Battle for Osaka Castle; Tōkeiji as “divorce temple” during the mid-Edo period and a favorite topic of senryū satirical verse; the convent’s gradual decline as functioning nunnery but its continued survival during the early Meiji persecution of Buddhism; and its current prosperity. The work includes translations, charts, illustrations, bibliographies, and indices. Beyond such historical details, the authors emphasize the convent’s “inclusivist” Rinzai Zen practice in tandem with the nearby Engakuji Temple. The rationale for this “inclusivism” is the continuing acceptance of the doctrine of “Skillful Means” (hōben) as expressed in the Lotus Sutra—a notion repudiated or radically reinterpreted by most of the Kamakura “reformers.” In support of this contention, the authors include a complete translation of the Mirror for Women by Kakusan’s contemporary, Muju Ichien.

“This cultural history of the famous Tōkeiji Convent is rich in detail and generous in providing translations of the prose and poetry speaking to both its Rinzai Zen cult and its popular reputation as a sanctuary for women escaping from abusive marriages. This is engaged scholarship.” — Edwin Cranston, Harvard University

“This long-awaited tome on Tōkeiji through the ages is chock full of witty insights, poetic excerpts, irascible comments, and fascinating information. A delightful read.” — Paul L. Swanson, coeditor of Nanzan Guide to Japanese Religions

INTO THE JAWS OF YAMA, LORD OF DEATH
Buddhism, Bioethics, and Death
Karma Lekshe Tsomo

A fascinating look at Buddhist, especially Tibetan, views of death and their implications for a Buddhist bioethics.

This book explores the Buddhist view of death and its implications for contemporary bioethics. Writing primarily from within the Tibetan tradition, author Karma Lekshe Tsomo discusses Buddhist notions of human consciousness and personal identity and how these figure in the Buddhist view of death. Beliefs about death and enlightenment and states between life and death are also discussed. Tsomo goes on to examine such hot-button topics as cloning, abortion, assisted suicide, euthanasia, organ donation, genetic engineering, and stem-cell research within a Buddhist context, introducing new ways of thinking about these highly controversial issues.

“This is an extremely clear, cogent, compassionate, and well-written survey of Buddhist philosophical, religious, ethical, and practical perspectives on the question of death and dying. The author does a marvelous job presenting not only the range of traditional views, but also some of the contemporary conversations and debates being held both in Asia and the West about this timely topic.” — Beata Grant, translator of Daughters of Emptiness: Poems of Chinese Buddhist Nuns

Karma Lekshe Tsomo is Assistant Professor of Theology and Religious Studies at the University of San Diego. She is the editor of Buddhist Women and Social Justice: Ideals, Challenges, and Achievements and Buddhist Women Across Cultures: Realizations, and the author of Sisters in Solitude: Two Traditions of Buddhist Monastic Ethics for Women, all published by SUNY Press.

Sachiko Kaneko Morrell is retired from her position as East Asian Librarian at Washington University in St. Louis.

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POPULARIZING BUDDHISM
Preaching as Performance in Sri Lanka
Mahinda Deegalle

Explores the ritual practice of Buddhist preaching.

The first book to focus on the ritual practice of Buddhist preaching in Asia, Popularizing Buddhism examines the role of preaching in Buddhist devotional life and its relationship to the vernacular Sinhala literature of late medieval Sri Lanka. Blending ethnography, textual and doctrinal studies, and an analysis of untranslated Sinhala vernacular Buddhist texts, Mahinda Deegalle traces the development of Buddhist preaching within the Sri Lankan Theravāda Buddhist tradition. He explains the preaching ceremony popularly known as bana and offers a rich depiction of preaching styles, events, and specific preachers. The book delves into the debates surrounding the preaching ritual’s origin and its potential beginning and continuity within the bhānaka (reciter) tradition, and explores the interactions between vernacular religious traditions of Sri Lanka with cosmopolitan Buddhism. Deegalle advances previous research on the transmission of Buddhist teachings by constructing a vivid picture of the way Sri Lankan Buddhist traditions have shaped the nature of Theravāda Buddhism.

“In his research Deegalle has examined the most important and relevant sources and has demonstrated a sense of priority in recognizing the most pertinent discussions within them. I applaud his sense of historical perspective, his acute sensitivity to the Sri Lankan Buddhist religious and cultural context, and his willingness to make critical assessments of previous scholarship when needed. His book fills a vacuum.” — John Clifford Holt, coeditor of Constituting Communities: Theravāda Buddhism and the Religious Cultures of South and Southeast Asia

Mahinda Deegalle is Senior Lecturer in the Study of Religions at Bath Spa University in England. He is the editor of Buddhism, Conflict, and Violence in Modern Sri Lanka and coeditor (with Frank J. Hoffman) of Pāli Buddhism.

OCTOBER 1 246 pp
$65.00 hc 0-7914-6897-6

THE HONGZHOU SCHOOL OF CHAN BUDDHISM IN EIGHTH-THROUGH TENTH-CENTURY CHINA
Jinhua Jia

A comprehensive study of the Hongzhou school of Chan Buddhism, long regarded as the Golden Age of this tradition, using many previously ignored texts, including stele inscriptions.

This book provides a wide-ranging examination of the Hongzhou school of Chan Buddhism—the precursor to Zen Buddhism—under Mazu Daoyi (709–788) and his successors in eighth- through tenth-century China, which was credited with creating a Golden Age or classical tradition. Jinhua Jia uses stele inscriptions and other previously ignored texts to explore the school’s teachings and history. Defending the school as a full-fledged, significant lineage, Jia reconstructs Mazu’s biography and resolves controversies about his disciples. In contrast to the many scholars who either accept or reject the traditional Chan histories and discourse records, she thoroughly examines the Hongzhou literature to differentiate the original, authentic portions from later layers of modification and recreation.

The book describes the emergence and maturity of encounter dialogue and analyzes the new doctrines and practices of the school to revise the traditional notion of Mazu and his followers as iconoclasts. It also depicts the strivings of Mazu’s disciples for orthodoxy and how the criticisms of and reflections on Hongzhou doctrine led to the schism of this line and the rise of the Shitou line and various houses during the late Tang and Five Dynasties periods. Jia refutes the traditional Chan genealogy of two lines and five houses and calls for new frameworks in the study of Chan history. An annotated translation of datable discourses of Mazu is also included.

“Jia critically surveys the available scholarship in Japanese, English, and Chinese, and puts forth her own conclusions supported by extensive citations of traditional Chinese sources that have generally been overlooked.” — Steven Heine, author of Dōgen and the Kōan Tradition: A Tale of Two Shōbōgenzō Texts

Jinhua Jia is Assistant Professor of Chinese Literature at the City University of Hong Kong.

AUGUST 1 256 pp
$65.00 hc 0-7914-6823-2