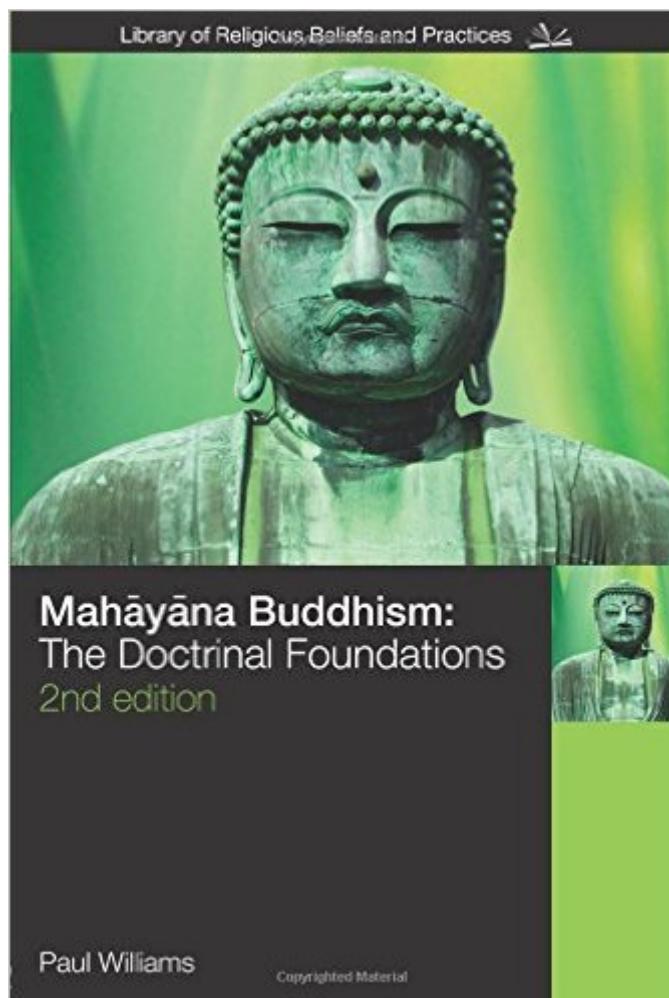


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# Mahayana Buddhism: The Doctrinal Foundations (The Library Of Religious Beliefs And Practices)



## **Synopsis**

Originating in India, Mahayana Buddhism spread across Asia, becoming the prevalent form of Buddhism in Tibet and East Asia. Over the last twenty-five years Western interest in Mahayana has increased considerably, reflected both in the quantity of scholarly material produced and in the attraction of Westerners towards Tibetan Buddhism and Zen. Paul Williams' *Mahayana Buddhism* is widely regarded as the standard introduction to the field, used internationally for teaching and research and has been translated into several European and Asian languages. This new edition has been fully revised throughout in the light of the wealth of new studies and focuses on the religion's diversity and richness. It includes much more material on China and Japan, with appropriate reference to Nepal, and for students who wish to carry their study further there is a much-expanded bibliography and extensive footnotes and cross-referencing. Everyone studying this important tradition will find Williams' book the ideal companion to their studies.

## **Book Information**

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## **Customer Reviews**

Some here may be thoroughly familiar with the landmark book published in 1989 by Paul Williams. This second edition has been thoroughly revised, updated, and expanded to reflect the scholarship of recent years. The initial publication of this work, 20 years ago, was highly acclaimed by Buddhist scholars across the board; widely regarded as the best overall introduction to Mahayana Buddhism in English (and several other languages). This new edition, with its total revision and expansion, brings its information up to date with the latest discoveries and revelations of modern scholarship. In

my view, it is by far the best book available for English readers seeking a comprehensive overview of Mahayana Buddhism's doctrinal foundations. Having said that, this book is a work of scholarship, an "Introduction" to the major schools and doctrines of Mahayana Buddhism and does not claim to be an "interpretation" of Buddhism. Williams' contribution, for the most part, consists of organizing the literary, archeological, and historical facts from the wide field of scholarly research in Buddhist studies. When Williams does offer his own views, he follows the highest standards of scholarship, explaining his reasoning and presenting the alternative or opposing views of others. The multitude of long end-notes (especially in the new edition), as well as the vast annotated bibliographical section of the book testify to the meticulous care utilized by Professor Williams in his presentation of the doctrinal foundations of Mahayana Buddhism.

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