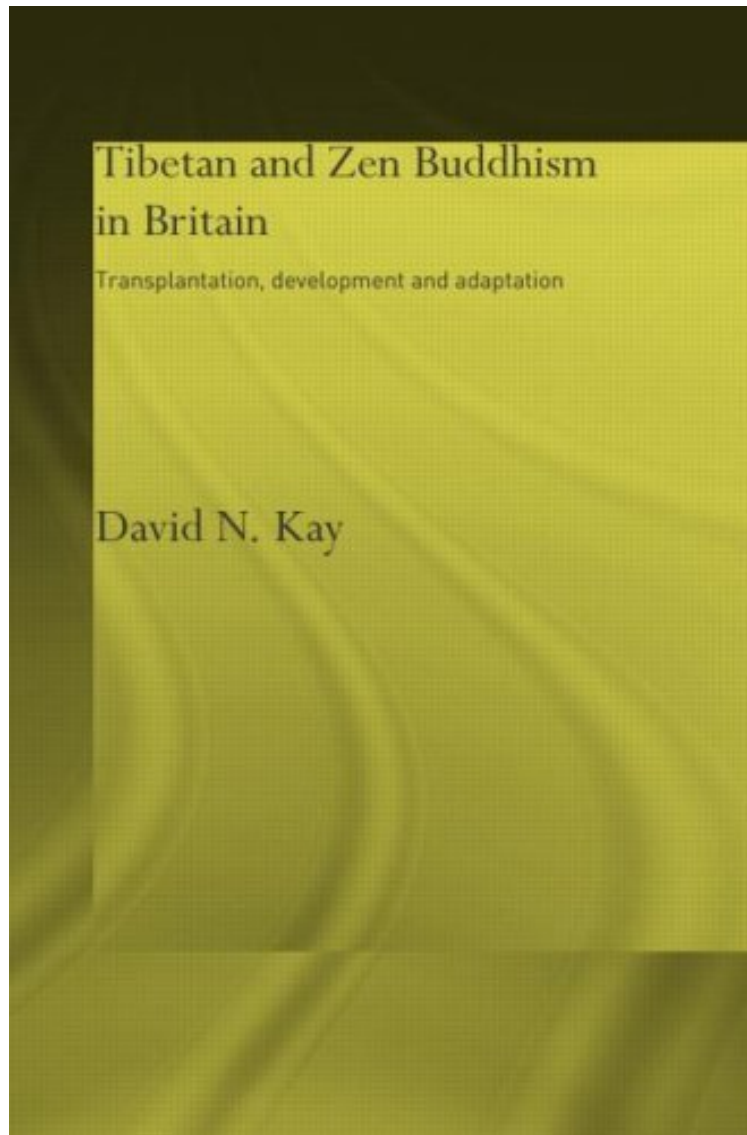


[E-BOOK] Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation (Routledge Critical Studies in Buddhism)

Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation (Routledge Critical Studies in Buddhism)

Von David N Kay

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Von David N Kay : Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation (Routledge Critical Studies in Buddhism) before purchasing it in order to gage whether or not it would be worth my time, and all praised Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation (Routledge

Critical Studies in Buddhism):

Kundenrezensionen
Hilfreichste Kundenrezensionen
1 von 2 Kunden fanden die folgende Rezension hilfreich. Fine Academic Research Which Offers a True Richness of Information
Von M. Jaeckel
This academic research by David N. Kay is divided in 4 parts and eight chapters. Part I gives a review and contextualisation of Buddhism in Britain, including the policies and patterns of adaptation. It performs the function to contextualize NKT and OBC which are the main focus of the research. Part II deals with the New Kadampa Tradition (NKT-IKBU) explains its background, the cross-cultural context and gives a good insight into the divisions within the Gelug school from which NKT derives. This part offers also a very good and accurate section on the Dorje Shugden Controversy (pp. 44-53). Kay's first scholarly paper from 1997, "The New Kadampa Tradition and the Continuity of Tibetan Buddhism in Transition", *Journal of Contemporary Religion* 12:3 (October 1997), 277-293, has already undertaken the task to explore that issue, and his former paper was already recommended by CESNUR, a research group on New Religious Movements, as a worthy piece of work to understand this dispute which is quite complex. The next section deals with the emergence of NKT in Britain, and shows how NKT split away from the FPMT and reveals with the preciseness and accurateness of a skilled surgeon the dynamics that led to the formation of NKT. The chapter is as exiting as to read a thriller yet it is dispassionate and precise in its analysis. For me it forms - together with the Dorje Shugden Controversy section - one of the main insights into NKT's dynamics, and as a ex-member of the group, I could understand my own experience and the dynamics better after having read those sections. It shows the dynamic of a group which is rooted in power struggle, ideological dispute and schism, and which has become a global player of Buddhism in the West. Kay keeps his neutral stance and dispassionate perspective by showing all perspectives, by basing his writing on his academic education and knowledge and by using a neutral language, e.g. he calls consequently Geshe Kelsang's views or perspective 'his vision'. Nevertheless he is able to comment main dynamics e.g. by showing how and when a shift in perception about Geshe Kelsang's role in the West took place. All in all everything he writes makes NKT, its history and its present presentation and developments better understandable: Well done!
In Part II, chapter 4, about the identity of NKT David Kay explains in detail the identity struggle of the group, NKT's exclusivism, NKT's rejection of modernity, the trials to rewrite the history of the group, it has a good section about the missionary drive of the group, and other points which are explained in a nuanced and understandable way. Part III of the book deals with the Order of Buddhist Contemplatives (OBC) and has three sections, Part IV offers an Epilogue and Conclusions. Since I did not read Part III, I can not commend on it. I gave the book the full five stars because it was so helpful for me. I found it extremely accurate in its portrayal of the dynamics and beliefs of the group; and also the chapter of the cross-cultural background, the Gelug divisions as well as the exclusive/inclusive approach - which is such a strong force in the controversy surrounding NKT and the Shugden dispute - were extremely helpful to read. I am amazed to see how Kay was able to portray the New Kadampa Tradition in that detail, great depths and insights. Before the publication of this academic research almost no reliable and neutral information had been published on NKT and NKT's controversial history, except Helen Waterhouse's 97 paper "Buddhism in Bath". However this is not focusing in such depths on NKT and has no exploration of the Shugden dispute. Since the issue of NKT and Shugden are really complex it would not make me wonder if there are some errors here and there, but in general, as far as I can see it is really a fine academic study and analysis which I can highly recommend. Before this study by Kay the majority of public available information on the New Kadampa Tradition, which is classified by different academics as a New Religious Movement (NRM), were rather misleading, not neutral (often it just repeated the claims of the group) or even ill-informed. It is the merit of Kay to be the first one who put an end to that situation and future research can not ignore the incredible contribution Kay offers here. In general there is almost nothing in the book I can not agree with or where I feel great objections. The only critic I have is, that Kay didn't examine the black-and-white pattern within the New Kadampa Tradition. The NKT's black and white pattern includes that the world outside is 'degenerated' and the NKT is the 'pure' world, and who is with them is good and who is criticising them bad. Kay also missed to investigate the controversial discussed title claim of Kelsang Gyatso. (Kelsang Gyatso claims to hold a Geshe degree but is e.g. portrayed by the Tibetan Government in Exile to be a "self-styled Geshe".) All present research, including Kay's, completely miss the point that NKT offers only an "ordination light" and that the teachings of the Vinaya, including the Pratimoksha, which deal about monastic life are not present at all within NKT. (Helen Waterhouse even wrongly calls the NKT ordination to be a Getsul (novice) ordination.) The changes in ordination, and the absence of novice and full ordination within NKT have serious implications which should be examined in future research. The Australian Sangha Association made recently clear that for them the NKT ordination "is not a monastic ordination according to the teachings of Buddha." I hope future research will investigate these topics more deeply. If anybody is interested to get an insight into the functioning of NKT and the Dorje Shugden Controversy and its cross-cultural background I can only highly recommend this field research. It opens the doors of understanding and is a fine dispassionate academic research. Other published research on the New Kadampa Tradition - IKBU or so called "Kadampa Buddhism" include:- Waterhouse, Helen (1997), *Buddhism in Bath: Authority and Adaptation* (Community Religions Project Monograph)- Chrystides, George D. (1999) `The New Kadampa Tradition` in "Exploring New Religions (Issues in

Contemporary Religion)", Continuum International Publishing Group, 233-243- Waterhouse, Helen (2001).
`Representing western Buddhism: a United Kingdom focus` in: From Sacred Text to Internet (Religion Today: Tradition, Modernity and Change Series) (Religion Today: Tradition, Modernity and Change Series). Ashgate Publishing Company, pp. 117-160.- Cozort, Daniel (2003) `The making of the Western Lama' in Buddhism in the Modern World: Adaptations of an Ancient Tradition; Adaptations of an Ancient Tradition, Steven Heine and Charles S. Prebish (ed.), Oxford: Oxford University Press: 221-248- Waterhouse, Helen (2005) `New Kadampa Tradition' in the Encyclopedia of New Religious Movements, P. B. Clarke ed., London: Routledge.- Bluck, Robert (2006) British Buddhism: Teachings, Practice and Development London: Routledge: 129-151- McQuire, Carol (2013) Spiritual and Visionary Communities: Out to Save the World (Ashgate Inform Series on Minority Religions and Spiritual Movements) Ashgate: 65-82. Although the book is quite expensive the richness of information Kay offers can not be paid by money. For me it was a worthwhile investment. However, it should be remarked that scientific publishers profits are usually so huge that the Austrian philosophy of science professor Gerhard Frhlich calls them as only comparable to the profits made in "the trade of arms and drugs", and often the author himself is not paid at all but has to finance the publication personally and bears the risks to not get back his investments.

Kurzbeschreibung This book analyses the transplantation, development and adaptation of the two largest Tibetan and Zen Buddhist organizations currently active on the British religious landscape: the New Kadampa Tradition (NKT) and the Order of Buddhist Contemplatives (OBC). The key contributions of recent scholarship are evaluated and organised thematically to provide a framework for analysis, and the history and current landscape of contemporary Tibetan and Zen Buddhist practice in Britain are also mapped out. A number of patterns and processes identified elsewhere are exemplified, although certain assumptions made about the nature of 'British Buddhism' are subjected to critical scrutiny and challenged. Kurzbeschreibung This book analyses the transplantation, development and adaptation of the two largest Tibetan and Zen Buddhist organizations currently active on the British religious landscape: the New Kadampa Tradition (NKT) and the Order of Buddhist Contemplatives (OBC). The key contributions of recent scholarship are evaluated and organised thematically to provide a framework for analysis, and the history and current landscape of contemporary Tibetan and Zen Buddhist practice in Britain are also mapped out. A number of patterns and processes identified elsewhere are exemplified, although certain assumptions made about the nature of 'British Buddhism' are subjected to critical scrutiny and challenged. Synopsis This book analyses the transplantation, development and adaptation of the two largest Tibetan and Zen Buddhist organizations currently active on the British religious landscape: the New Kadampa Tradition (NKT) and the Order of Buddhist Contemplatives (OBC). The key contributions of recent scholarship are evaluated and organised thematically to provide a framework for analysis, and the history and current landscape of contemporary Tibetan and Zen Buddhist practice in Britain are also mapped out. A number of patterns and processes identified elsewhere are exemplified, although certain assumptions made about the nature of 'British Buddhism' are subjected to critical scrutiny and challenged.