Books and Ebooks

A significant contribution to the field of religious studies that addresses the under-theorization of race in the study of American Buddhism. Cheah demonstrates how adaptations of Buddhist practices by immigrants, converts and sympathizers have taken place within an environment already permeated with the logic and ideology of whiteness and white supremacy. In other words, race and religion (Buddhism) are so intimately bounded together in the United States that the ideology of white supremacy informs the differing ways in which convert Buddhists and sympathizers and Burmese ethnic Buddhists have adapted Buddhist religious practices to an American context.

"The New Buddhism sheds new light on this recent evolution of Buddhist practice in the West. After briefly recounting the beginnings and spread of Buddhism in the East, Coleman chronicles its reinterpretation by key Western teachers in the nineteenth and twentieth centuries, ranging from the British poet Sir Edwin Arnold to the Beat writer Alan Watts. Significantly, he finds that Western teachers have borrowed liberally from different Buddhist traditions that never intersected in their original contexts. Men and women now practice together as equals; ceremonies and rituals are simpler, more direct, and not believed to have magical effects. Moreover, the new Buddhism has made the path of meditation and spiritual awakening available to everyone, not just an elite cadre of monks."

“This is a survey of the history of Buddhism in America from Fu-sang in the sixth century to Asian immigrant communities to the latest trends in American Buddhism. Fields traces the forgotten influences of Paul Carus, Ernest Fenollosa, and Dharmapala. One memorable story is of the ex-Navy submarine mechanic Heng Ju, who walked, three steps then a kowtow, over and over, all the way from San Francisco to Seattle for a berry pie. Fields has countless other stories that make *How the Swans Came to the Lake* a priceless contribution not only to Buddhism in America but to Buddhism itself.”

“Solid sociological analysis of Japanese Buddhism in America, this pioneering work fills the void on an important subject. The author is alert to the question of Protestantization, social and personal identity, denominationalization and pluralism, and discusses them all in the corrosive context of Americanization.”– Christian Century

Morgan, D. (2004). *The Buddhist experience in America*. Westport, Conn: Greenwood Press. Explores how the world's fourth-largest religion came to America and flourished here. Although the percentage of Buddhists in America has always been, and will probably remain, low, Buddhism has had a greater impact on culture than its small numbers might indicate. Concepts such as Nirvana and practices such as meditation have entered the mainstream of American life. Zen has turned into a commonplace adjective, and everybody knows who the Dalai Lama is. But Buddhism is a much more complex and powerful phenomenon than is indicated a catchy phrase, a political cause, or devotion to a charismatic personality. This book provides an accessible introduction to the religion, as well as to how Buddhists follow their beliefs in the United States.


A narration of a summer motorcycle trip undertaken by a father and his son, the book becomes a personal and philosophical odyssey into fundamental questions of how to live. The narrator's relationship with his son leads to a powerful self-reckoning the craft of motorcycle maintenance leads to an austerely beautiful process for reconciling science, religion, and humanism.


Gives readers a well-designed pronunciation guide, a detailed chronology of Buddhist history, an overview of the Buddhist scriptures, and thoughtful entries on events, persons, places of historical significance, religious institutions, ritual practices, doctrines, missionary movements, and terminology. Highly recommended for all academic and public libraries needing a comprehensive guide to Buddhism.


This is a self-contained text for a one-semester introductory course on Buddhism in America. Designed for undergraduate level study, it provides everything students and professors need in one convenient eBook.

"Creatively exploring the points of confluence and conflict between Western psychology and Buddhist teachings, various scholars, researchers, and therapists struggle to integrate their diverse psychological orientations--psychoanalytic, humanistic, cognitive-behavioral, transpersonal--with their diverse Theravada and Mahayana Buddhist practices. By investigating the degree to which Buddhist insights are compatible with Western science and culture, they then consider what each philosophical/psychological system has to offer the other. The contributors reveal how Buddhism has changed the way they practice psychotherapy, choose their research topics, and conduct their personal lives. In doing so, they illuminate the relevance of ancient Buddhist texts to contemporary cultural and psychological dilemmas."


A history of Buddhism's journey and entry into the western world explores such topics as the early exchanges between the classical Greeks and the Buddhists of India, the influence of Buddhism on western philosophers, and the current fascination with the Dalai Lama.


An expanded edition of the highly acclaimed investigation of Zen teaching in America, by the founder and editor of America's first Buddhist magazine, lays bare the issues at the heart of the Zen mission. Includes in-depth portraits of five American Zen masters.

Movies


Shot primarily at the Rinzai-Ji temple in Los Angeles, One Precept documents traditional Zen Buddhism in America today. In a personal, often poetic portrayal, the story introduces a Zen priest named Seiju, who discusses the principles of the practice, the growing popularity of Zen and his seventeen years as a disciple of one of its oldest living masters, Kyozan Joshu Sasaki.
The adrenaline-filled odyssey of five legendary kungfu monks in search of the American dream. The men in this movie are not only accomplished Zen masters but famous kungfu stars with huge followings. It also has footage and history of the Shaolin Temple in Henan province, & chronicles the creation of Zen and kungfu by a wandering monk named Bodhidharma 1500 years ago.

Inmates serving long sentences at Donaldson Correctional Facility in Bessemer, Alabama, participate in a Vipassana meditation program.

Articles

The article discusses the acceptance of Buddhism in the U.S. It provides a history of Gautama Buddha who came from an Indian royal family during the 6th century. A survey by the American Religious Identification Survey estimated an increase in the number of believers in Buddha that reached 1.2 million by 2008. Buddhism reportedly started in the U.S. when Asian immigrants came to mine gold in California in the mid 19th century. The author describes buddhism as a pacifist religion with the second lowest retention rate among religions in the U.S.

This article describes the history and practice of Thai Buddhism in America from the early 1970s, when the tradition first arrived, to the present. It is the first systematic historical overview of the tradition in the United States and is based largely on unique information gathered over an eighteen-month period in interviews with the Abbots of eighty-seven Thai Buddhist temples in America. After providing a brief history of Thai immigration, the paper presents and analyzes the history and current locations, leadership, attendership, and activities of Thai Buddhist temples in the United States. At the center of the paper is evidence of the multidimensional ways Thai Buddhism is adapting in the American context.

Over the past several decades, observers of American Buddhism have created numerous typologies to describe different categories of Buddhists in the United States. These taxonomies use different criteria to categorize groups: style of practice, degree of institutional stability, mode of transmission to the U.S.,
ethnicity, etc. Each reveals some features of American Buddhism and obscures others. None accounts adequately for hybrids or for long-term changes within categories. Most include a divide between convert Buddhists, characterized as predominantly Caucasian, and "heritage" or "ethnic" Buddhists, characterized as Asian immigrants and refugees, as well as their descendants. This article examines several typologies, and considers two dynamics: the effects of white racism on the development of American Buddhist communities; and the effects of unconscious white privilege in scholarly discourse about these communities.


This article examines the growing interest in Buddhism in the United States during the Cold War, analyzing discussions and debates around the authenticity of various Buddhist teachings and practices that emerged in an interracial Buddhist study group and its related publications. Japanese American Buddhists had developed a modified form of Jōdo Shinshū devotional practice as a strategy for building ethnic community and countering racialization as religious and racial Others. The authenticity of these practices was challenged by European and European American scholars and artists, especially the Beats, who drew upon Orientalist representations of Buddhism as ancient, exotic, and mysterious. In response, Japanese American Buddhists crafted their own definition of "tradition" by drawing from institutional and devotional developments dating back to fourteenth-century Japan as well as more recent Japanese American history. The article contextualizes these debates within the broader discussion of cultural pluralism and race relations during the Cold War.


Researchers have speculated about the growing influence of Buddhists and Buddhism in the United States, but little has been done to estimate the scope of this influence or to consider alternative ways of understanding it. We present data collected from a large, nationally representative survey completed in 2003. The data show that one American in seven claims to have had a fair amount of contact with Buddhists and that one person in eight believes Buddhist teachings or practices have had an important influence on his or her religion or spirituality. We describe three perspectives from which variations in exposure to Buddhists and being influenced by Buddhism may be understood: two versions of the "strictness hypothesis" from the religious economies literature and a broader argument about institutional embeddedness. We find empirical support for each of the three perspectives.


**Buddhist Temples in the Triad**

Wat Lao American Buddhist Center  
1635 Kersey Valley Rd Archdale, NC 27263  
(336) 861-0239

Chua Quan Am  
1410 Glendale Dr  
Greensboro, NC 27406  
(336) 854-5238