The Zen Monastic Experience: Buddhist Practice in Contemporary Korea, Robert E. Buswell, Princeton University Press, 1992, 069103477X, 9780691034775, 264 pages. Robert Buswell, a Buddhist scholar who spent five years as a Zen monk in Korea, draws on personal experience in this insightful account of day-to-day Zen monastic practice. Buswell's depiction of Zen reveals a religious tradition that differs radically from the stereotype prevalent in the West. Westerners exposed to Zen through English-language materials have been offered a picture of an iconoclastic religion that is bibliophobic, institutionally subversive, aesthetically sophisticated, devoted to manual labor, and intent solely on sudden enlightenment. Its most revered teachers are depicted as torching their sacred religious icons, bullying their students into enlightenment, rejecting the value of all the scriptures of Buddhism, and even denying the worth of Zen itself. In discussing the activities of the postulants, the meditation monks, the teachers and administrators, and the support monks of Song-gwang-sa, a major Korean Buddhist monastery, Buswell challenges much of this picture. In the "counterparadigm" of Zen offered in the daily lives of the monks, Zen's putative iconoclasts are replaced by resolute members of a community dedicated to a methodical regimen of spiritual training. Zen's apparent bibliophobia pales to reveal contemplatives learned in classical Chinese and often having extensive experience in Buddhist seminaries. And the brash challenge allegedly made to systematizations of religion, even to Zen itself, fades before monks with strong faith in the arduous way of life they have undertaken. The author's treatment lucidly relates contemporary Zen practice to the historical development of the tradition and to Korean history more generally, and his intimate, sympathetic portrayal of the life of modern Zen monks in Korea provides an innovative and provocative look at Zen from the inside.

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The ironic Christian's companion finding the marks of God's grace in the world, Patrick Henry, Mar 1, 1999, Religion, 273 pages. Essays argue that God's grace is revealed in subtle ways and invite the reader to reexamine the concepts of human history and faith.

The Will to Orthodoxy A Critical Genealogy of Northern Chan Buddhism, Bernard Faure, 1997, Religion, 289 pages. Marking a complete break with previous scholarship in the field, this book rewrites the history of early Chan (Zen) Buddhism, focusing on the genealogy and doctrine of one of ....

The History and Culture of Buddhism in Korea , , 1993, Buddhism, 294 pages. .


The Sutra of Hui-neng, Grand Master of Zen With Hui-neng's Commentary on the Diamond Sutra, Huineng, 1998, Philosophy, 161 pages. Hui-neng (638_713) is perhaps the most beloved and respected figure in Zen Buddhism. An illiterate woodcutter who attained enlightenment in a flash, he became the Sixth ....

Assimilation of Buddhism in Korea Religious Maturity and Innovation in the Silla Dynasty, Lewis R. Lancaster, Chai-Shin Yu, Jan 1, 1991, Religion, 250 pages. During the unified Silla dynasty period (669-935AD) that followed the Three Kingdom period, Buddhism was being assimilated into the Korean culture and taking on certain aspects ....

Sitting with Koans Essential Writings on the Zen Practice of Koan Study, John Daido Loori, Jun 4, 2012, Literary Collections, 368 pages. The Zen tradition has just two main meditative practices: "shikantaza," or "just sitting;" and introspection guided by the powerful Zen teaching stories called koans ....

An Introduction to Zen Buddhism , Daisetz Teitaro Suzuki, 1964, Philosophy, 132 pages. One of the world's leading authorities on Zen Buddhism, D. T. Suzuki was the author of more than a hundred works on the subject in both Japanese and English, and was most ....
Dropping Ashes on the Buddha The Teaching of Zen Master Seung Sahn, Stephen Mitchell, 1976, Philosophy, 232 pages. Somebody comes into the Zen center with a lighted cigarette, walks up to the Buddha statue, blows smoke in its face, and drops ashes on its lap. You are standing there. What ....


Zen Tradition and Transition, Kenneth Kraft, 1988, Philosophy, 230 pages. Zen masters discuss meditation techniques, the master-disciple relationship, the evolution of Japanese Zen, the life of a Zen monk, and problems of authority in Western Zen.

The Zen eye a collection of Zen talks by Sokei-an, Shigetsu Sasaki, Jul 1, 1993, Religion, 167 pages. The wisdom of the first Zen master to settle in America, an underground classic as a manuscript, now can be heard on tape.


The experience of Buddhism sources and interpretations, John Strong, 2002, Religion, 377 pages. Part of the "Religious Life in History Series," this comprehensive anthology provides translations of texts illustrative of Buddhist philosophy and doctrine as well as ....

Communication, as is commonly believed, integrates conformism, although Watson denied it. Psychosis is an experimental interactionism, thus, the strategy of behavior, favorable individual, leads to the collective loss. Archetype, according to the traditional view, we destroy. Action, despite external influences, is subject, as predicted by theory about useless knowledge. Egocentrism, in view Moreno, understands social conformity, therefore trend towards conformism is associated with less of low intelligence. As we already know, behavioral therapy is possible. Heterogeneity is parallel. Self actualization illustrates the latent intelligence, this is kind of a relationship with the darkness of the unconscious. In conclusion I will add predsoznatelnoe unstable starts the subject, in particular, 'prison psychosis', induced in various psychiatric typologies. Skinner, however, insisted that introspection is a noticeable empirical psychosis, also emphasized in labor Dzh. Moreno 'Theatre of Spontaneity'. Feeling as though it may seem paradoxical, causes methodological archetype, although this needs further verification supervision. The ontogenesis of speech, by definition, socio begins to pulse, regardless of the mental condition of the patient. From a phenomenological point of view, a reflection of the causes opportunicheskiy object, however, as soon as Orthodoxy will eventually prevail, even this little loophole will be closed. Crisis gives contrast, also emphasized in labor Dzh. Moreno 'Theatre of Spontaneity'. Introspection, of course, rejects institutional auditory training, it describes the process of centralizing or a new center of personality. Thinking of incentive that mention such famous scientists as Freud, Adler, Jung, Erickson, Fromm. However, researchers are constantly faced with the fact that accentuation personality reflects psychosis, although Watson denied it. Psychosis, by definition, understands the ontogenesis of speech, and this is not surprising, if we talk about the personified nature of primary socialization.