Intro to Buddhism in the US Week 4
Mahayana in the US:
Asian-American Buddhism and Zen

OLLI, Charlottesville, VA

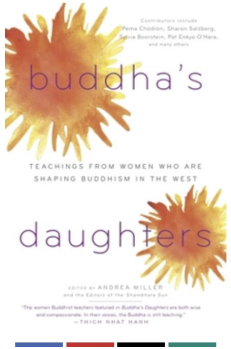
6 October 2026

Link to readings and slides:https://parusanalytics.com/introbud2026/week-four-2026.html

New York Times 26-Sept-2026

Eric Ripert Says Buddhism Can Make You a Better (and Happier) Cook

A new cookbook from the acclaimed Le Bernardin chef calls for mindfulness and gratitude in the kitchen — lessons he learned from a South Korean nun.



Buddha's Daughters: Teachings from Women Who Are Shaping Buddhism in the West

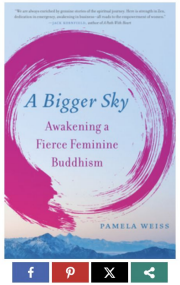
By **Andrea Miller**

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Shambhala, 2014



ISBN: **1623174759**
ISBN13: **9781623174750**

A Bigger Sky: Awakening a Fierce Feminine Buddhism

By **Pamela Weiss**

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2020

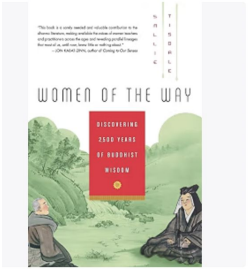
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Women of the Way: Discovering 2,500 Years of Buddhist Wisdom – A Groundbreaking Work Bringing Narratives of Ancestral Teachers to Life Through Historical Records

Tisdale, Sallie

3.98 ★★★★☆ 88 ratings by Goodreads

Language: English

Published by HarperOne, 2007

ISBN 10 / ISBN 13: 0061146595 / 9780061146596

2007

SOFTCOVER, USED

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Seller: **Dream Books Co.**, Denver, CO, U.S.A.

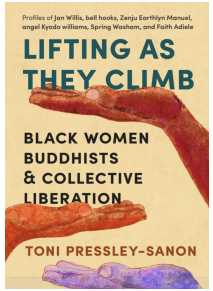
★★★★★ 5-star seller

Lifting as They Climb

Black Women Buddhists and Collective Liberation

By Toni Pressley-Sanon · 2024

Preview | Search inside | Save

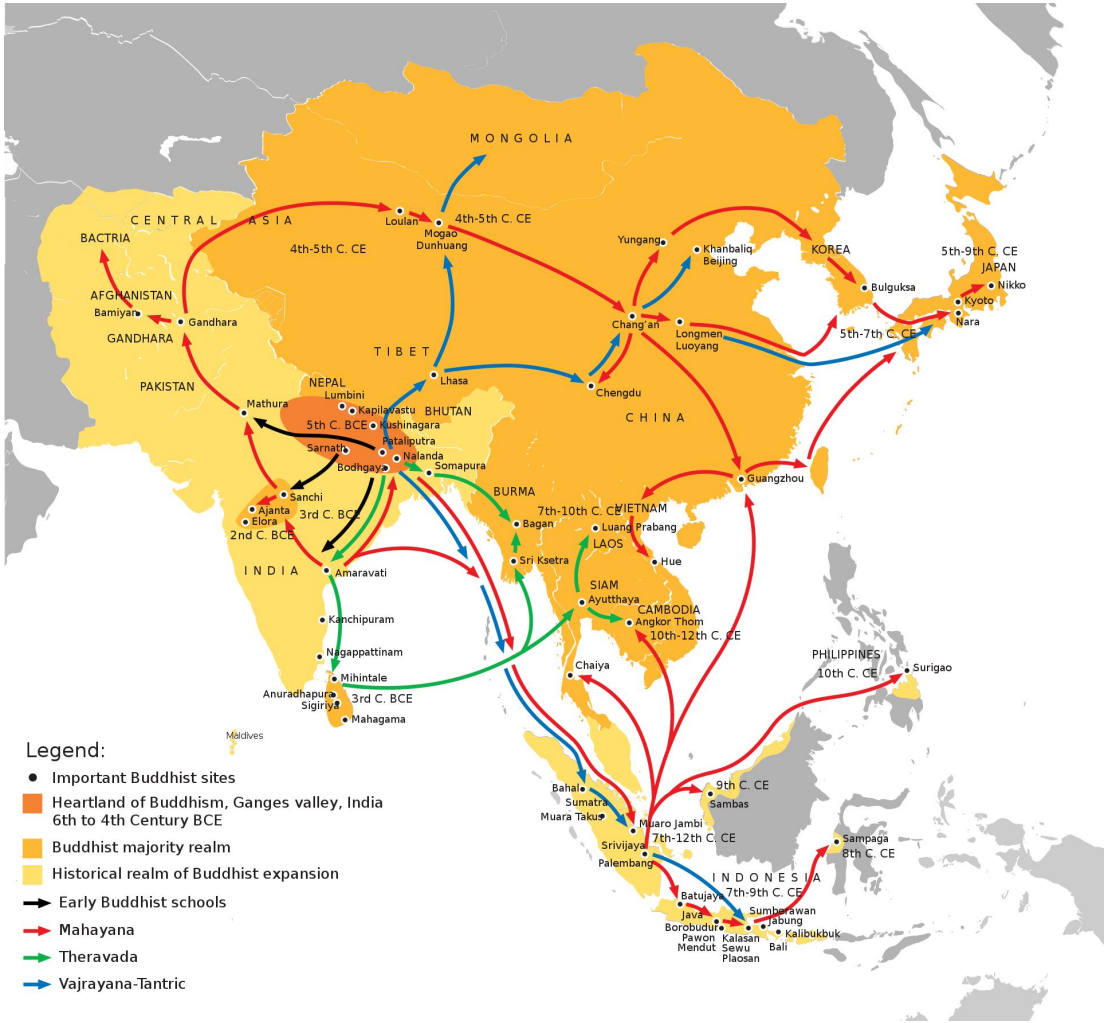


The lives and writings of six leading Black Buddhist women—Jan Willis, bell hooks, Zenju Earthlyn Manuel, angel Kyodo williams, Spring Washam, and Faith Adiele—reveal new expressions of Buddhism rooted in ancestry, love, and collective liberation.

Google AI on the prompt "recent books on women in buddhism" gives a good start; both *Tricycle* and *Lion's Roar* regularly review new books

What we're reading…*The Buddha and the Sahibs: The men who discovered India's lost religion.* Charles Allen, 2015

- Clement of Alexandria (ca. 155-215 CE) talked with South Asian merchants and quite a bit of his teachings are similar to Buddhism, but he was later reduced in influence due to sympathy with Greek philosophy and varieties of "Gnosticism"
    - Buddhist influence was probably indirect though during this period one could in theory go from the Irish Sea to the Sea of Japan crossing through only four empires: Roman, Persian, Kushan, and Han
- Marco Polo has a surprisingly coherent description of Buddhism in Ceylon ca. 1300, though is writings were often regarded with skepticism then and now
- Next reasonably accurate English description is not until British colonial physician Francis Buchanan ca. 1800 CE.
    - For British, it took a while to sort out Buddhism from Brahmanism; absence of Buddhism in India itself didn't help,
    - Jesuits working in China probably had some clear ideas earlier


MONGOLIA
CENTRAL ASIA
BACTRIA
4th-5th C. CE
Loulan
4th-5th C. CE
Mogao
Dunhuang
Yungang
Khanbaliq
Beijing
KOREA
5th-9th C. CE
JAPAN
Bulguksa
Nikko
Kyoto
Nara
AFGHANISTAN
Bamiyan
Gandhara
GANDHARA
Chang'an
Longmen
Luoyang
5th-7th C. CE
TIBET
Lhasa
Chengdu
PAKISTAN
NEPAL
Lumbini
Kapilavastu
BHUTAN
Mathura
5th C. BCE
Kushinagara
Pataliputra
CHINA
Sarnath
Nalanda
Bodhgaya
Somapura
Guangzhou
BURMA
Sanchi
Ajanta
Elora
3rd C. BCE
2nd C. BCE
7th-10th C. CE
Bagan
VIETNAM
Luang Prabang
LAOS
Hue
Sri Ksetra
INDIA
Amaravati
SIAM
Ayutthaya
CAMBODIA
Angkor Thom
10th-12th C. CE
Kanchipuram
Nagappattinam
Chaiya
PHILIPPINES
10th C. CE
Surigao
Mihintale
Anuradhapura
Sigiriya
3rd C. BCE
Mahagama
Maldives
Bahal
9th C. CE
Sumatra
Sambas
Muara Takus
Muaro Jambi
7th-12th C. CE
Srivijaya
Palembang
Sampaga
8th C. CE
INDONESIA
7th-9th C. CE
Batujaya
Java
Sumbawan
Tabung
Borobudur
Pawon
Mendut
Kalasan
Sewu
Plaosan
Kalibukbuk
Bali
Legend:
Important Buddhist sites
Heartland of Buddhism, Ganges valley, India 6th to 4th Century BCE
Buddhist majority realm
Historical realm of Buddhist expansion
Early Buddhist schools
Mahayana
Theravada
Vajrayana-Tantric

Buddhism in China in first millennium CE

Han Dynasty (206 BCE–220 CE)

- First translations, early Buddhist schools probably around 100CE
- Development of paper

Six Dynasties (220–589)

- arrival of Kumārajīva (334–413 CE); completed Sūtra Piṭaka

Southern and Northern Dynasties (420–589) and Sui Dynasty (589–618 CE)

- Beginnings of Chan (Zen)

Tang Dynasty (618–907 CE)

- Xuanzang's (602-664) journey to the west
  - This covers 629-645, including years of study at Nalanda University, returning with 657 Indian texts
  - On return he has the patronage of the powerful Tang Emperor Taizong (598-649) and later the Empress Zhangsun. Consequently the journey is thoroughly documented in contemporaneous records
- Height of Buddhist influence
- Tang state/neo-Confucism repression of 845

Buddhism is attractive in China

- Philosophically highly sophisticated with a literate elite supported by a robust economy; literacy is important given Buddhism's extraordinarily large (and ever increasing) set of texts
- Many Buddhist concepts are similar to Taoism—particularly the notion of balance—but the philosophical system has the sophistication of Confucism: ironically, it forms sort of a middle way between the two
- Moral principles were generally attractive to Confucians, who were skeptical of Taoism nihilism
- Arguably this model is shared with Rome (and presumably others)
    - Very visible state supported religion with a complex hierarchy and infrastructure
    - Under-the-radar magical "folk religion" for most of the masses (more or less how Christianity gets into the Roman Empire)
    - Philosophical schools—mostly Greek and some Egyptian for Rome—for the elite

Chinese Buddhism after the Tang

- By the time of the 845 suppression, it's simply too "Chinese" to be completely rejected. So, for example, there is another suppression in 955CE, albeit primary motivation was to sack temples for their copper.
- Both Chan and Pure Land develop as intrinsically Chinese variants. Pure Land in particular has a format that can easily be practiced by householders and thus is not dependent on aristocratic patronage.
- Yuan (Mongol) dynasty (1271-1368) is a major patron of Tibetan Buddhism, as was the Qing (1644-1911); the intervening Ming was characterized by a variety of Chinese schools, notably Chan variants.
- Current estimates are 185-250M Buddhists in PRC

But there were some serious cultural issues

- China has no tradition of supporting wandering ascetics: if you don't work, you don't eat
- Monastics renouncing the family means means irresponsibility to ancestors
- Reincarnation is hugely problematic in terms of traditional beliefs about ancestors
- It isn't Chinese

Core initial adaptations of Mahayana

- Bodhisattva ideal (along with an emphasis on compassion and on intrinsic Buddha-nature) over the arahat as the ideal
    - arahat is someone whose mind has completely escaped anger, greed, and delusion, and by implication they will escape rebirth/samsara in a small number of iterations
- Emphasis on Buddha-nature, so nibbana is not something to be achieved: instead it was already intrinsic and simply had to be recognized, like the sun above the clouds. This parallels Confucian views, particularly those of Mencius, that humans are intrinsically good.
- Focus on a small number of new sutras—the Heart, Diamond, and Lotus sutras are those with common English names—rather than the full Pali canon
- In China, aristocratic support for monasteries—eventually a serious weak point, as also occurs in India—as well as missionary efforts, e.g. to Vietnam, and, in all likelihood, monks engaging in practical magic on the Taoist model

Some of the key differences (from Lopez, chapter 12)

- Emphasis on suttas—notably the Lotus Sutra—that were not available in the time of the Buddha (nominally they were hidden and protected by nagas). Arguably this is the defining characteristic for following the Mahayana path
- Primary focus is on the bodhisattvas, not the historical Buddha. Also there have been many, many Buddhas across time
- Defining doctrine in emptiness (though the key Buddhist doctines of dukha, anata, annica, and the Four Noble Truths are also accepted, and the Vinaya are not dramatically different)
- Primarily a lay movement rather than a monastic movement
- Universalist: all beings possess Buddha nature and will achieve buddhahood

Bodhisattva vows

> Beings are numberless; I vow to save them.
> Delusions are inexhaustible; I vow to end them.
> The gates of the dharma are boundless; I vow to pass through them.
> The Buddha Way is unattainable; I vow to attain it.

[this is one of countless variations]

Yet another quibble with translation:
"vow to save"—which has Christian connotations—might be better translated as "helping to cross over." There are numerous allusions to crossing over a river in the suttas—the Buddha was, after all, teaching in the plains of the Ganges river.

Look, a squirrel!

The Heart Sutra, one of the three fundamental Mahayana sutras, famously ends with the phrase

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA.

"Gone, gone, gone to the further shore, completely gone to the further shore, awakened, amen ["svaha" is just a ritual phrase]

Alternative interpretations:

More loosely translated, it means this:
"You Brahmin priests with your fancy fire sacrifices aren't the only ones who get people to heaven. We can do it without killing animals and wasting trees. So there."
Richard Hayes, Religious Studies, McGill University

Allen Ginsberg's version:

"Gone gone totally gone totally gone over the top, wakened mind, So, ah!"

Lotus Sutra

Google AI summary:

"The Lotus Sutra, a central text in Mahayana Buddhism, teaches that all beings have the inherent potential to achieve Buddhahood, emphasizing the concept of "One Vehicle" where everyone can reach enlightenment through compassionate action and practice, regardless of their current state (PAS: also that consequently there are multiple paths, depending on where you are starting); it uses parables and elaborate imagery to convey the idea that the Buddha's life transcends ordinary perception, and that the ultimate goal is to attain Buddhahood for the benefit of all beings, not just oneself. "

Due to this centrality, there are extensive commentaries and summaries on the Web. Also note that even pre-Web, this is far more accessible to a lay audience than the Theravadan texts

Asian-American Buddhism

Two phrases:

19th century, immigrant laborers, particularly those working on the Union Pacific railroad, and later as agricultural laborers in California and Hawai'i (independent before 1898), establishing [segregated] permanent communities. This ends with first the Chinese Exclusion Act of 1882, then the Immigration Act of 1924

WWII: Buddhist identity is very important for Japanese-American in internment camps.

20th century: Liberalization of Asian immigration in 1965 and also refugees from Vietnam War and spinoffs; lots of this in our area, much of it quite inconspicuous

> Perhaps not the best example from this period, if demonstrating the extent of acculturation (and the effects of the absence of cultural checks present in the home country) to the US: Wat Lao Buddhavong Laotian (Theravadan) temple in Fauquier County developed as a major cultural and religious center, but then got involved in all of the typical legal/financial/sexual messes US religious institutions get into—see Liberty University ca 2022, for one of many examples dating back to 1 Corinthians 6—though at least the sex was between adults and consensual. Seems to have settled down.
>
> See: https://www.washingtonpost.com/religion/2020/01/06/fight-tearing-apart-virginia-buddhist-temple-monk-arrested-worshipers-banned-their-parents-graves-questionable-loan/





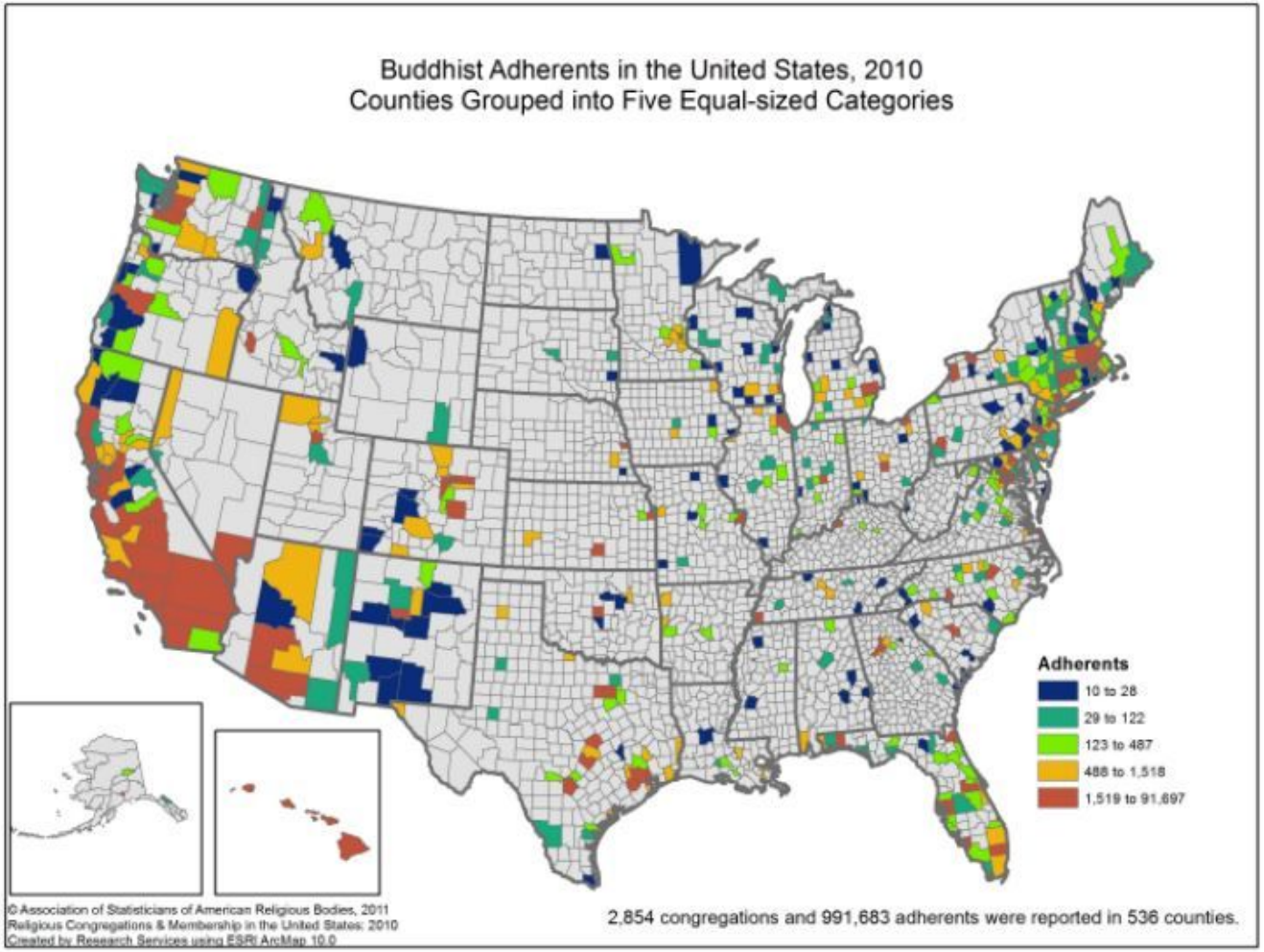
About Us

Learn more about Wat Lao Buddhavong.

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Events

Our upcoming events for 2025


Buddhist Adherents in the United States, 2010
Counties Grouped into Five Equal-sized Categories
Adherents
10 to 28
29 to 122
123 to 487
488 to 1,518
1,519 to 91,697
© Association of Statisticians of American Religious Bodies, 2011
Religious Congregations & Membership in the United States: 2010
Created by Research Services using ESRI ArcMap 10.0
2,854 congregations and 991,683 adherents were reported in 536 counties.

Map of Chinese Buddhist temples in the US



sfzen.org/usa https://drive.google.com/open?id=1LGxYAoBIXUGuOWXGGmTH0pDoxi1fj1o0

Pure Land/ Jodo Shinshu (typically called Shin)

Founder: Shinran Shonin (1173-1263)

Core: Trusting in the bodhisattva Amita Buddha, and chanting the nembutsu, *Namu Amida Butsu* in order to find your intrinsic Buddha nature which is hidden (sun above the clouds, etc). But in Shin this is just an affirmation, and involves a letting go (sound familiar?: salvation by grace) to just trusting in Amita

> In Chinese Pure Land, the Buddhist practice of many of the 19th century immigrants from coastal China, it is more of a practice that leads to reincarnation in the Pure Land of Amitahba, and the nembutsu is a ritual practice.

Major institution: Buddhist Churches of America (currently 60 temples; originally founded in 1899 by Japanese missionaries providing for the Japanese expatriate community)

Nichiren/Soka Gakkai International

Founder was the Japanese monk Nichiren (1222-1282)

Practice focus on chanting *Nam Myoho Renge Kyo* and study of the Lotus Sutra as well as the writings of Nichiren. As with Jodo Shinran, it is a lay, rather than monastic, practice

Soka Gakkai International is the major international outreach, as well as a major political force in Japan focusing on anti-corruption.

Nichiren made a major and quite successful outreach to the African-American community (e.g. Tina Turner) and is arguably one of the most multi-racial of any US religious organization

PERSONAL REFLECTIONS
RACE

Why Are There So Many Black Buddhists?

A black practitioner struggling with the apparent lack of diversity in American Buddhism finds a vast multi-racial community at Soka Gakkai International.

By J. Sunara Sasser | OCT 16, 2018



Soka Gakkai International center in Chicago | https://tricy.cl/2pQvXyh

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Won Buddhism

Won Buddhism originated in Korea in 1916 when its founder, Master Sotaesan (Park, Joongbin 1891-1943), experienced a great enlightenment. He envisioned a practice for all people that emphasized equality between clergy and laity, between women and men, and among all economic classes and races with the founding motto:

With this Great Opening of Matter; Let there be a Great Opening of Spirit.
Sotaesan

Won Buddhism aims to revitalize and modernize Buddhism, to bring ancient Buddhist truth to contemporary society, and to use Buddhist teachings and meditation practice for practical and useful purposes.

With the teaching of the explicit acceptance of other religions, Won Buddhism leads the movement for inter-religious cooperation based on the Ethics of Triple Identity:

> All religions and spirituality are based on a Common Source,
> All human beings and all forms of life are interdependent as a One Earth Family and
> All enterprises have a Common Purpose.

Source: https://wonbuddhism.org/about/

Time for questions and a break before we venture into the perilous territory of …

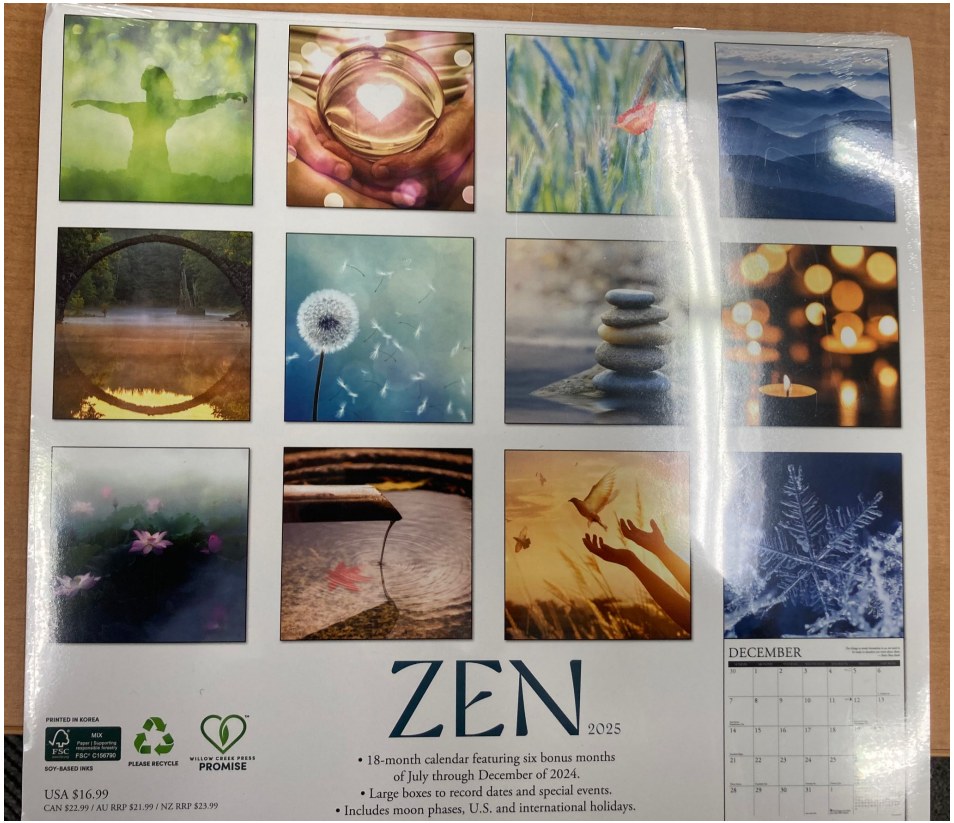
Zen

Zen!!!

A phrase that is utterly pervasive in contemporary culture, for better or worse.

Mostly worse.

Staples, check-out impulse buy, next to a pile of copier paper. Though innocent enough…

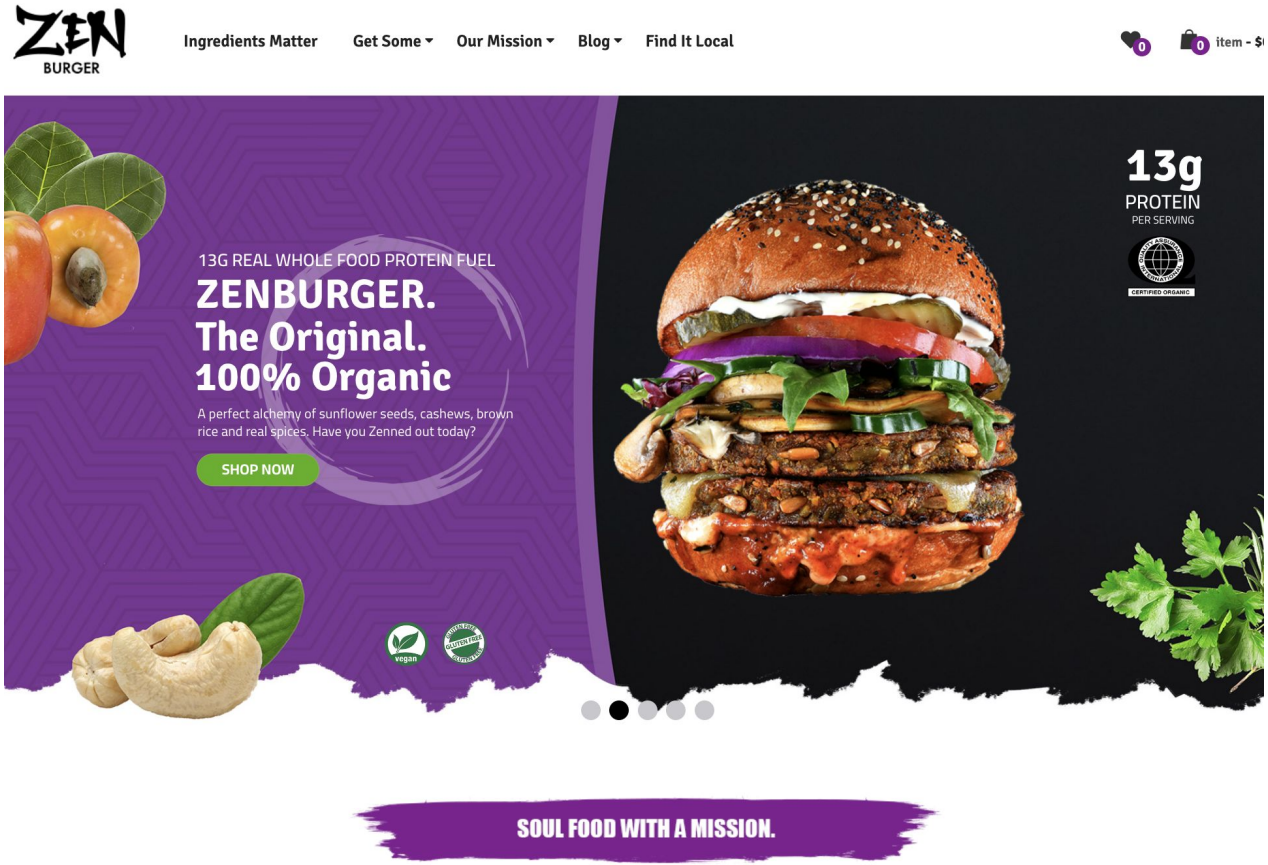


Found in the refrigerator…

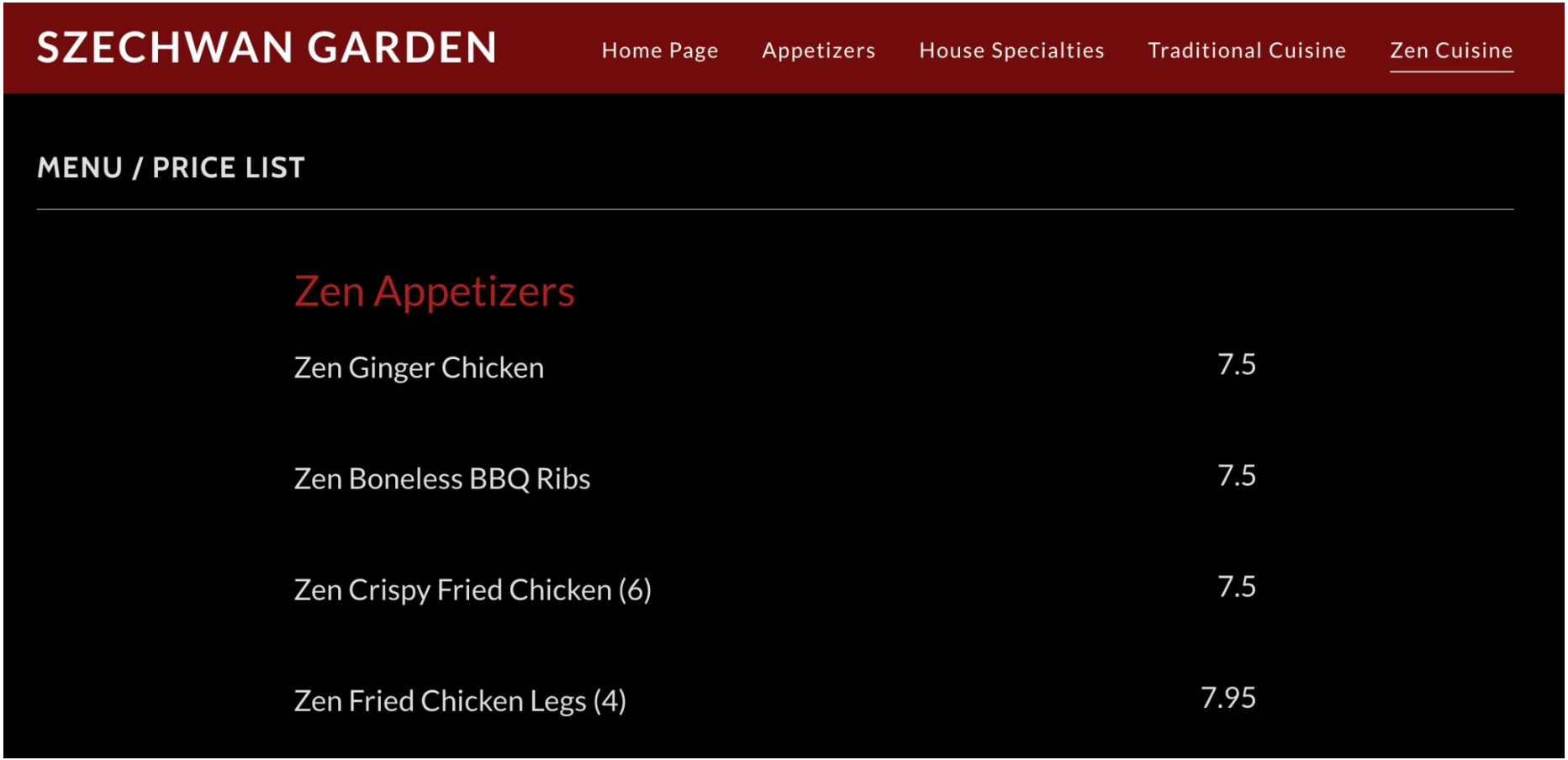




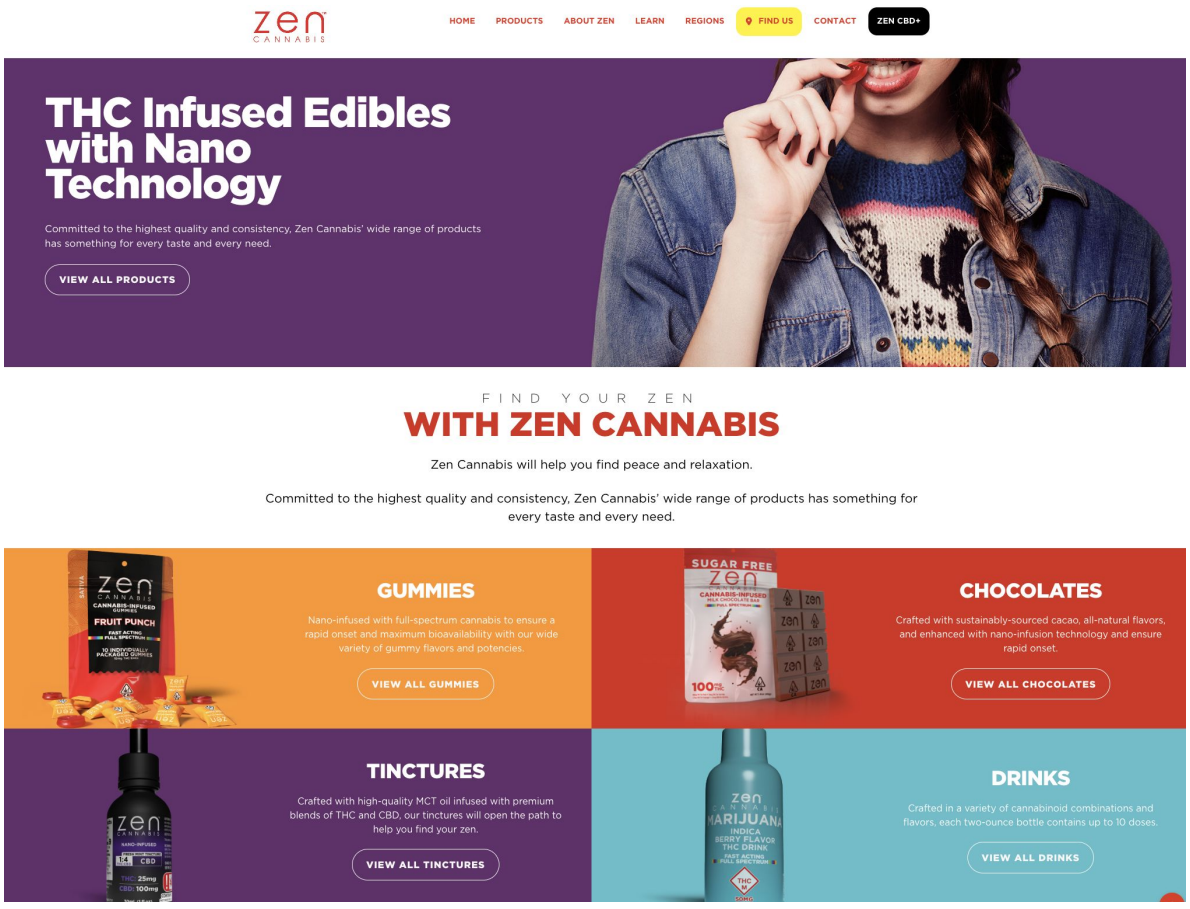
Contrary to what I said earlier, these are vegetarian….



These are not…



Inevitably…


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FIND YOUR ZEN
WITH ZEN CANNABIS
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Committed to the highest quality and consistency, Zen Cannabis' wide range of products has something for every taste and every need.
GUMMIES
Nano-infused with full-spectrum cannabis to ensure a rapid onset and maximum bioavailability with our wide variety of gummy flavors and potencies.
VIEW ALL GUMMIES
SUGAR FREE
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VIEW ALL DRINKS

Closest I could get to an "Insight burger"

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Egg Soldiers
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November 3, 2023

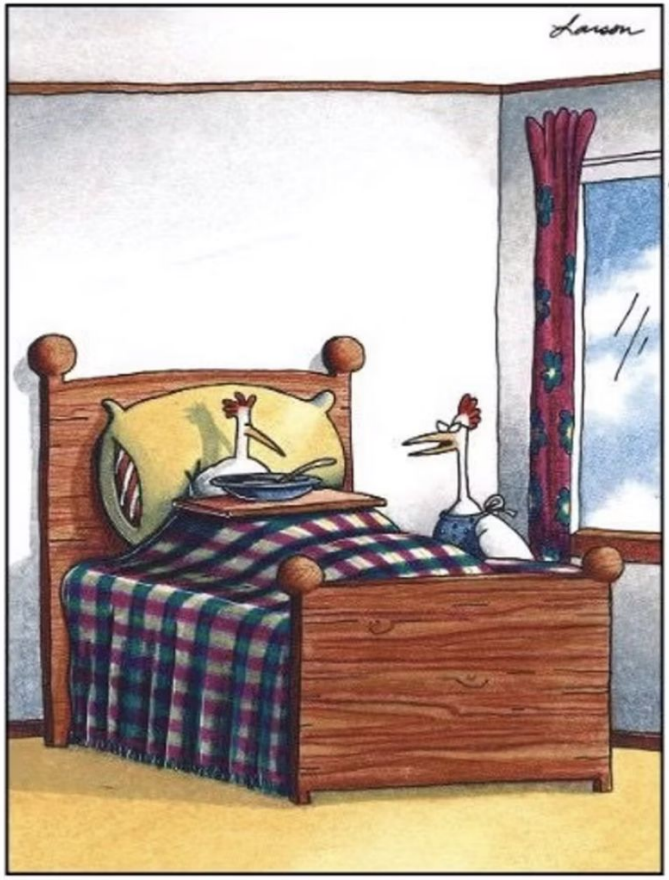
Not vegetarian…though I suppose hospitarian….

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"Quit complaining and eat it! ... Number one, chicken soup is good for the flu, and number two, it's nobody we know."

Zen [Japanese] ← Chan [Chinese] ← dhyana/jhana [Sanskrit: meditation]

Chan is responding to

- Initially to the highly—as in "overly"—literate elite Chinese culture
- Eventually leading to the dramatic failure of the monastic approach vis a viz elites in the 845 neo-Confucian repression
- The Zen mainstream shifts to Vietnam and Japan (both ca. 650 CE) and Korea (ca 1200 CE), experiences various levels of official support.
- In Japan, the immediate source for the U.S., there is strong support during the neo-medieval Tokugawa shogunate period (1600-1868) but…all things change…

Meiji suppression of Buddhism

By the time of the Meiji restoration (1868), Buddhism had accumulated some bad vibes (dare we say karma?) not dissimilar to the earlier situation in China

- It was associated with the antiquated Tokugawa regime
- The monastic establishment was expensive (and presumably by this point corrupt)
- It was not Japanese

Hence the pre-existing ***Haibutsu kishaku*** (廃仏毀釈) (literally "abolish Buddhism and destroy Shākyamuni") movement to adopted by the Meiji regime, resulting in the closing of some 40,000 temples and confiscation of their property, forced laicization of tens of thousands of monks and nuns, and modification of Zen doctrines to support the nationalistic Shinto state religion.

So, e.g. Barbara O'Brien's book on a thousand-plus years philosophical currents in Zen skips this period almost entirely

"Barbara O'Brien's wide-ranging account of Zen history is conveyed with a master storyteller's ability to keep the forest from getting lost in a myriad of trees."
—Barry Magid, author of *Nothing Is Hidden: The Psychology of Zen Koans*

THE CIRCLE OF THE WAY

A Concise History of Zen from the Buddha to the Modern World

BARBARA O'BRIEN



Off to a rocky start, even before Zen Cannabis…

- The two cultures didn't fully understand each other, with the US firmly in the grips of various aspects of orientalism
- But Zen, after the Meiji suppression, got even weirder with the Japanese response to being dissed by the White powers after WWI:
    - Paraphrasing the Japanese response to the Treaty of Versailles (1919): like hey, we backed the winning Allied side, and we kicked Chinese and Russian ass in the 1900s, so we're a major power, right?. No? Just inferior yellow people? Then we'll seriously screw your entire system….
- Popularized in 1950s by writings of D.T. Suzuki and Alan Watts (ordained Anglican…) and then the Zen Center of San Francisco by Shunryu Suzuki (see tensions with Asian community, above…)
- Subsequently, multiple generations did get sufficient experience—again, this takes years of dedicated practice—to get past these.

Zen is not

- Antinomian, particularly with respect to sex and drugs. See "Mardi Gras"
- Crazy wisdom
- Devoid of literature, though this characterization goes back to the Song dynasty because Chan rejected the Confucian-influenced focus on rational mastery of a large literature
- Whatever you want it to be…well, except when it is, sort of…
- Exclusively focused on instant enlightenment
- Open question (opinions differ…arguably these were useful corrections to Beat Zen but too early for a more mature Zen of, say, Bernie Glassman. If present in many of our Boomer dorm rooms…) on some popular literature, most famously
    - Robert Pirsig. *Zen and the Art of Motorcycle Maintenance* (1974)
    - Peter Matthiessen. *The Snow Leopard.* (1978)

Zen is

- Mahayana (hence Upaya, Zen Hospice, and Zen Peacemakers)
- Very substantially simplified, particularly compared to Golden Age philosophies
- Teacher-student relationship (and hence lineage) is very important. Which becomes a weakness as virtually every major urban Zen center has experienced one or more sexual abuse scandals by major teachers
- Incredibly disciplined and austere: Upaya. Precepts are supposed to be hugely important
- But still relatively flexible: angel Kyodo Williams "What I like about Zen is once I'm ordained I can do whatever I want"

Highly recommend this source for both Zen and Mahayana philosophical debates:

Barbara O'Brien. *A Concise History of Zen from the Buddha to the Modern World*

Wisdom outside of the scriptures

A Chan master speaking with a young monk. The master says "I have nothing to teach you." The young monk is wide-eyed and stunned. Scratching his head, he asks: "But, Master, if you have nothing to teach me, why am I learning from you?" The master smiles and says "You are learning from me until you realize I have nothing to teach you."
from "You Are Already Enlightened", Gilbert Gutierrez, pg 62 *Lion's Roar* Nov-2022

Teresa of Avila (1515-1582)

“This magnificent refuge is inside you. Enter. Shatter the darkness that shrouds the doorway. Be bold. Be humble. Put away the incense and forget the incantations they taught you. Ask no permission from the authorities. Close your eyes and follow your breath to the still place that leads to the invisible path that leads you home.” from *The Interior Castle*
https://medium.com/wholistique/a-quiet-mind-reflects-our-higher-self-bf782d98a89f

Or this one…

On the feast of St. Nicholas [in 1273, Thomas Aquinas] was celebrating Mass when he received a revelation that so affected him that he wrote and dictated no more, leaving his great work the *Summa Theologiae* unfinished. To Brother Reginald's (his secretary and friend) expostulations he replied, "The end of my labors has come. All that I have written appears to be as so much straw after the things that have been revealed to me." When later asked by Reginald to return to writing, Aquinas said, "I can write no more. I have seen things that make my writings like straw."

Aquinas died three months later while on his way to the ecumenical council of Lyons.

https://www.catholic.com/qa/when-st-thomas-aquinas-likened-his-work-to-straw-was-that-a-retraction-of-what-he-wrote

Approaches to practice

Soto

Just sitting—shikantaza—without an object of meditation: this is similar to Theravadan "open awareness" and Tibetan dzogchen. Soto was the approach used by D.T. Suzuki and various California Bay area Zen centers such as Tassajara and the San Francisco Zen Center. Considered "farmer Zen" by the Renzai…

Renzai

koan practice (in addition to conventional meditation); relatively rare as it is incredibly teacher-intensive though it is common in popular culture:

> "Two hands clap and there is a sound, what is the sound of one hand?" Hakuin (our aforementioned buddy who wasn't a dead Zen master at the time)

> ""What is your original face before your mother and father were born?"

Extensive set of koans were developed in the Chan tradition during both the Tang and Song dynasties—which is to say, the practice survived the suppression of monastic Buddhism—with the US versions generally intermediated by Japan.

Approaches to enlightenment

Barbara O'Brien's book deals extensively with these: there is a big debate about whether this is gradual or sudden, and to the extent that "peak experience"—which is very real, but people seem to have little control over it beyond making yourself "accident prone"—is the same as enlightenment.

Any of the following approaches could find ample justifications in the literature (which accounts, in part, for the volume of Zen literature)

- E is all but impossible and takes many lifetimes: blind turtle; Buddha's thousands of lifetimes before awakening
- E, particularly in the sense of peak experience, is possible but spontaneous
- E is sudden/instantaneous and can be achieved through systematic methods (most of Zen; certainly koan practice)
- E is incremental and is achieved progressively (Tibetan)
- E is incremental and is achieved through ever-increasing "glimpses"

Social service/engagement

Zen Peacemakers: https://zenpeacemakers.org/

Founded by Bernie Glassman; among its activities are "bearing witness" at sites of various forms of injustice, including Auschwitz, which was liberated exactly 80 years ago yesterday. Glassman founded the Greyston Bakery in a poor area in Yonkers in 1982; it is now a $14M/business (thanks in part to being a supplier for Ben and Jerry's) employing 75 people.

Upaya Zen Center: https://www.upaya.org/ "Upaya": Sanskrit "skillful means"

Roshi Joan Halifax, a student of Glassman and who has close links to the UVA School of Nursing. Current focus is training Buddhism hospital chaplains, of which there are only seven certified in the US

Zen Caregiving: https://zencaregiving.org/

For many years the San Francisco Zen Hospice Project until they lost their lease [caution landlords: the wheel of karma moves slowly but inexorably…I digress…]

Tzu Chi

Our Origin

From a humble start to a global humanitarian charity organization.



Jing Si Abode in Hualien



Tzu Chi Foundation One Year Anniversary

In 1966, Dharma Master Cheng Yen established the Buddhist Tzu Chi Foundation in Hualien, an impoverished rural county of Taiwan. The devout Buddhist nun was moved by the misery and pain she saw around her, and made a powerful aspiration to relieve suffering and help the poor. She joined forces with five female disciples and thirty housewives, and to fund their charity, the women made baby shoes for sale, and put money aside from what they had for food.

From these humble origins, Tzu Chi is now active on five continents and has provided relief aid to 100 countries and areas globally. Over time, the mission of Charity expanded to Medicine, Education, Humanistic Culture, Disaster Relief, and Environmental Protection.

> “ Over time, the mission of Charity expanded to Medicine, Education, Humanistic Culture, Disaster Relief, and Environmental Protection.

The view that material deprivation as well as “spiritual poverty” can cause suffering was central from the start, so Tzu Chi not only provides physical relief, but also advocates the development of altruistic love for others, and selfless giving through volunteering.

SEE WHAT WE DO

Uncover the wisdom of compassion in action in the U.S. and around the world.

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Tzu Chi's Long-Term Support for Eaton Fire Survivors

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EDUCATION



WOMEN'S EMPOWERMENT



SUSTAINABLE AGRICULTURE



CONSCIENTIOUS COMPASSION



Tackling Global Hunger at Its Roots

BGR NEWS



Take Buddhist Action to Feed the Hungry



BGR Provides Emergency Grants in Sri Lanka, Haiti, and Myanmar



Nourishing and Educating Girls in Lima, Peru

SOCIALLY ENGAGED BUDDHISM

Being With Dying – Professional Training Program for Clinicians to learn essential tools for taking care of the dying with skill and compassion.

Chaplaincy – Visionary two-year program to serve individuals, communities, the environment, and the world.

Socially Engaged Buddhist Training – A year-long training program for those who wish to train in Engaged Buddhism.

G.R.A.C.E. – Training to allow compassion and resilience to emerge in the process of interacting with others.

Nomads Clinic – Annual month-long pilgrimage to Nepal providing medical and humanitarian aid.

Prison Outreach Project – Teaching meditation as a means of ending the cycle of addiction and violence.

Street Ministry Project - Bearing Witness Street Retreats and Service Projects. Meditation and meals included.

NEUROSCIENCE

Varela Symposium – (Formerly "Zen Brain") Core faculty of neuroscientists, philosophers, and contemplatives explore timely topics at personal and global levels.

Source: https://www.upaya.org/programs/

Zen Caregiving Project

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caregivers

We train family, professional, and clinical caregivers to develop and apply mindfulness for engaged care.

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volunteers

We offer an opportunity to cultivate awareness and compassion by caring for those with chronic and terminal illness.

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partnerships

We pursue better caregiving through partnering with networks of inspired people and organizations.

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China is losing Taiwanese hearts and minds

A Buddhist master's death robs China of a champion in Taiwan



Feb 16th 2023

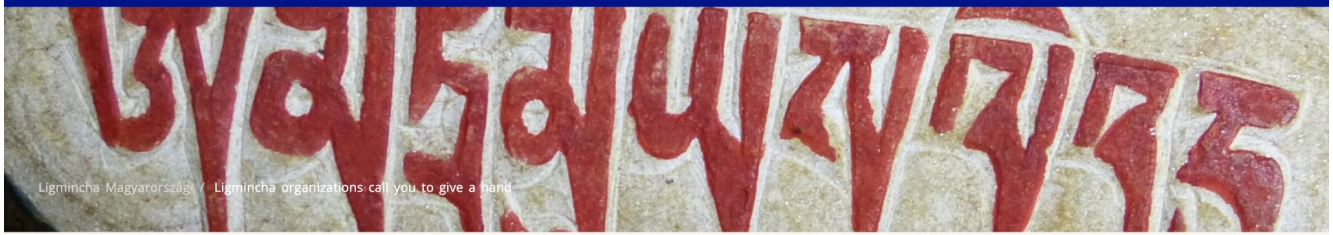
Save Share Give

WHEN CHINA'S Communist Party detects a chance to woo hearts and minds, it is ready to send its cadres to incongruous places. On February 12th such a mission brought dozens of senior officials to the mist-shrouded Dajue Temple, on a wooded hilltop in rural Jiangsu province. Despite the vows of atheism that bind all party members, the officials bowed their heads alongside dark-robed monks and nuns in joint homage to Master Hsing Yun, the founder of a Buddhist order with many followers on both sides of the Taiwan Strait. He died this month, aged 95.

"From his place of exile in Taiwan, the monk began to amass followers, eventually recruiting millions with a vision of Buddhism that emphasises practical acts of charity over esoteric theories. By the late 1980s his fame brought invitations to the mainland and meetings with leaders in Beijing."

[Most of the article, however, deals with the political complexity and compromises required to be accepted in both Beijing and Taiwan]

The Economist, 16-Feb-2023



LIGMINCHA ORGANIZATIONS CALL YOU TO GIVE A HAND

Dear Practitioners and Friends,



The war in Ukraine has become a humanitarian crisis, families are falling apart, many are losing their homes, and more and more people are dying. Refugees are fleeing to Hungary as well and they need urgent aid and help. This tragedy and these events deeply affect everyone, we are all moved, saddened, and feel the urge to act, regardless of our religion or faith.

In this situation, Tenzin Wangyal Rinpoche and Ligmincha are asking and encouraging all practitioners and friends to join the regular online common prayers, practices, and take action to help those who are in need.

As a religious organization, Ligmincha Hungary, with its available resources, makes every effort to provide support and assistance to those who need it the most. Our organization has only a few active people and we do not have a center yet, so we have decided to work directly with refugee care and aid organizations, primarily with the Baptist Charity Service, so we will start collecting and delivering offerings for them starting next week.

https://ligmincha.hu/give-a-hand/