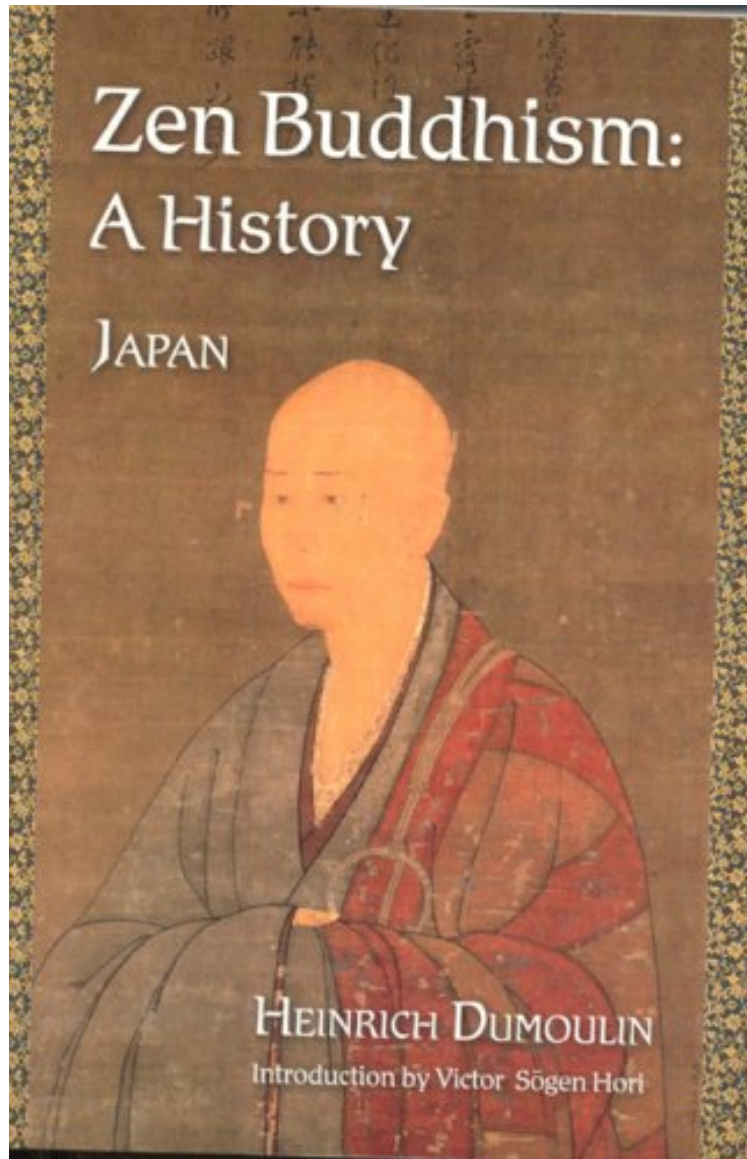


## Zen Buddhism: A History (Japan) (Treasures of the World's Religions) (Volume 2)

*Heinrich Dumoulin*

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**Heinrich Dumoulin : Zen Buddhism: A History (Japan) (Treasures of the World's Religions) (Volume 2)** before purchasing it in order to gage whether or not it would be worth my time, and all praised Zen Buddhism: A History (Japan) (Treasures of the World's Religions) (Volume 2):

0 of 0 people found the following review helpful. Excellent, As AlwaysBy Zen ElderI already had Dumoulin's book on

India and China, so I knew what I was getting. There have been further findings since he wrote *Zen Buddhism: A History (Japan)*, but the basics are there, and it's readable. Glad this got updated and printed again.

4 of 5 people found the following review helpful. Still, an essential reference for all Zen students/practitioners

By Ted Biringer  
An essential reference for all Zen students/practitioners  
This book along with its companion volume (*Zen Buddhism: A History, Vol. 1 - India China*), also by Heinrich Dumoulin, is unique in offering the only extensive single-set history of Zen Buddhism available. As such it is an essential reference for all Zen students, teachers, and practitioners. It also has plenty to offer students of Buddhism of all traditions, especially those of Mahayana. While not as informative as its companion: *Zen Buddhism, Volume 1: A History - India and China*, it does offering an extensive overview of the rise and development of Zen in Japan. After furnishing the reader with an overview of the spiritual landscape of the Japan during the time of its incorporation of Zen, Heinrich Dumoulin examines the lives and teachings of the major figures associated with the transmission of Zen from China. Dumoulin then traces the developments of the two major sects of Zen Buddhism as they developed and competed for recognition and authority. While many of the details fail to acknowledge recent scholarship, Dumoulin's work still manages to provide readers with a general overview of these schools. Providing both, historical and traditional accounts and information concerning the more influential Japanese Zen masters, Dumoulin offers readers some insights into the elements that distinguish the Ch'an of China from Zen Buddhist schools of Japan. While this book, in offers an extensive overview, it does not offer in-depth examinations, unlike Volume One, some of the out-dated material is at significant odds with recent scholarship. Nevertheless, with all the trimmings, front and back matter of quality scholarship (notes, detailed index, glossary, etc) this second of the two-volume history of Zen offers plenty of unique material that will be welcomed by Zen students for many generations to come.

2 of 3 people found the following review helpful. From its inception to its expansion during the middle ages and modern Zen movements

By Midwest Book Review  
*Zen Buddhism: A History Japan* is the new edition of volume two of Zen scholar Dumoulin's classic two-volume reference of the history of Zen. Specifically focusing upon the development of Zen in Japan from its inception to its expansion during the middle ages and modern Zen movements, *Zen Buddhism: A History Japan* has now been enhanced with notes by James W. Heisig of the Nanzan Institute for Religion and Culture and a new introduction by Victor Sogen Hori of McGill University. *Zen Buddhism: A History Japan* is an extensive, in-depth, scholarly, superbly written and presented resource and reference, intended especially for scholars, historians, and students of Zen Buddhism due to its thorough detail.

In this second volume of his classic history Dumoulin turns his attention to the development of Zen in Japan.

From the Publisher  
In 1988 and 1990, when his *Zen Buddhism: A History*, vols. 1 and 2 were published in English translation, Father Heinrich Dumoulin, S. J. was described on the back cover as "one of the worlds foremost Zen scholars." The fact that he was a Catholic priest reacted well on both him and his subject matter: here was a man who did not let his own Catholic faith prevent him from seeing the authentic spirituality of another religious tradition; here was a religious tradition whose authentic spirituality was evident even to people who were not its followers. Most of his publications were in the German language, but his publications in English included, *A History of Zen Buddhism* (1963), *Zen Enlightenment* (1979), and, with Ruth Fuller Sasaki, *The Development of Chinese Zen* (1953) as well as the entries for "Dogen" and "Kamo Mabuchi" in the *Encyclopedia Britannica* (1969), "Zen" in *Encyclopedia of Japan* (1983), and "Chan" and "Zen" in the *The Encyclopedia of Religion* (1987). His extensively revised two-volume, *Zen Buddhism: A History*, was his last, longest and most ambitious work. Yet even as it was being published, the scholarly tide was turning. His several books had helped promote a certain vision of Chan/Zen and in the years following the publication of his last book, this vision of Zen Buddhism came under critical attack from many sides.

-Victor Hori  
About the Author  
Heinrich Dumoulin was one of the worlds foremost Zen scholars. He was the first director of the Nanzan Institute of Religion and Culture in Japan. He died in 1995 at the age of 90. Victor Sogen Hori received his doctoral degree in philosophy from Stanford University in 1976 and was ordained a Zen monk in Kyoto. He is currently professor of Japanese religions in the Faculty of Religious Studies, McGill University.

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*Zen Buddhism* spread from China throughout East Asia. The process by which it came to take root and flourish in Japan just as it had done in its native Chinese soil makes a fascinating story. Its well-balanced diffusion across a relatively small area and its thorough penetration of the spiritual life of Japan are of particular historical interest. Together with the concerted effort to preserve the whole wealth of the Zen tradition, Japanese Zen stressed elements that had hitherto been little developed. In China it was the masterdisciple relationship of original, robust, and strong-tempered personalities that attracted attention, while the profile cut by many a Japanese Zen master is that of a reliable educator, a true champion to those in need, enjoying the confidence of high and low social classes alike. Of course the substance of Zen is understood fully by no more than a small nucleus of adherents, and none but a few reach true enlightenment. Yet these were enough to wield an enduring influence and spread the insights of the Zen tradition, especially the rooting of the self in the realm of the absolute and a cosmic worldview. In the West, interest in Zen has centered on these elements and their accompanying artistic achievements. A deeper study

of the formative historical process can only further enrich the understanding that already exists.