

New Books
<b>Toni Bernhard. <i>How To Be Sick: A Buddhist-Inspired Guide for the Chronically Ill and Their Caregivers</i>. Boston: Wisdom Publications, 2010.</b>
If aging, sickness, and death are inevitable parts of all forms of existence, what can we hope to learn as human beings in dealing with these painful transitions? Fortunately, the wisdom that might have been shared in oral communications in earlier generations is now made increasingly available in print and visual media. Toni Bernhard is a new voice in sharing the wisdom of dealing with life's pain and sorrow. It is an elegant, heartfelt voice that carries with it a touch of lightness of being. The book is billed as a Buddhist-inspired guide for the chronically ill, but you don't have to be a Buddhist to be inspired by what the author has to share about her first-person experience of a sudden, unnamed debilitating sickness that will not respond to any diagnosis or treatment. Hers is a story of courage, hope, determination, and growth in wisdom and acceptance in the midst of tumultuous personal struggles.
<b>Barry Boyce (Ed). <i>The Mindfulness Revolution</i>. Boston: Shambhala, 2011.</b>
"Mindfulness" sourced from Buddhist meditative practices has, in the last twenty years or so, spread slowly but surely into the broader American culture. Much like yoga, the term mindfulness has become ubiquitous in multiple disciplines and discourses. This book brings together short articles from leading Buddhist meditation teachers, psychologists, scientists, artists, and educators on the power and value of mindfulness in daily life. These articles were first published in the magazine Shambhala Sun and, presented in a single volume, they offer a rich text that can be helpful equally to practitioners and researchers.
<b>Richard H. Jones. <i>Nāgārjuna: Buddhism's Most Important Philosopher</i>. New York: Jackson Square Books, 2010.</b>
As the founding father of Mahāyāna philosophical thought, Nāgārjuna's formulations have had enduring influence on Tibetan Buddhist scholarly traditions as well as Zen Buddhist practice traditions. This is a timely addition to the ever-expanding corpus of translation of Nāgārjuna's works in English. Most readers have access to Nāgārjuna's masterpiece, <i>Mūlamadhyamakakārikā</i> (The Fundamental Verses of the Middle Way, as the title is translated by Jay Garfield). This book includes translations from Sanskrit of some of his other most important philosophical works, including some that are no longer extant in their complete form. Highly recommended for anyone wishing to delve deeper into Nāgārjunian Buddhism.
<p><i>Note: Books previously shown under "new books" have been moved to categories below.</i></p>

Recommended Books, Barre Center for Buddhist Studies, September 2011

General
<b>Historical Overview</b>
Richard Gombrich. <b>What the Buddha Thought</b> . London: Equinox, 2009.
Richard Gombrich has been one of the great scholars of Theravada Buddhism in recent decades as well as a custodian of Pali studies through the Pali Text Society. Here he brings a lifetime of fascination with and reflections on what and how the Buddha thought and creates a seamless narrative. He argues that the Buddha's thought has a greater coherence than is usually recognized. To back up his argument, he locates the Buddha's thought in the historical context of ancient Brahmanism and Jainism to give a much richer picture of the meanings that are contained in the Buddha's teachings in the Pali Canon. These meanings especially become more potent when their satire and irony are appreciated. Gombrich also argues that even though the Buddha used metaphors extensively, his teachings are not merely metaphorical. Rather, they contain a great deal of abstraction, i.e. use of sophisticated language to back up his arguments. Gombrich devotes considerable space to a discussion of Buddha's radical reinterpretation of karma and rebirth and his ethicization of this critical issue. All in all, it is one of the most important books to come out in recent years in understanding the basic building blocks of what the Buddha thought about and how to implement that thought into practice.
Rupert Gethin. <b>Foundations of Buddhism</b> . New York: Oxford University Press, 1998.
Robinson/Johnson/Thanissaro. <b>Buddhist Religions, 5th edition</b> , CA: Wadsworth Publishing, 2004.
Peter Harvey. <b>An Introduction to Buddhism—Teachings, History, and Practices</b> . New York: Cambridge University Press, 1990.
Takeuchi Yoshinori. <b>Buddhist Spirituality: Indian, Southeast Asian, Tibetan, Early Chinese</b> . The Crossroad Publishing Co., 1995.
<b>Doctrinal Overview</b>
John B. Buescher. <b>Echoes from an Empty Sky: The Origins of the Buddhist Doctrine of the Two Truths</b> . Ithaca, NY: Snow Lion Publications, 2005.
This book tackles one of the foundational themes of Buddhist tradition: the relation between language and truth in ancient India, and how the teaching of two truths, first introduced by Nāgārjuna, played itself out as a way of making sense of contradictions within the Pali sutta version of the Buddha's teachings. The two truths, according to the author, came to refer not primarily to statements or language, but to the realities to which statements or language referred. This became a catalyst for the later Sanskrit abhidharma, the compendium of "higher teaching." This new interpretation allowed Buddhist teachers to explain how the mind apprehends and misapprehends phenomena, and how it attaches itself to objects that do not exist in and of themselves, thereby causing suffering. The doctrine of two truths played a key role in distinguishing the newly-emergent Mahāyāna from the earlier Theravāda, especially in defining the central ideas of selflessness and emptiness. It's an academic book but rewarding to those who persist.
Martine Batchelor. <b>The Spirit of the Buddha</b> . New Haven: Yale University Press, 2010.
Martine Batchelor is a well-known and much loved Buddhist teacher. She is best known for being a nun in the Korean Zen tradition for number of years and a tireless promoter of women practicing Buddhism everywhere. Here she undertakes the delightful and innovative task of creating a thematic

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<p>framework of Buddhist practice, primarily through the passages found in the Pali tradition. This undertaking is not quite as easy as it sounds, and Batchelor does a first-rate job in creating an engaging framework of the tradition that's easy to read and scholastically sound at the same time. This book should be a delightful overview of Buddhist teachings and tradition both for beginners and for those who are already familiar with other source materials.</p>
<p>David Kalupahana. <b>Buddhist Philosophy—A Historical Analysis</b>. Honolulu: University of Hawaii Press, 1984.</p>
<p>David Kalupahana. <b>A History of Buddhist Philosophy—Continuities and Discontinuities</b>. Honolulu: University of Hawaii Press, 1992.</p>
<p>Roger Corless. <b>The Vision of Buddhism: The Space Under the Tree</b>. Paragon House Publishers, 1989.</p>
<p>Stephen J. Laumakis. <b>An Introduction to Buddhist Philosophy</b>. New York: Cambridge University Press, 2008.</p>
<p><b>History of Buddhism</b></p>
<p><b>Origins of Buddhism</b></p>
<p>Jonathan A. Silk. <i>Riven by Lust: Incest and Schism in Indian Buddhist Legend and Historiography</i>. Honolulu: University of Hawaii Press, 2009.</p>
<p>This rather disturbing book is nonetheless a must-read for serious students of Buddhist history—and possibly others as well. Silk, one of the most distinguished scholars in contemporary Buddhism, takes up the story of Mahadeva, the monk who is traditionally considered the hero or the villain in bringing about the first schism in the Buddhist sangha at the so-called Second Council, about a hundred years after the death of the Buddha. As Silk tells the story, quoting traditional Buddhist accounts, Mahadeva was demonized by his opponents in the extreme, including a charge that he had committed incest with his mother and was therefore the most sinful of persons. Thus his enemies could say that his arguments had no value in the community's deliberations. These fictitious charges against Mahadeva tell us more about his opponents (orthodox monks being seen as arhants-in-the-making) and the extreme passions that can roil even a community of supposedly contemplative practitioners. Although meant primarily for historians of the traditions, this book may nonetheless be a useful guide for those involved in the creation of new Buddhist communities in the contemporary world: what not to do; what to be careful about, and so on.</p>
<p>Greg Bailey and Ian Mabbett. <b>The Sociology of Early Buddhism</b>. New York: Cambridge University Press, 2006.</p>
<p>Sue Hamilton. <b>Early Buddhism—A New Approach</b>. London: RoutledgeCurzon, 2000.</p>
<p>Ajahn Sujato. <b>The History of Mindfulness</b>. Taipei, Taiwan: Corporate Body of the Buddha Educational Foundation, 2005.</p>
<p><b>The Life of the Buddha</b></p>
<p>Bhikkhu Ñānamoli. <b>The Life of the Buddha According to the Pali Canon</b>. Seattle, WA: BPS Pariyatti edition, 1972, 2001.</p>
<p>Trevor Ling. <b>The Buddha</b>. Gower Publishing Ltd., 1985.</p>
<p>Karen Armstrong. <b>Buddha</b>. New York: Penguin Books, 2004.</p>

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Michael Carrithers. <b>The Buddha: A Very Short Introduction</b> . New York: Oxford University Press, 2001.
H. W. Schumann. <b>Historical Buddha: The Times, Life, and Teachings of the Founder of Buddhism</b> . New York: Penguin, 1990.
<b>Buddhism in India</b>
Johannes Bronkhorst. <b>Buddhist Teaching in India</b> . Boston, Wisdom Publications, 2009.
Bronkhorst provides an overview of the power of Buddhist ideas within the larger Indian intellectual and religious milieu spanning more than a thousand years after the Buddha. He tracks the development of Buddhist teachings both within the larger Indian context and among Buddhism's many schools, and sheds light on the sources and trajectory of such ideas as dharma theory, emptiness, the bodhisattva ideal, buddha nature, formal logic, and idealism. Bronkhorst is one of the most distinguished scholars of ancient and medieval Indian Buddhism as well as the yoga tradition. This book is a delight for those wanting to make themselves familiar with the Indian background of Buddhist teachings.
A. K. Warder. <b>Indian Buddhism</b> . New Delhi: Motilal Banarsidas, 4th revised edition, 2004.
Edward Conze. <b>Buddhist Thought in India</b> . New York: Routledge, 1962, 2008.
Hajime Nakamura. <b>Indian Buddhism: A Survey with Bibliographic Notes</b> . New Delhi: Motilal Banarsidas, 1980.
Reginald Ray. <b>Buddhist Saints in India: A Study in Buddhist Values and Orientations</b> . New York: Oxford University Press, 1999.
Akira Hirakawa and Paul Groner. <b>History of Indian Buddhism: From Shakyamuni to Early Mahāyāna</b> . Honolulu: University of Hawaii Press, 1990.
Anthony J. Tribe. <b>Buddhist Thought: A Complete Introduction to the Indian Tradition</b> . London: Routledge, 2000.
Sukumar Dutt. <b>Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture</b> . London: Allen & Unwin Ltd., 1962.
<b>Buddhism in S.E. Asia</b>
Richard Gombrich. <b>Theravāda Buddhism: A Social History From Ancient Benares to Modern Colombo</b> . London: Routledge & Kegan Paul, 1988.
Donald Swearer. <b>The Buddhist World of Southeast Asia</b> . Albany, NY: State University of New York Press, 1995.
Yoneo Ishii. <b>Sangha, State, and Society: Thai Buddhism in History</b> . Honolulu: University of Hawaii Press, 1986.*
Peter Jackson. <b>Buddhadasa: Theravāda Buddhism and Modernist Reform in Thailand</b> . Seattle, WA: University of Washington Press, 2003.
Stanley J. Tambiah. <b>The Buddhist Saints of the Forest and the Cult of Amulets</b> . New York: Cambridge University Press, 1984.
Elizabeth Harris. <b>Theravāda Buddhism and the British Encounter</b> . London: Routledge, 2006.
Melford E. Spiro. <b>Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes</b> . New York: Harper & Row, 1970.

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John Ross Carter. <b>On Understanding Buddhists: Essays on the Theravāda Tradition in Sri Lanka.</b> Albany: State University of New York Press, 1993.
Walpola Rahula. <b>History of Buddhism in Ceylon.</b> Colombo, Sri Lanka: M. D. Gunasena, 1966.
<b>Buddhism in China</b>
John Kieschnick, <b>The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography.</b> Honolulu: University of Hawaii Press, 1997.
A contemporary person in the West interested in Buddhist meditation is usually not concerned with the “Buddha” aspect of the three jewels, that is to say, with the embodiment(s) of the Dharma. Yet it all began with a historical person, Shakyamuni, whose heroic life gave voice and flesh to the Dharma he taught. Since that time, the idea of embodiment, or Buddhahood, or saintliness has been a core ingredient in the spread of Dharma from its original homeland in India to various parts of the world. Kieschnick’s book brings together a largely neglected understanding of how these embodiments helped Buddhist teachings establish themselves and spread throughout China for nearly fifteen hundred years. He uses the lens of the biographical/hagiographical genre to look at the lives of Chinese monks in medieval times and how the narratives of asceticism, claims to supernatural powers, institutional attitudes toward scholarship came to play a formative role in defining Buddha’s teachings for the Chinese population. No Buddhist culture has been exempt from these narratives. While clearly intended for scholars and academics, the basic investigation of this book is as relevant to a lay practitioner in the West today since these narratives from medieval China are being played out in contemporary American Buddhism in new forms and shapes.
Matthew T. Kapstein (ed.) <b>Buddhism Between Tibet &amp; China.</b> Boston: Wisdom Publications, 2009.
Despite recent history of occupation of Tibet by China and China’s effort to suppress all religions both at home and in Tibet, there has been a long history of fruitful and creative interaction between Tibetan and Chinese Buddhists. This book is an anthology of essays by noted Buddhist academics both in the United States and Europe that cover the history of this interaction from the 7th century Tang empire to the current situation. Even in these troubled political times between the two countries, there are signs that Chinese Buddhist academics, newly freed from earlier constraints, are showing interest in the great scholarship tradition of Tibetan Buddhism. This book is for the serious reader but it does provide a thorough lens for understanding the interaction between two great Buddhist traditions.
Arthur F. Wright. <b>Buddhism in Chinese History.</b> Stanford, CA: Stanford University Press, 1969.
Kenneth Chen. <b>Buddhism in China: A Historical Survey.</b> Princeton, NJ: Princeton University Press, 1964.
Kenneth Chen. <b>The Chinese Transformation of Buddhism.</b> Princeton, NJ: Princeton University Press, 1973.
Jacques Gernet. <b>Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries.</b> New York: Columbia University Press, 1995.
Patricia Ebrey & Peter Gregory. <b>Religion and Society in Tang and Sung China.</b> Honolulu: University of Hawaii Press, 1993.
Garma Chang. <b>The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism.</b> University Park, PA: Pennsylvania State University Press, 1971.

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<b>Buddhism in Korea</b>
Mu Soeng. <b>Thousand Peaks: Korean Zen—Tradition and Teachers.</b> Cumberland, R.I: Primary Point Press, 1991.
Robert Buswell. <b>Religions of Korea in Practice.</b> Princeton, NJ: Princeton University Press, 2007.
Jae-Ryong Shim. <b>Korean Buddhism: Tradition and Transformation.</b> Seoul, Korea: Jimoodang, 1999.
Kusan Sunim. <b>The Way of Korean Zen.</b> New York: Weatherhill, 1985.
<b>Buddhism in Japan</b>
Yoshiro Tamura. <b>Japanese Buddhism: A Cultural History.</b> Tokyo: Kosei Publishing Co. 2000.
Dale Saunders. <b>Buddhism in Japan with an Outline of its Origin in India.</b> Tokyo: Charles E. Tuttle Co., 1972.
Joseph Kitagawa. <b>On Understanding Japanese Religion.</b> Princeton, NJ: Princeton University Press, 1987.
Kashiwahara/Sonoda. <b>Shapers of Japanese Buddhism.</b> Tokyo: Kosei Publishing Co., 1994.
<b>Buddhism in Tibet</b>
The Dalai Lama. <b>The Buddhism of Tibet and the Key to the Middle Way.</b> New York: George Allen & Unwin, 1975.
Robert Thurman. <b>Essential Tibetan Buddhism.</b> San Francisco: Harper, 1995.
John Powers. <b>Introduction to Tibetan Buddhism.</b> Ithaca, NY: Snow Lion Publications, 1995.
Giuseppe Tucci. <b>The Religions of Tibet.</b> Berkeley, CA: University of California Press, 1980.
David Snellgrove. <b>Indo-Tibetan Buddhism, 2 vols.</b> Boston: Shambhala, 1987.
Lama Anagarika Govinda. <b>The Way of the White Clouds.</b> London: Hutchinson, 1966.
<b>Buddhism in the West</b>
Mirka Knaster. <b>Living This Life Fully: Stories and Teachings of Munindra.</b> Boston: Shambhala Publications, 2010.
This biography of Anagarika Munindra (1915-2003), collected mostly from interviews with those who knew him, is a glimpse into the life of an important transmitter of Burmese <i>vipassanā</i> tradition to the West. Munindra became a mentor to young American practitioners like Joseph Goldstein, Jack Engler, Sharon Salzberg, and others in Bodh Gaya in 1960s and 70s. Through Munindra, these young Americans met his student, Dipa Ma, a housewife practitioner who became another important link in the transmission of <i>vipassanā</i> to the West. This is a well-researched book and speaks to the formation of living Buddhist communities in America under the mentoring of both Munindra and Dipa Ma.
Rick Fields. <b>How the Swans Came to the Lake: A Narrative History of Buddhism Coming to the West.</b> 3rd revised edition. Boston: Shambhala, 1981, 1992.
Stephen Batchelor. <b>Awakening of the West: Encounter of Buddhism and Western Culture.</b> Berkeley, CA: Parallax Press, 1994.
Lawrence Sutin. <b>All is Change: The Two-Thousand Year Journey of Buddhism to the West.</b> Little, Brown, and Co., 2006.
Richard Seager. <b>Buddhism in America.</b> New York: Columbia University Press, 2000.

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Charles Prebish. <b>Luminous Passage: The Practice and Study of Buddhism in America.</b> University of California Press, 1999.
Donald S. Lopez, Jr. (ed) <b>Curators of the Buddha: The Study of Buddhism Under Colonialism.</b> Chicago: The University of Chicago Press, 1995.
Charles Allen. <b>The Search for the Buddha: The Men Who Discovered India's Lost Religion.</b> New York: Carroll & Graf Publishers, 2002.
<b>Buddhist Art</b>
Fan Jinshi. <b>The Caves of Dunhuang.</b> Hong Kong: London Editions (HK) Ltd., 2010.
This absolutely gorgeous book introduces the reader to one of the great heritages of Buddhist art anywhere in the world, the collection of Buddhist cave art in Dunhuang, in western China. Buddhist cave art has been one of the enduring media for preserving the legacy of a great tradition in Asia. The Ajanta and Ellora caves in India, and Dambulla caves in Sri Lanka, among others, are also major repositories. The town of Dunhuang, at one end of the fabled Silk Road, became a meeting place for a Buddhism. Resting in the oasis kingdoms of the Gobi Desert of Central Asia, Dunhuang had been modified for centuries, but around the first century CE, it met the Chinese civilization, an entirely new kind of encounter. The result is the rich tapestry of Chinese, Korean, and Japanese Buddhisms with their plethora of doctrines, rituals, practices, and, above all, art. Among several clusters of caves excavated from rock cliffs in Dunhuang, the largest is the Mogao site. It is known locally as "Thousand Buddha Caves," with about 500 extant caves. Artwork began there in 366 CE and the grottoes became a pilgrimage goal for the next thousand years. The rediscovery of the Mogao caves in 1900 electrified Buddhist scholars. They offer an unparalleled display of Buddhist art and devotion, as well as unusual combinations of the styles of central and western China in architecture, sculpture, and painting. This book is a delight to behold and comprehensive enough to be of interest to serious scholars of Buddhist art as well.
<b>Classical Traditions</b>
<b>Core Teachings of the Buddha</b>
Bhikkhu Anālayo. <b>From Craving to Liberation: Excursions into the Thought-world of the Pali Discourses.</b> Carmel, NY, The Buddhist Association of the United States, 2009.
Bhikkhu Anālayo has established himself as one of the most incisive commentators on the Buddha's teachings as found in the Pali texts. His recent commentary on the Satipatthāna Sutta is already a classic in its field. In this book, he takes up the core teachings of the Pali discourses, such as craving, feeling, happiness, liberation, etc., and provides thoughtful and precise commentary on those terms. Bhikkhu Anālayo's essays bring to life for the contemporary reader teachings that can often be arcane and muddled in the hands of orthodox Buddhist monks.
Walpola Rahula. <b>What the Buddha Taught.</b> New York: Grove Press, 1974.
Ajahn Sumedho. <b>The Four Noble Truths.</b> Hertfordshire, UK: Amaravati Publishing Co., 1992.
Bhikkhu Bodhi. <b>The Noble Eightfold Path: Way to the End of the Suffering.</b> Seattle, WA: BPS Pariyatti edition, 2000.
Ajahn Buddhadasa. <b>Paticcasamuppāda: Practical Dependent Origination.</b> Thailand: Buddhidhamma Fund, 1992.

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Ajahn Pasanno and Ajahn Amaro, <b>The Island: An Anthology of the Buddha's Teachings on Nibbāna</b> . Abhayagiri Monastic Foundation, 2009.
Ajahn Thanissaro. <b>Wings to Awakening</b> . Barre, MA: Dhamma Dana Publications, 1996.
<b>Theravāda</b>
Richard Gombrich. <b>Theravāda Buddhism: From Ancient Benaras to Modern Modern Colombo</b> . London: Routledge, 1988.
Winston L. King. <b>In the Hope of Nibbāna: The Ethics of Theravāda Buddhism</b> . La Salle, IL: Open Court Publishing Co., 1964.
Steven Collins. <b>Selfless Persons: Imagery and Thought in Theravāda Buddhism</b> . London: Cambridge University Press, 1990.
<b>Mahāyāna</b>
Dale S. Wright. <b>The Six Perfections: Buddhism and the Cultivation of Character</b> . New York: Oxford University Press, 2009.
Both the Theravada and Mahāyāna traditions offer a blueprint for basic virtues ( <i>pāramī/pāramitā</i> ) to be cultivated. This is one of the rare books to offer a scholarly study of the six virtues or perfections of the Mahāyāna tradition, yet it does so within the framework of asking what each of these “perfections” would “need to look like today in order to be considered an ideal dimension of human character.” There has been always been a fundamental link in Buddhist tradition between self-cultivation of these virtues and the consequent freedom that allows us “to shape the kind of life we will live and the kind of person we will become.” This book is a reliable guide both for the scholarly-minded as well as for practitioners.
Paul Williams. <b>Mahāyāna Buddhism: Doctrinal Foundations</b> . Second Edition. New York: Routledge, 1989, 2009.
Shohei Ichimura. <b>Buddhist Critical Spirituality: Prajñā and Śūnyatā</b> . New Delhi: Motilal Banarsidas, 2001.
Daniel Taigen Leighton. <b>Faces of Compassion: Classic Bodhisattva Archetypes</b> . Boston: Wisdom Publications, 2003.
Jan Willis. <b>On Knowing Reality: The Tattvārtha Chapter of Asanga's Bodhisattvabhūmi</b> . Delhi: Motilal Banarsidas, 1982.
<b>Madhyamaka</b>
Jan Westerhoff. <b>Nāgārjuna's Madhyamaka: A Philosophical Introduction</b> . New York: Oxford University Press, 2009.
In the burgeoning academic literature on Nāgārjuna and his thought, Jan Westerhoff's book is a welcome new addition. The value of this book is that unlike other books that focus almost exclusively on Nāgārjuna's key text, the Mūlamadhyamika-kārikā, Westerhoff offers a broad survey of his thought based on his key philosophical writings. Thus, Nāgārjuna's thought is seen as a complete philosophical system and how it compares to, say, the Nyaya system that dominated the non-Buddhist philosophical thinking of Nāgārjuna's time. This book is for the serious academic reader but it is rewarding for those who want to understand the broadest contexts of Indian Buddhist philosophy in the second to third centuries CE. To understand Nāgārjuna's writings on Metaphysics, personal identity, ethics, epistemology, language, truth, and other related topics is to

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have a better insight into the foundations of Indian Buddhist philosophy in the centuries after the Buddha.
Jay Garfield. <b>The Fundamental Wisdom of the Middle Way</b> . New York: Oxford University Press, 1995.
David Kalupahana. <b>Nāgārjuna: The Philosophy of the Middle Way</b> . Albany, NY: State University of New York Press, 1986.
The Dalai Lama. <b>The Middle Way: Faith Grounded in Reason</b> . Boston: Wisdom Publications, 2009
Joseph Walser. <b>Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture</b> . New York: Columbia University Press, 2005.
<b>Yogācāra</b>
Tagawa Shunei. <b>Living Yogacara: An Introduction to Consciousness-Only Buddhism</b> . Boston: Wisdom Publications, 2009.
While well-known to specialists in Buddhist studies, the teachings of the Yogacara School of Indian Buddhism have not received much exposure among general Buddhist readers and practitioners. Yet much Tibetan Buddhist thought is derived from these teachings, just as the Chinese, Japanese, and Korean Buddhisms have been shaped by it. Many of the meditation practices and dharma talks on karma, cognition, and path in these various Buddhist traditions are in fact greatly influenced by the philosophical teachings of Yogacara Buddhism. This book is unusual in not only that it is one of the rare books to explain the basic teachings of Yogacara in simple, accessible terms but also for its author, who is the abbot of Kofuku-ji temple in Nara, Japan. Founded in 669, it is one of the oldest and architecturally most beautiful of Japanese temples. The author's blurb says that the temple is the headquarters of Hosso Zen, which makes it one of the rare temples to keep the teachings of Yogacara alive all these centuries (largely through its collaboration with Zen). The reader will find many familiar Buddhist teachings here but the roadmap has different notions and symbols that seem refreshingly new.
Ronald M. Davidson. <b>Indian Esoteric Buddhism</b> . New York: Columbia University Press, 2003.
Tao Jiang. <b>Contexts and Dialogue: Yogācāra Buddhism and Modern Psychology on the Subliminal Mind</b> . Honolulu: University of Hawaii Press, 2006.
Stephen Anekar. <b>Seven Works of Vasubandhu: The Buddhist Psychological Doctor</b> . New Delhi: Motilal Books (2nd edition), 2002.
<b>Vajrayana</b>
The Dalai Lama. <b>The World of Tibetan Buddhism: An Overview of Its Philosophy and Practices</b> . Boston: Wisdom Publications, 1995.
Donald Lopez. <b>Religions of Tibet in Practice</b> . Princeton, NJ: Princeton University Press, 1997.
Reginald Ray. <b>Secret of the Vajra World</b> . Boston: Shambhala, 2002.
Matthew Kapstein. <b>Reason's Traces: Identity and Interpretation in Indian and Tibetan Buddhist Thought</b> . Boston: Wisdom Publications, 2002.
<b>Pure Land</b>
Caroline Brazier. <b>The Other Buddhism: Amida Comes West</b> . Winchester, UK, O Books, 2007.
Up until recently, Pure Land Buddhism (Jodo Shin shu in Japan) has not had the benefit of scholar's

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<p>or psychologist's interest in its transformative paradigms. While Westerners were largely drawn to Zen meditation and its aesthetic arts, Pure Land or Amidaism largely remained relegated to ethnic Japanese in the United States. Popular books by scholars such as Taitetsu Unno have rectified the situation somewhat. Caroline Brazier is a psychologist in England who, along with her psychologist husband David, has founded the Amida Trust organization, and brings a much-needed dimension of psychological understanding of the structures of prayer to Amida Buddha. Certainly there are Buddhists out there whose needs are met more by practices of devotion and surrender. Brazier's book is a timely response to that need while remaining psychologically astute.</p>
<p>Alfred Bloom. <b>The Essential Shinran: A Buddhist Path of True Entrusting.</b> World Wisdom, 2007.</p>
<p>Taitetsu Unno. <b>River of Fire, River of Water: An Introduction to Pure Land.</b> New York: Doubleday, 1998.</p>
<p>Julian F. Pas. <b>Visions of Sukhavati.</b> Albany, NY: State University of New York Press, 1995.</p>
<p>D.T. Suzuki. <b>Buddha of Infinite Light: The Teachings of Shin Buddhism.</b> Revised edition. Boston: Shambhala, 2002.</p>
<p>Jeff Wilson. <b>Buddhism of the Heart: Reflections on Shin Buddhism and Inner Togetherness.</b> Boston: Wisdom Publications, 2009.</p>
<p>From being a religion of the ethnic Japanese-American community in California for nearly a hundred years, Shin Buddhism has emerged in recent years as quite appealing to Americans and Westerners of all stripes. Much of the credit for creating a new language for making Shin Buddhism appealing goes to Taitetsu Unno, long-time professor of Buddhist studies at Smith College. His son, Mark Unno, now a professor of Japanese Buddhism at the University of Oregon, has carried on the torch admirably. Both Unnos have written an engaging preface to this user-friendly book by Jeff Wilson in which the author explores the age-old faith-based approach of Shin Buddhism through the language of "entrusting heart" that, along with humility and wonder, creates new space for those who wish to live more heartfully. Wilson uses anecdotes, reflection, and humor to invite the reader into the world of Shin stories and metaphors, passed down, elaborated, and re-energized generation after generation. The tradition of Shin Buddhism's sacred storytelling comes alive in the book and does much to place the tradition in the mainstream of American Buddhism's widening horizons.</p>
<p style="text-align: center;"><b>Ch'an</b></p>
<p>Heinrich Dumoulin. <b>History of Zen Buddhism: India &amp; China, volume 1.</b> New York: MacMillan Publishing Co., 1988.</p>
<p>John Wu. <b>The Golden Age of Zen: Zen Masters of the Tang Dynasty.</b> Bloomington, IN: World Wisdom, 1967, 2003.</p>
<p>Andrew Ferguson. <b>Zen's Chinese Heritage: The Masters and Their Teachings.</b> Boston: Wisdom Publications, 2000.</p>
<p>Thomas Hoover. <b>The Zen Experience.</b> New York: New American Library, 1980.</p>
<p style="text-align: center;"><b>Zen</b></p>
<p>Steven Heine and Dale Wright (eds.) <b>Zen Masters.</b> New York: Oxford University Press, 2010.</p>
<p>Zen in nineteen sixties and seventies America was formed and shaped, to a large extent, by the image of the Zen master, a mythical figure representing in his persona a long history of the iconoclastic and</p>

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<p>the unfathomable practice called Zen. This collection of scholarly essays, edited by two pre-eminent translators and commentators, is the fifth in a series of books covering many aspects of Zen. Including paradigmatic figures from Tang China, Song China, Kamakura Japan, Tokugawa Japan, Modern Japan, and Asian teachers in America, the essays in this book show how the literature of valorization around the lives of these and other Zen masters created a novel image of enlightenment that held inspirational power for centuries. The overall attempt in these essays is to focus on the image of the Zen master as it has been projected over the past millennium by the classic literature of the Zen tradition, and what a contemporary reader may learn from the reconstructions of the archetypal and hagiographic features in those narratives. The virtue of this book is to contextualize the image of the Zen master as a cultural and historical construction that may have little or nothing to do with the person behind the image. The two essays on contemporary Asian Zen masters in America bring home this point quite vividly.</p>
<p>Steven Heine and Dale S. Wright (eds) <b>Zen Ritual: Studies of Zen Buddhist Theory in Practice</b>. New York: Oxford University Press, 2008.</p>
<p>The Chan of China got transformed in Japan in ways that its great founding teachers would not have imagined or thought possible. One of the hallmarks of Zen Buddhism of Japan has been its highly ritualized visuals. These rituals, in turn, hastened the institutionalization of Zen in Japan and were increasingly codified themselves by those institutions. The essays in this volume come from well-known Buddhist academics and are meant for the specialized reader. The value of this collection of essays is to offer a portrait of Japan's Zen Buddhism as a startling contrast to the "Beat Zen" of Jack Kerouac and other aficionados who focused on the Zen emphasis on spontaneity, and demythologized it from its institutional and ritual contexts. These essays provide a more nuanced portrait of the tradition.</p>
<p>Heinrich Dumoulin. <b>History of Zen Buddhism: Japan, volume 2</b>. New York: MacMillan Publishing Co., 1990.</p>
<p>Arthur Braverman. <b>Living and Dying in Zazen: Five Zen Masters of Modern Japan</b>. New York: Weatherhill, 2003.</p>
<p>Robert Buswell. <b>Tracing Back the Radiance: Chinul's Korean Way of Zen</b>. Honolulu: University of Hawaii Press, 1991.</p>
<p>Stephen Addiss. <b>Zen Sourcebook: Traditional Documents from China, Korea, Japan</b>. Indianapolis, IN: Hackett Publishing Co., 2008.</p>
<p>John Stevens. <b>Three Zen Masters: Ikkyu, Hakuin, Ryokan</b>. New York: Kodanasha International, 1993.</p>
<p><b>Texts and Translations</b></p>
<p><b>General</b></p>
<p>John Strong. <b>The Experience of Buddhism: Sources and Interpretation</b>. Walnut Creek, CA: Wadsworth Publishing, 3rd edition, 1995, 2007.</p>
<p>Edward Conze, et. al. <b>Buddhist* Texts Through the Ages</b>. New York: Harper &amp; Row, 1959, 1990.</p>
<p>Donald Lopez. <b>Buddhist Scriptures</b>. New York: Penguin Classics, 2004.</p>

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William Edelglass and Jay Garfield. <b>Buddhist Philosophy: Essential Readings</b> . New York: Oxford University Press, 2009.
<b>Pali Texts</b>
Bhikkhu Bodhi. <b>In the Buddha's Words: An Anthology of Discourses from the Pali Canon</b> . Boston: Wisdom Publications, 2005.
Maurice Walsh. <b>Thus Have I Heard: The Long Discourses of the Buddha: Dīgha Nikāya</b> . London: Wisdom Publications, 1987.
Bhikkhu Bodhi. <b>The Middle Length Discourses of the Buddha: Majjhima Nikāya</b> . Boston: Wisdom Publications, 1995.
Bhikkhu Bodhi. <b>The Connected Discourses of the Buddha: Samyutta Nikāya</b> . Boston: Wisdom Publications, 2000.
Bhikkhu Bodhi. <b>The Numerical Discourses of the Buddha: Anguttara Nikāya: An Anthology</b> . Walnut Creek, CA: Altamira Press, 1990.
H. Saddhatissa. <b>Sutta Nipata</b> . London: Curzon Press, 1985.
Gil Fronsdal. <b>The Dhammapada</b> . Boston: Shambhala, 2006.
John Holder. <b>Early Buddhist Discourses</b> . Indianapolis, IN: Hackett Publishing Co., 2006.
Bhikkhu Bodhi. <b>A Comprehensive Manual of Abhidhamma</b> . Kandy, Sri Lanka. Buddhist Publications Society, 1993.
(The Pali Text Society has been publishing translations of Pali Texts since the 1880s. Some of these translations may be archaic and may have been superseded by translations listed above. Nonetheless, the PTS translation project is a valuable resource for a discerning reader.)
<b>Sanskrit Texts</b>
Edward Conze. <b>The Large Sutra on Perfect Wisdom</b> . Berkeley, CA: University of California Press, 1985.
Burton Watson. <b>Lotus Sutra</b> . New York: Columbia University Press, 1993.
Robert Thurman. <b>The Holy Teaching of Vimalakīrti</b> . University Park, PA: Pennsylvania State University Press, 1976.
Thomas Cleary. <b>The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra</b> . Boston: Shambhala, 1993.
D. T. Suzuki. <b>Lankāvatāra Sutra</b> . London: Routledge, Kegan and Paul, 1956.
Mu Soeng. <b>Diamond Sutra: Transforming the Way We Perceive the World</b> . Boston: Wisdom Publications, 2000.
Red Pine. <b>Heart Sutra: The Womb of the Buddhas</b> . Washington, D.C: Shoemaker & Hoard, 2004.
Red Pine. <b>Diamond Sutra: The Perfection of Wisdom</b> . Washington, D.C: Counterpoint, 2001.
<b>Chinese Texts</b>
Chung-Yuan Chang. <b>Original Teachings of Chan Buddhism</b> . New York: Pantheon Books, 1969.
Jeffrey Broughton. <b>The Bodhidharma Anthology: The Earliest Records of Zen</b> . Berkeley, CA: University of California Press, 1999.
Red Pine. <b>The Zen Teaching of Bodhidharma</b> . Berkeley, CA: North Point Press, 1989.
Garma C. Chang. <b>The Practice of Zen</b> . New York: Harper & Row, 1959.

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John Blofeld. <b>The Zen Teachings of Huang-po.</b> New York: Grove Press, 1959, 1994.
Red Pine. <b>Platform Sutra: The Zen Teaching of Huineng.</b> Emeryville, CA: Shoemaker & Hoard, 2007.
Mu Soeng. <b>Trust in Mind: The Rebellion of Chinese Zen.</b> Boston: Wisdom Publications, 2004.
Asvaghosa & Suzuki. <b>The Awakening of Faith.</b> New York: Columbia University Press, 1967.
<b>Japanese Texts</b>
Shohaku Okumura. <b>Realizing Genjokoan: The Key to Dogen's Shobogenzo.</b> Boston: Wisdom Publications, 2010.
Dogen, the thirteenth-century Zen master who founded the Japanese Soto school of Zen, is renowned as one of the most remarkable religious geniuses in human history. His works are both richly poetic and deeply insightful and philosophical, pointing to the endless depths of meditative exploration. Because of his inventive and playful language, Dogen is often difficult for readers to understand and fully appreciate. The Shobogenzo is the main collection of Dogen's writings and it is one of the great treasures of Buddhist literature. The Genjokoan is perhaps the most famous essay in the collection for Zen practitioners; justly famous for its lines, "To study the Buddha Way is to study the self. To study the self is to forget the self." Realizing Genjokoan is a guided tour of the this most important essay as well as a comprehensive introduction to the teachings and approach of this great thinker. The author is one of the most able translators and interpreters of Dogen's thought in contemporary West. As a bonus there is a comprehensive chapter on the life and thought of Dogen.
Kazuaki Tanahashi. <b>Moon in a Dewdrop: Writings of Zen Master Dogen.</b> Berkeley, CA: North Point Press, 1995.
Gudo Nishijima. <b>Master Dogen's Shobogenzo.</b> Surrey, UK: Windbell Publications, 2003.
Yoshito S. Hakeda. <b>Kukai and His Major Works.</b> New York: Columbia University Press, 1972.
Mark Unno. <b>Shingon Refractions: Myoe and the Mantra of Light.</b> Boston: Wisdom Publications, 2004.
Norman Waddell. <b>Essential Teachings of Zen Master Hakuin.</b> Boston: Shambhala, 1994.
<b>Tibetan Texts</b>
Donald S. Lopez, Jr. <b>The Tibetan Book of the Dead: A Biography.</b> Princeton, NJ: Princeton University Press, 2011.
This delightful book is among the first in a new series called "Lives of Great Religious Books" put out by Princeton University Press. Published in 1927, the <i>Tibetan Book of the Dead</i> has arguably been the most famous Buddhist book in the West. It has carved out a niche all its own, pulling an odd group of commentators into its orbit, including Carl Jung, Timothy Leary and Sogyal Rinpoche. Yet the author, himself one of the outstanding scholars of contemporary Buddhism, argues that it is "not really Tibetan, it is not really a book, and it is not really about death." The real story of the book is a collection of relatively obscure Tibetan Buddhist texts translated into the language of a very American spirituality by a person who did not know the Tibetan language and knew very little about Buddhism either. This story can be read as a metaphor for the broader landscape of how often Buddha's teachings have been mistranslated to fit into the dominant narratives of American ideas of spirituality.
Gene Smith. <b>Among Tibetan Texts: History and Literature of the Himalayan Plateau.</b> Boston:

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Wisdom Publications, 2001.
Jeffrey Hopkins. <b>Tsong-kha-pa's Final Exposition of Wisdom</b> . Ithaca, NY: Snow Lion Publications, 2008.
Thupten Jinpa. <b>Mind Training: The Great Collection</b> . Boston: Wisdom Publications, 2005.
<b>Meditation</b>
<b>Vipassanā Meditation</b>
<b>B. Alan Wallace. <i>Minding Closely: The Four Applications of Mindfulness</i></b> . Ithaca, N.Y: <b>Snow Lion Publications, 2011.</b>
In recent years, Alan Wallace has pioneered the scientific study of <i>samatha</i> or concentration practice that the Buddha taught in his Pāli discourses. In this book he takes an innovative approach in creating applications of <i>samatha</i> practice to the four foundations of mindfulness that the Buddha taught in the <i>Satipatthāna Sutta</i> ; he does so with an incisive blend of scholarship in both the Theravāda and Vajrayāna traditions. Wallace's approach is fresh, innovative, and cutting-edge. This book can be a helpful guide to any person wishing to gain a deeper understanding of the study and practice of <i>Satipatthāna Sutta</i> in their life.
Shaila Catherine. <b>Focused and Fearless: A Meditator's Guide to States of Deep Joy, Calm, and Clarity</b> . Boston: Wisdom Publications, 2008 .
Among the many how-to books about Buddhist meditation, this book stands out for its deep commitment to the frames of reference developed in the Pali Canon, specifically the role of concentration (both "momentary concentration" in the insight path and the jhāna path), and its relationship to insight. With these frames, Catherine is able to create exercises and steps that develop calm meditative states and lead to liberating insight. This book is both a pragmatic manual and a deeply traditional understanding of Buddhist meditation practice. It suggests itself as a helpful guide both to beginning and advanced students.
Paul R. Fleischman. <b>An Ancient Path</b> . Onalaska, WA: Vipassana Research Publications, 2008
This book is a collection of public talks on Vipassanā Meditation (as taught by S. N. Goenka) given by the author in Europe and America. Fleischman is Goenka's appointed spokesperson to professional, academic, and literary audiences. The talks here are brilliant, lucid, and thoroughly sophisticated. They connect the reader to a highly nuanced understanding of Buddha's teachings that speaks as much to the contribution of vipassanā and mindfulness to mental health as to cultivating inner peace, and to living one's life through that cultivation. It is an excellent introduction for contemporary Western audiences to worldviews and approaches suggested in, but not limited by, the widespread "Goenka method" of vipassanā meditation.
Stephen Snyder and Tina Rasmussen. <b>Practicing the Jhānas</b> . Boston: Shambhala, 2009.
For generations, a solid foundation in jhāna practice was a prerequisite for Buddhist monks before undertaking sustained and systematic vipassanā investigation. Somehow, the jhāna practice never got much traction in the American vipassanā scene until recently. Much of the recent upsurge in interest in jhāna practice is due to the efforts of the Burmese master, Pa Auk Sayadaw who is one of the great living meditation masters of our time. This book by two of his American students offers a glimpse into the structure of the practice. It is not a substitute for actual practice but a reader will have a better idea of what the traditional Theravadin concentration practice is all about.

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Joseph Goldstein and Jack Kornfield. <b>Seeking the Heart of Wisdom</b> . Boston: Shambhala, 1987.
Nyanaponika Thera. <b>The Heart of Buddhist Meditation</b> . New York: Weiser Books, 1973.
Bhante Gunaratana. <b>Mindfulness in Plain English</b> . Boston: Wisdom Publications, 2002.
Bhikkhu Anālayo. <b>Satipatthāna Sutta: The Direct Path to Realization</b> . UK: Windhorse Publications, 2004.
Ajahn Buddhadasa (revised edition, edited by Santikaro Bhikkhu). <b>Mindfulness With Breathing</b> . Boston: Wisdom Publications, 1996.
Larry Rosenberg. <b>Breath by Breath: The Liberating Practice of Insight Meditation</b> . Boston: Shambhala, 2004.
<b>Zen Meditation</b>
Hokaku Jeffrey Maitland. <b>Mind Body Zen: Waking Up to Your Life</b> . Berkeley, CA: North Atlantic Books, 2010.
As a former philosophy professor, renowned Rolfer, and long-time Zen practitioner and teacher, Maitland's teachings in this book move easily among healing of the body, Buddhism, Postmodern philosophy and the Zen way of knowing nothing. The author's unique background and skills give a wider audience a sense of how the practice of zazen is a totally integrated space of body-mind. As any Westerner who has engaged deeply with Buddhist meditative and textual traditions knows, standing outside metaphysical speculations and dissolving our fixated self is not an easy task. This highly accomplished book goes a long way in helping the practitioner become free of conceptual overlays tainted by Western metaphysics.
Shunryu Suzuki. <b>Zen Mind, Beginner's Mind</b> . New York: Random House, 1972.
Philip Kapleau. <b>Three Pillars of Zen</b> . New York: Doubleday, 1965, 1980.
Katsuki Sekida. <b>Zen Training: Methods and Philosophy</b> . New York: Weatherhill, 1975.
Sheng-yen. <b>The Method of No-Method: The Chan Practice of Silent Illumination</b> . Boston: Shambhala, 2008.
Sheng-yen. <b>Shattering the Great Doubt: The Chan Practice of Huatou</b> . Boston: Shambhala, 2009.
<b>Tibetan Meditation</b>
Khenchen Trangu Rinpoche. <b>The Practice of Tranquility and Insight: A Guide to Tibetan Buddhist Meditation</b> . Ithaca, NY: Snow Lion Publications, 1998.
Daniel Brown and Robert Thurman. <i>Pointing Out the Great Way: The Stages of Meditation in the Mahāmudrā Tradition</i> . Boston: Wisdom Publications, 2006.
Dalai Lama and Sogyal Rinpoche. <b>Dzogchen: The Heart Essence of Great Perfection</b> . Ithaca, NY: Snow Lion Publications, 2004.
Pema Chodron. <b>Start Where You Are</b> . Boston: Shambhala, 2004.
Pema Chodron. <b>Comfortable With Uncertainty</b> . Boston: Shambhala, 2008.
Pema Chodron. <b>Taking the Leap: Freeing Ourselves from Old Habits and Fears</b> . Boston: Shambhala, 2009.
Through her many books on Buddhist meditation practice, Pema Chodron has become one of the most important translators of the complex Tibetan Buddhist meditation to lay contemporary Western readers. In this book, she takes up the Tibetan word, shenpa, generally translated as

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<p>“attachment,” but she translates it as “hooked.” With this innovative alternate reading of the term, Pema Chodron speaks eloquently to contemporary audience and their experience of stress and pain and how to work with it effectively.</p>
<p><b>Chinese Traditions</b></p>
<p>Thomas Cleary. <b>Stopping and Seeing: A Comprehensive Course in Buddhist Meditation.</b> Boston: Shambhala, 1997.</p>
<p>Master Hsing Yun. <b>Only a Great Rain: A Guide to Chinese Buddhist Meditation.</b> Boston: Wisdom Publications, 1999.</p>
<p>Sheng-yen. <b>Hoofprint of the Ox: Principles of the Chan Buddhist Path as Taught by a Modern Chinese Master.</b> New York: Oxford University Press, 2002.</p>
<p><b>Contemporary Buddhism</b></p>
<p><b>Buddhism and Cognitive Science</b></p>
<p>Francisco Varela, et. al. <b>The Embodied Mind: Cognitive Science and Human Experience.</b> Cambridge, MA: The MIT Press, 1992.</p>
<p>Alan Wallace and Brian Hodel. <b>Contemplative Science: Where Buddhism and Neuroscience Converge.</b> New York: Columbia University Press, 2009.</p>
<p>Anne Harrington and Arthur Zajonc. <b>The Dalai Lama at M. I. T.</b> Cambridge, MA: Harvard University Press, 2008.</p>
<p><b>Buddhism and Healing</b></p>
<p>Chonyi Taylor. <b>Enough: A Buddhist Approach to Finding Release From Addictive Patterns.</b> Ithaca, NY: Snow Lion Publications, 2010.</p>
<p>One of the most fruitful aspects of the grafting of Buddhist meditation practices onto Western psychology is the emergence of a new language, respectful of meditative processes and yet able to explain the problem in a contemporary vernacular. In this new language, addiction is one of the core metaphors for <i>dukkha</i>, bringing contemporary public discourse about the nature of suffering that much closer to how the Buddha sought to describe it. The author has been trained in the Tibetan Buddhism, but her step-by-step guide goes beyond the language of that tradition, speaking persuasively to newcomers as well as to seasoned practitioners.</p>
<p>Jon Kabat-Zinn. <b>Full Catastrophe Living.</b> New York: Delta, 1990.</p>
<p>Jon Kabat-Zinn. <b>Coming to Our Senses: Healing Ourselves and the World Through Mindfulness.</b> New York: Hyperion, 2006.</p>
<p>Mark Williams, John Teasdale, Zindel Siegel. <b>The Mindful Way Through Depression: Freeing Yourself from Chronic Unhappiness.</b> New York: The Guilford Press, 2007.</p>
<p>Carol Anderson. <b>Pain and Its Ending: The Four Noble Truths in the Theravada Buddhist Canon.</b> New Delhi: Motilal Banarsidas, 2001.</p>
<p><b>Buddhism and Neuroscience</b></p>
<p>James H. Austin. <b>Selfless Insight: Zen and the Meditative Transformations of Consciousness.</b> Boston: The MIT Press, 2009.</p>
<p>Dr. James Austin has long been the acknowledged pioneer of mapping the brain during the actual stages of meditation, more specifically Zen meditation. His first book, Zen and the Brain, practically invented the field that’s now being increasingly called NeuroDharma. His new book incorporates</p>

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the latest research in brain sciences to clarify what the awakening process in Zen practice implies for our understanding of consciousness. Through these researches, we are better able to understand how meditation trains our attention, reprograms it in a new channel that is more mindfulness of what's going on in the present moment. It is routinely accepted by researchers like Dr. Austin that our malformed notions of self programs our brains to function in unhealthy ways. The good news for the meditators is that their research also shows that by changing our notions of self we can also readapt the functioning of the brain in healthy ways.

Rick Hanson, with Richard Mendius. **Buddha's Brain: The Practical Neuroscience of Happiness, Love and Wisdom.** Oakland, CA, New Harbinger Publications, 2009

In the emerging new field of "Neuro-Dharma," Rick Hanson and Rick Mendius offer a practical and down-to-earth guide to understanding how the brain's neural pathways can be shaped, through applied meditative attention, to be happy and peaceful. The value of the book is that it gives equal weight to core Buddhist precepts as it does to the science of the brain. The book has the feel of a power-point presentation but it is a valuable resource in finding the edge between science and personal happiness within ethical frameworks.

**Buddhism and Psychology**

Ross McLauran Madden. *The Three Poisons: A Buddhist Guide to Resolving Conflict.* Bloomington, IN: Author House, 2010.

This is a groundbreaking book in that it uses the classical teachings of the Buddha to address the meandering steps to conflict resolution, both internal and inter-personal. The outstanding feature of the book is to take incidents from the historical Buddha's own life and show how he used his skills as a Dharma teacher to resolve interpersonal issues. The author weaves together mindfulness practice, Western psychology, and neuroscience in a skillful manner to create new and interesting possibilities for applying the teachings in contemporary settings.

Arnie Kozak. **Wild Chickens and Petty Tyrants: 108 Metaphors for Mindfulness.** Boston: Wisdom Publications, 2009.

In the ongoing dialogue between Buddhist teachings and modernity, this engaging book is a reminder that the Buddha's teachings point to a realization that our sense of self is constructed out of language; and any layer of solidity behind this constructed sense of self is an illusion, and adherence to it generates dukkha. From these perspectives we can tease out an understanding that language is constructed out of conceptual metaphors; that what we understand to be the self is a metaphor. Through humorous stories and catchy teaching tools, Kozak's book emphasizes the centrality of metaphors as crucial to understanding or changing our relationship to self, i.e., to realize anattā, or not-self. Kozak argues that we cannot do so without understanding the metaphors involved in the language of the self, and the metaphorical nature of self itself. It's a delightful as well as insightful and inspiring book.

Andrew Olendzki. **Unlimiting Mind: The Radically Experiential Psychology of Buddhism.** Boston: Wisdom Publications, 2010.

Over the years, largely through his teachings at the Barre Center for Buddhist Studies and his essays in the Insight Journal, Olendzki has established himself as one of the most important Buddhist thinkers of his generation. This volume brings together many of the essays that were published in various Buddhist magazines in the last decade or so. A long introduction provides an overview that

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<p>ties together these various essays into a cohesive whole. It is a sophisticated and delightful approach to the radical psychology of Buddha's teachings. It goes way beyond "feel good Buddhism" and challenges serious Buddhist practitioners to engage with the teachings at a more elevated level. These essays challenge our easy assumptions and provide radical perspectives on how to think about things Buddhist.</p>
<p>Joseph Bobrow. <b>Zen and Psychotherapy: Partners in Liberation.</b> New York: W. W. Norton, 2010.</p>
<p>In recent years, within American Buddhist meditative approaches, the collaboration with psychotherapy has usually been the province of vipassanā meditation. It is not that Zen meditation is a stranger to this collaboration. After all, interest in North America in Buddhist meditation started in earnest largely due to the seminal conference on Buddhism and Psychotherapy held in August, 1957 at the National University of Mexico at Cuernavaca, Mexico and presided over by Erich Fromm, the noted psychologist, and D. T. Suzuki, the man who almost single-handedly introduced Zen Buddhism to the West. By and large, however, not many psychotherapists have been trained in the formal and institutional frameworks of Zen practice. Bobrow has the credentials as both a certified Zen teacher and a long-term practicing psychoanalyst to bring insights into the collaboration of these two traditions in a thoughtful and thought-provoking book.</p>
<p>Franklyn Sills. <b>Being and Becoming: Psychodynamics, Buddhism, and the Origins of Selfhood.</b> Berkeley, CA: North Atlantic Books, 2009.</p>
<p>Sills is one of the pioneers of Core Process Psychotherapy in which Eastern and Western understandings of being and selfhood are integrated, with the intention to alleviate the suffering that emerges from our conditioned self-forms. His book is a creative synthesis of Buddhist understanding, the psychological structures of contemporary families and society, and Western psychological insights about core issues of being, selfhood, and the healing process. Sills provides a wider context for this healing process; he sees a breakdown in families and communities that is amplified by our disconnection from the earth that sustains us, at a time when that ecology is at risk from our neglect and abuses.</p>
<p>Christopher Germer, et. al. <b>Mindfulness and Psychotherapy.</b> New York: Guilford Press, 2005.</p>
<p>Jeremy Safran. <b>Psychoanalysis and Buddhism: An Unfolding Dialogue.</b> Boston: Wisdom Publications, 2003.</p>
<p>John Suler. <b>Contemporary Psychoanalysis and Eastern Thought.</b> Albany, NY: State University of New York Press, 1993.</p>
<p>John Pickering (ed.) <b>The Authority of Experience: Essays on Buddhism and Psychology.</b> London: Curzon Press, 1997.</p>
<p style="text-align: center;"><b>Buddhism and Social Engagement</b></p>
<p>Bruce Rich. <b><i>To Uphold the World: A Call for a New Global Ethic from Ancient India.</i></b> Boston: Beacon Press, 2010.</p>
<p>This is a Buddhist book, sort of, outside the Buddhist box. The author is not a Buddhist scholar or teacher; he is an attorney and a consultant for environmental and social responsibility for international organizations. Here he retells the story of Ashoka, the Mauryan emperor who virtually established the teachings of the Buddha as the ethical norm for his empire in third century BCE. The arc of the author's narrative of Ashoka's dharma situated in a global ethic expands to cover</p>

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<p>reflections on contemporary global financial and political systems that are desperately in need of ethical guidelines. This narrative moves fluidly between Ashoka’s global ethic and thinkers across the ages—from Aristotle and Adam Smith to George Soros. It is a refreshing and innovative call to take a new look at the relevance of Buddha’s teachings to today’s institutional ethical crisis.</p>
<p>Juliane Schober. <b>Modern Buddhist Conjunctures in Myanmar.</b> Honolulu: University of Hawaii Press, 2011.</p>
<p>This book is timely, with the brutal activities of the junta in power in Myanmar (Burma) often being front page news. While overtly academic, the book focuses on how, for centuries, the Burmese have looked to the authority of their Theravāda Buddhism to negotiate social and political hierarchies. In this interpretation, over centuries the monks have engaged, much more actively than acknowledged before, in negotiations between society and the state. The author argues that Buddhist practice in Burma creates an “economy of merit” in which moral action (through donations to Buddhist institutions) earns future rewards. While the Buddhist Sangha has often been a progressive force against government tyranny, politicians use the “economy of merit” to their own ends, extracting money from society to upgrade Buddhist historical sites, for example, thus co-opting the public’s reverence and deflecting attention from their other deeds. The author’s extensive treatment of the “Saffron Revolution” of 2007 should be of interest to those willing to plow through the book’s academic language. Refusal by many monks to accept government support became a central factor at that time.</p>
<p>David Loy. <b>Awareness Bound and Unbound: Buddhist Essays.</b> Albany, NY: State University of New York Press, 2009.</p>
<p>As one of the most eminent Buddhist thinkers in contemporary West, Loy’s concern always has been to explore liberation not from the world, but into it. He has developed the essay as an art form for articulating his ideas. The collection here casts a wide net from the classic to the contemporary, from the Asian to the Western. He is as comfortable discussing deconstruction in Nāgārjuna and Dogen as he is with CyberBabel. Highly recommended for all thoughtful Buddhist practitioners who wish to have a wider understanding of possible Buddhist responses to the problems of the world.</p>
<p>Michael Jerryson, Mark Juergensmeyer. <b>Buddhist Warfare.</b> New York: Oxford University Press, 2010.</p>
<p>The essays collected in this volume bring up a difficult, painful, and necessary-to-look-at issue, the dark side of Buddhism. As these essays point out, on multiple occasions over the last fifteen hundred years, some Buddhist leaders have sanctioned violence, and even war. The most recent of these examples has been the overwhelming support from the orthodox Buddhist establishment for violence in the bloody civil war in Sri Lanka (1983-2009). One of the basic arguments of the book is that the discourse on religion and violence, usually restricted to Judaism, Islam, and Christianity, can no longer exclude Buddhist traditions.</p>
<p>Carmen Meinert &amp; Hans-Bernd Zollner (eds.) <b>Buddhist Approaches to Human Rights: Dissonances and Resonances.</b> Piscataway, NJ: Transaction Publishers, 2010.</p>
<p>This collection of essays, presented at an international symposium in Hamburg in November 2008, reflects a concern with some of the most urgent questions of our day: whether there is a trans-cultural and universal right to individual dignity and freedom; whether religious, doctrinal, and ethical standards promote such rights; and what role can/should Buddhist teachings play in the</p>

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<p>promotion of such rights, including concern for ecological systems. Under the impact of modernity, Buddhist teachings have no choice but to address these issues, one way or another. Buddhist traditions in Asia have had to confront the intertwined issues of their political landscapes and human rights in the last twenty or thirty years. There is an emerging consensus that dedication to individual liberation cannot remain aloof from concern with social justice, individual dignity and freedom of choice. These essays are an important first step in reflecting on those issues.</p>
<p>Richard K. Payne (ed.) <b>How Much is Enough: Buddhism, Consumerism, and the Human Environment.</b> Boston: Wisdom Publications, 2010.</p>
<p>The title of this book captures one of the core intentions of Buddhist teachings as exemplified in the Buddha's sermon on the eight qualities of a great being (Anguttara Nikāya 160 (VIII, 30). The first of these qualities, said the Buddha, "This Dhamma is for one of few wishes, not for one with many wishes." The teachings, inviting simplicity of life and simplification of wishes and desires, make for a poor consumer. Today we live in a world of extreme production of goods and services, and hyper-consumerism. The decisions we make in our consumptive choices have implications not only for our personal lives but also for the global environment where extremes of production and consumption are inextricably intertwined. This book brings together essays and reflections from noted Buddhist teachers and thinkers on issues of environmentalism and consumerism. Out of these reflections emerges a new modality tentatively being called "Buddhist Ecology" which holds out a promise of Buddhist teachings impacting the consumeristic choices of its practitioners.</p>
<p>Jonathan Watts (ed). <b>Rethinking Karma: The Dharma of Social Justice.</b> Chiang Mai, Thailand: Silkworm Books, 2009.</p>
<p>For nearly twenty years now, a group of Buddhist thinker-activists have been participating in Think Sangha, a socially engaged Buddhist think tank affiliated with the International Network of Engaged Buddhists. These thinker-activists have been on the cutting edge of asking penetrating questions about the relevance and applicability of Buddha's teachings to urgent social issues: what is a Buddhist response to political oppression and economic exploitation? Does Buddhism encourage passivity and victimization? Can violent perpetrators be brought to justice without anger and retributive punishment? This volume is a collection of papers by eleven authors on the Buddhist response to issues of social justice at a grassroots level.</p>
<p>Sallie King. <b>Socially Engaged Buddhism.</b> Honolulu: University of Hawaii Press, 2009.</p>
<p>Christopher Queen. <b>Engaged Buddhism in the West.</b> Boston: Wisdom Publications, 2000.</p>
<p>David Loy. <b>Money, Sex, War, Karma.</b> Boston: Wisdom Publications, 2008.</p>

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Buddhism and Modernity
David Loy. <b>Awareness Bound and Unbound: Buddhist Essays</b> . Albany, NY: State University of New York Press, 2009.
David Loy has established himself as one of the most important thinkers of this first generation of Buddhism in America. He has been an effective translator in distinguishing what's vital in traditional Buddhist traditions in Asia and what is merely culturally conditioned. These essays emerge from this perspective and bring reflections on such contemporary issues as how Buddhist teachings might relate to, or coexist with, a computerized society; language as a tool of deconstruction in the thought of such great Buddhist thinkers as Nāgārjuna and Dogen; the Buddhist notion of karma and the position of women; and so on. It is a provocative and valuable book for anyone interested in the interface of ancient teachings with modernity.
Karen Derris and Natalie Gummer (eds). <b>Defining Buddhism(s)</b> . Equinox Publishing Ltd. London, 2007.
As a new generation of Buddhist academics comes to fore in the West, they are taking a close look at how Buddhism has been defined and constructed by Buddhists and scholars. This collection of essays by some current generation cutting-edge Buddhist thinkers exemplifies the scholarly community's awareness of its role in how contemporary Buddhists construct their identities and communities. Even though none of these essays deals with the contemporary setting of Buddhism in the West, collectively they provide a starting point for Buddhist communities to examine how their identities have arisen. Buddhist communities of Euro-Americans are remarkably different in both self-narrative and aspiration from those of ethnic Buddhists from Asia. As the leadership of these Euro-American communities matures, the essays in this collection should provide valuable guidance in how to do things and how not to do things.
Nalini Bhushan, Abraham Zablocki, and Jay Garfield (eds.) <b>TransBuddhism: Transmission, Translation, and Transformation</b> . Amherst, MA: University of Massachusetts Press, 2009.
<i>TransBuddhism</i> is an eclectic and innovative collection of essays by Buddhist academics who define the term as the "intersections of the real and the imagined, and of the Asian and the Western" in "contemporary transnational Buddhism." In other words, the global spread of Buddhism is giving rise to new forms of religious experiment, and religious complexity, both in the West and in Asia. The essays in this collection track the religious and cultural conversations that are taking place in this process from a diverse range of disciplinary, methodological, and literary perspectives, including philosophy, ethnography, history, and cultural studies. This is a work by and for specialists but at the same time it focuses on areas of crucial importance to many interested Buddhists, such as bringing Buddhism to American prisons, or the globalization of the Tibetan Tulku reincarnation system, or the appropriation of Buddhist mindfulness practices in sports training, for example.

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Dzogchen Ponlop. <b>Rebel Buddha: On the Road to Freedom.</b> Boston: Shambhala Publications, 2010.
The author, Dzogchen Ponlop, is one of the younger generation of Tibetan lamas who were born in India but spent their formative years in the United States and other parts of the West. As such, he sits at the crossroads of cultural contexts in his translation of the traditional Buddhist training and values. He speaks of the history of revolution and renewal, of testing and challenging himself within the Buddhist tradition. In referring to the rebellious streak we all have within ourselves, he crafts a new language in contemporary Buddhist discourse.
Ulrike Roesler, Linda Covill, Sarah Shaw (eds.) <b>Lives Lived, Lives Imagined: Biography in the Buddhist Traditions.</b> Boston: Wisdom Publications, 2010.
All religions, whether institutionalized or not, depend on an imagined life of the founder or its “saints.” The dividing line between these imagined lives and hagiography becomes quite blurry indeed. This volume is a collection of papers by various scholars at a conference on Buddhist biographies at Oxford University in April, 2007. This entire collection adds a lot to our understanding of the Buddhist tradition, especially in its encounter with modernity and critical scholarship. The paper by Sarah Shaw on how the Buddha himself creates a path between biography and autobiography is one of the best in the lot.
Steven Collins. <b>Nirvana: Concept, Imagery, Narrative.</b> New York: Cambridge University Press, 2010.
Steven Collins is one of the leading figures in the field of scholarship on Buddhist nirvana: the what, when, and how of it. This book is condensed from his magnum opus, <i>Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire</i> , and is a much more accessible and user-friendly version. In fact, it’s quite readable and, as such, is a valuable resource for both scholars and practitioners. As it is, the notion of nirvana as the goal of Buddhist practice is alluring but elusive; it is the Rorschach test in which any projection can be made as a free-association. The precision with which Collins engages in exploring it here is a much needed correction for all aspiring practitioners. It is also a valuable addition to scholarship on the subject.
Kurt Spellmeyer. <b>Buddha at the Apocalypse: Awakening from a Culture of Destruction.</b> Boston: Wisdom Publications, 2010.
This category-defying book from a Zen teacher creates a welcome argument that goes to the heart of Buddhist practice. The argument goes something like this: Buddhist practice has to do fundamentally with the notion of self, and the relationship of self to phenomena, thus to understand the layers of suffering. But the notion of self is fundamentally different in Buddha’s teachings than it is in the West. Spellmeyer takes the Bible and its utterances to show how time and history (and, by implication, the self) are constructed there in ways that are fundamentally incompatible with Buddhist understanding. He shows that the Bible claims to be a historical record in which time begins with God who also creates. The inescapable conclusion is that human history is an unfolding of God’s design in linear time. This history comes within a package of apocalyptic thinking, the End Time, and this apocalyptic thinking is further wrapped in a culture of violence and punishable notions of good and evil. The author argues that “the culture of the West begins with a refusal of complexity, or at least a deep ambivalence about it.” The Buddhist notions of time and history (and complexity) are so very much at odds with these Biblical underpinnings of Western culture that any

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thoughtful Buddhist practitioner must pause and pay attention to the arguments of this important book.
Gary Storhoff and John Whalen-Bridge (eds.) <b>American Buddhism as a Way of Life</b> . Albany, NY: State University of New York, 2010.
If, arguably, the twentieth century is a child of Darwin, Marx, and Freud, twentieth-century Buddhism in America may as well be a child of D. T. Suzuki, Alan Watts, and various strands of the counterculture movement. It may also seem inevitable to future historians that American Buddhism married the hyper-consumer American culture at an early age. The resulting marketplace of American Buddhism is crowded with personalities and ideas about Buddhism with varying degrees of relevance to Buddha's revolutionary thought. This innovative study focuses on D. T. Suzuki and Alan Watts as iconic founders of American Buddhism, and spreads out to examine how doctrines, beliefs, and practices have mushroomed in this subculture. It goes on to examine the thorny issue of who is an American Buddhist, or what it means to be an American Buddhist in the first decade of the twenty-first century.
Alexandar Berzin. <b>Wise Teacher, Wise Student: Tibetan Approaches to a Healthy Relationship</b> . Ithaca, NY: Snow Lion Publications, 2010.
The relationship between a teacher and a student in contemporary American Buddhism is often one of the most confusing and perplexing quandaries faced by newcomers as well as experienced students. The Theravada tradition grounds itself in the modality of kalyāna-mitta (spiritual friends) as a response to this relationship. In the Mahāyāna tradition in general, and Tibetan Buddhism, in particular, this relationship gets more heated up in a highly personalized guru-disciple relationship with intonations of a feudal lord-serf dynamic. Berzin's book is the most comprehensive treatment of the subject yet, and its focus on Tibetan Buddhism's incorporation of this relationship is highly rewarding, even if that exclusivity may not always translate easily into other Buddhist traditions.
David McMahan. <b>The Making of Buddhist Modernism</b> . New York: Oxford University Press, 2008
As the Buddhist tradition matures in the West, the academic profession, unsurprisingly, turns its probing lens on to what's going on. Thoughtful commentators are looking at the phenomena of an ancient tradition's encounter with modernity and mapping out the terrain in which this encounter is taking place. It has been noted, for example, that Buddhism in the modern era (both in the colonized Asia of 19th and 20th centuries, and in the West of the last fifty years or so) can only be understood against the background of dominant Western discourses. At the same time, there are ideological and imaginative encounters between Buddhism and science, mythology, literature, art, psychology, and religious pluralism. Certain themes tackled by McMahan in the book cut across cultural and geographical contexts but he is fair enough to show that Buddhist modernism is a construction of numerous parties with varying interests.
Stephen Batchelor. <b>Confession of a Buddhist Atheist</b> . New York: Spiegel & Grau, 2010
Stephen Batchelor is among the best known voices of Buddhism in the West, as well as one of its most respected teachers and thinkers. Trained in the classic traditions of Tibetan Buddhism and Zen in Korea, he has an easy familiarity with the Pali Nikaya tradition, thus holding citizenship in all the three major traditions of Buddhism. Moreover, he is not affiliated with any sect, school, or institution and maintains an independent status as a Buddhist thinker. Written with brilliance and

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<p>boldness, this autobiography is vintage Batchelor and an illuminating walk through the landscape of Western Buddhism in the last thirty or forty years. It is as much a personal story as it is a narrative about the coming of Buddhism to the West.</p>
<p>Stephen Batchelor. <b>Buddhism Without Beliefs</b>. New York: Riverhead Books, 1997.</p>
<p>Joseph Goldstein. <b>One Dharma: The Emerging Western Buddhism</b>. New York: HarperOne, 2003.</p>
<p>David Loy. <b>A Buddhist History of the West: Studies in Lack</b>. Albany, NY: State University of New York Press, 2002.</p>
<p>Bernard Faure. <b>Unmasking Buddhism</b>. West Sussex, UK: Wiley-Blackwell, 2009.</p>
<p>Shoji Yamada. <b>Shots in the Dark: Japan, Zen, and the West</b>. Chicago: University of Chicago Press, 2009.</p>
<p style="text-align: center;"><b>Buddhism and Western Philosophy</b></p>
<p>Stephen J. Laumakis. <b>An Introduction to Buddhist Philosophy</b>. Cambridge: Cambridge University Press, 2008</p>
<p>This book is written as an undergraduate textbook but it is clear and concise that a curious beginner may get a lucid overview of the origin and development of Buddhist ideas and concepts. The book focuses on the philosophical ideas developed by various Buddhist thinkers through the ages as well as key passages from the Mahayana sutras. It's a good combination of primary source materials and precise explanations of key terms and teachings.</p>
<p>William Edelglass and Jay Garfield (eds.) <b>Buddhist Philosophy: Essential Readings</b>. Oxford: Oxford University Press, 2009</p>
<p>This anthology is designed to make the philosophical dimensions of Buddhist thought easily accessible to students and those with background in Western philosophy. The book treats the tradition of Buddhist thought as a rigorous intellectual tradition reflecting on issues of knowledge, language, existence, mind, and ethics. It does so through carefully selected and excellently translated primary texts. Each section has a valuable historical introduction to the philosophical problem it is dealing with. The value of this anthology is that it does not try to artificially validate Buddhist philosophical systems through the frameworks of Western philosophy but rather lets them stand on their own without external justification.</p>
<p>Mark Siderits. <b>Buddhism as Philosophy</b>. Indianapolis, IN: Hackett Publishing Co., 2007.</p>
<p style="text-align: center;"><b>Buddhism and Women</b></p>
<p>Thea Mohr &amp; Ven. Jampa Tsedroen (eds). <b>Dignity &amp; Discipline: Reviving Full Ordination for Buddhist Nuns</b>. Boston: Wisdom Publications, 2010.</p>
<p>The recent controversy surrounding full female ordination in Theravada Buddhism is one of the most pressing issues facing modern Buddhism. When the Buddha established his community over twenty-five centuries ago, he did so upon a foundation of radical equality among women and men. And indeed, the earliest Buddhist scriptures celebrate the teachings and inspiring influence of these path-blazing female renunciants. Nonetheless, through much of the Buddhist world, the order of nuns has disappeared or was never transmitted at all. Today's controversy not only raises issues of power and authority but also a basic human right: gender equality. The seventeen papers included in <i>Dignity &amp; Discipline</i> were presented at a 2007 conference in Hamburg, the International Congress</p>

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<p>on Women's Role in the Sangha. These papers from leading scholars and Buddhist leaders from all around the world make this book a watershed moment in Buddhist history and a must-read for anyone interested in contemporary Buddhism.</p>
<p>Grace Schireson. <b>Zen Women: Beyond Tea Ladies, Iron Maidens, and Macho Masters.</b> Boston, Wisdom Publications, 2009.</p>
<p>This book is a delightful introduction to the growing literature about the role of women practitioners and teachers in Buddhism. While Schireson's collection of stories deals primarily with women in the Zen traditions of China, Japan, and Korea, its broader concerns seek to reclaim the contributions made by women practitioners in the larger Buddhist tradition. Appropriately, Schireson keeps reminding the reader that all of these stories are intimately connected to the lives of women practicing in various Buddhist traditions today.</p>
<p>Ranjini Obeyesekere. <b>Yasodhara: The Wife of the Bodhisattva.</b> Albany, NY: State University of New York Press, 2009.</p>
<p>This unusual book picks up the story of the wife of the Buddha, who remains unnamed in the Pali Canon. Gathering information from the Sinhalese commentarial tradition, the book shows that Yasodhara enters the picture around first century CE and lives on in the Sinhalese folk tradition. The portrait we get is a nuanced one: Yasodhara is first seen as a nun, obscure and undefined; then she is seen as an arahat (a saint), then even having magical powers. Although the story of Yasodhara belongs properly to the Buddhist folk tradition, it is nonetheless an insight into how the tradition developed over generations and centuries.</p>
<p>Ellison Findly (ed). <b>Women's Buddhism, Buddhism's Women.</b> Boston: Wisdom Publications, 2000</p>
<p>Rita Gross. <b>Buddhism After Patriarchy: Feminist History, Analysis.</b> Albany, NY: State University of New York Press, 1993</p>
<p>Susan Murcott. <b>The First Buddhist Women: Translations and Commentaries on the Therigatha.</b> Berkeley, CA: Parallax Press, 1991.</p>
<p>Karma Lekshe Tsomo (ed). <b>Buddhist Women Across Cultures: Realizations.</b> Albany, NY: State University of New York Press, 1999.</p>