

Buddha Dr Fuhrer Charles Allen Haus

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\"[Allen] pieces the story together like shards of a broken vase.\"—Sara Wheeler, *The Sunday Telegraph* In this fascinating book, Charles Allen unravels the saga of an archeological discovery and a twisted tale of truth and lies that has divided Buddhist scholars for a century. Reconstructing the forested Tarai landscape of the fifth century BC in which the Buddha was raised, Allen employs a strong narrative to reveal the truth behind the alleged discovery of the Buddha's ashes in 1898 and the subsequent controversies that surrounded uncertain and compromised excavation and the numerous parties involved.

Documents the story of the third-century BCE leader who endeavored to govern India by transforming Buddhism from a minor sect into a major world religion, drawing on archaeology to discern his story from cleansed historical records.

Today there are many Buddhists in the West, but for 2000 years the Buddha's teachings were unknown outside Asia. It was not until the late 18th century, when Sir William Oriental Jones, a British judge in India, broke through the Brahmin's prohibition on learning their sacred language. Sanskrit, that clues about the origins of a religion quite distinct from Hinduism began to be deciphered from inscriptions on pillars and rocks. This study tells the story of the search that followed, as evidence mounted that countries as diverse as Ceylon, Japan and Tibet shared a religion which had its origins in India yet was unknown there. British rule brought to India, Burma and Ceylon a whole band of enthusiastic Orientalist amateurs - soldiers, administrators and adventurers - intent on investigating the subcontinent's lost past. Unwittingly, these men helped lay the foundations for the revival of Buddhism in Asia during the 19th century and its spread to the West in the 20th. Charles Allen's book is a mixture of detective work and story-telling, as this acknowledged master of British Indian history pieces together early Buddhist history to bring a handful of extraordinary characters to life.

Buddhism, often described as an austere religion that condemns desire, promotes denial, and idealizes the contemplative life, actually has a thriving leisure culture in Asia. Creative religious improvisations designed by Buddhists have been produced both within and outside of monasteries across the region—in Nepal, Japan, Korea, Macau, Hong Kong, Singapore, Laos, Thailand, and Vietnam. Justin McDaniel looks at the growth of Asia's culture of Buddhist leisure—what he calls “socially disengaged Buddhism”—through a study of architects responsible for monuments, museums, amusement parks, and other sites. In conversation with noted theorists of material and visual culture and anthropologists of art, McDaniel argues that such sites highlight the importance of public, leisure, and spectacle culture from a Buddhist perspective and illustrate how “secular” and “religious,” “public” and “private,” are in many ways false binaries. Moreover, places like Lek Wiriyaphan's Sanctuary of Truth in Thailand, Suối Tiên Amusement Park in Saigon, and Shi Fa Zhao's multilevel museum/ritual space/tea house in Singapore reflect a growing Buddhist ecumenism built through repetitive affective encounters instead of didactic sermons and sectarian developments. They present different Buddhist traditions, images, and aesthetic expressions as united but not uniform, collected but not concise: Together they form a gathering, not a movement. Despite the ingenuity of lay and ordained visionaries like Wiriyaphan and Zhao and their colleagues Kenzo Tange, Chan-soo Park, Tadao Ando, and others discussed in this book, creators of Buddhist leisure sites often face problems along the way. Parks and museums are complex adaptive systems that are changed and influenced by budgets, available materials, local and global economic conditions, and visitors. Architects must often compromise and settle at local optima, and no matter what they intend, their buildings will develop lives of their own. Provocative and theoretically innovative, *Architects of Buddhist Leisure* asks readers to question the very category of “religious” architecture. It

challenges current methodological approaches in religious studies and speaks to a broad audience interested in modern art, architecture, religion, anthropology, and material culture.

What are the roots of today's militant fundamentalism in the Muslim world? In this insightful and wide-ranging history, Charles Allen finds an answer in an eighteenth-century reform movement of Muhammed ibn Abd al-Wahhab and his followers-the Wahhabi-who sought the restoration of Islamic purity and declared violent jihad on all who opposed them. The Wahhabi teaching spread rapidly-first throughout the Arabian Peninsula, then to the Indian subcontinent, where a more militant expression of Wahhabism flourished. The ranks of today's Taliban and al-Qaeda are filled with young men trained in Wahhabi theology. God's Terrorists sheds much-needed light on the origins of modern terrorism and shows how this dangerous ideology lives on today.

Bayana in Rajasthan, and its monuments, challenge the perceived but established view of the development of Muslim architecture and urban form in India. At the end of the twelfth century, early conquerors took the mighty Hindu fort, building the first Muslim city below on virgin ground. They later reconfigured the fort and constructed another town within it. These two towns were the centre of an autonomous region during the fifteenth and sixteenth centuries. Going beyond a simple study of the historic, architectural and archaeological remains, this book takes on the wider issues of how far the artistic traditions of Bayana, which developed independently from those of Delhi, later influenced north Indian architecture. It shows how these traditions were the forerunners of the Mughal architectural style, which drew many of its features from innovations developed first in Bayana.

This book synthesises the archaeology of South Asia from the Neolithic period (c.6500 BCE) to the third century BCE.

Age of Entanglement explores the patterns of connection linking German and Indian intellectuals from the nineteenth century to the years after the Second World War. Kris Manjappa traces the intersecting ideas and careers of philologists, physicists, poets, economists, and others who shared ideas, formed networks, and studied one another's worlds. Moving beyond well-rehearsed critiques of colonialism, this study recasts modern intellectual history in terms of the knotted intellectual itineraries of seeming strangers. Collaborations in the sciences, arts, and humanities produced extraordinary meetings of German and Indian minds. Meghnad Saha met Albert Einstein, Stella Kramrisch brought the Bauhaus to Calcutta, and Girindrasekhar Bose began a correspondence with Sigmund Freud. Rabindranath Tagore traveled to Germany to recruit scholars for a new university, and Himanshu Rai worked with Franz Osten to establish movie studios in Bombay. These interactions, Manjappa argues, evinced shared responses to the hegemony of the British empire. Germans and Indians hoped to find in one another the tools needed to disrupt an Anglocentric world order. As Manjappa demonstrates, transnational encounters are not inherently progressive. From Orientalism to Aryanism to scientism, German-Indian entanglements were neither necessarily liberal nor conventionally cosmopolitan, often characterized as much by manipulation as by genuine cooperation.

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