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Travagnin, Stefania

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examining Tibetan texts from the perspectives of autobiography and memory, relies on the juxtaposition of very broad categories to organize a wealth of detail. And that detail is supported by extensive notes and bibliography, including primary language texts.

So, this book is not, as Gyatso herself states, intended for researchers in neuroscience and meditation. It is not a history of the content or “technology” of the medical science it describes in social and cultural terms. The central metaphor of the rise of modern science used to examine Tibetan medicine could benefit from more recent textual criticism and art historical work which re-examines the idea that sciences have made progress through paradigmatic shifts brought about by individual geniuses. Likewise, “Buddhism” is presented in this book as monolithic and almost timeless, without clearly defining how “early modern” Tibetans might interpret the Buddhism of earlier centuries or other locations. There is little here for the philosopher and, while there are a couple mentions of *abhidharma*, levels of truth, and levels of textual interpretation, there is no in-depth examination of, for example, any theories of perception or epistemology that pertain to observation of the subtle body or other aspects of medicine. An “empiricism” of medical therapeutics is assumed throughout. The geographic range is limited to Lhasa and the two main religious groups in alliance and centred in Lhasa such that the book does not seem to merit the scope of the second half of its title. Among the medical commentators, Ligman Tashi, who trained at “Pelpung monastery” in eastern Tibet, is mentioned but Kongtrül Lodrö Tayé, while said to be a “virtuosic scholar” from eastern Tibet, is cited only as representative of literalistic views of subtle body channels persisting, she says, to the present day and not for his own medical practice, his commentaries on Yutok lineage texts, or his collecting of Yutok texts in his Treasuries.

There is one substantial omission: while Gyatso mentions more than once the meditations on Medicine Buddha provided for doctors in the text of *Four Treatises*, she does not mention anywhere the Yutok daily personal meditation practices which are still used by Tibetan doctors to the present. These are a concise but complete tantric system including “six yogas”. In particular, the yoga of tummo or inner heat relies upon subtle body visualization such that it fills in much about tantric practices which for Gyatso is missing if looking only at the text of *Four Treatises* or other texts available to her. This review is not the forum for more about such a complex topic except to say that the issue Gyatso raises of the “reality” of the subtle body might be better examined from the perspective of tantric visualization, since that has the same function in Tibetan Buddhism (and varies over time) as Tibetan understanding of subtle body. Indeed subtle body yoga is actually a type of tantric visualization and, like tantric visualization in general, fails to map easily to Western concepts of “imagined”, and “real”, or “empirical.”

Charlyn Edwards
University of Washington

ISTVÁN KEUL (ed.):

Asian Religions, Technology and Science.

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Academic research on the relationship between religion and science has recently shown more concern for the sphere of religions in the East. In the last few decades,

scholarship on religion and medicine in Asia has produced many solid works. For instance, Joseph Needham's seven-volume *Science and Civilization in China* (Cambridge: Cambridge University Press, 1954–2008) had already addressed religious factors. On religion and medicine, Michel Strickmann's *Chinese Magical Medicine* (Stanford: Stanford University Press, 2002, edited by Bernard Faure after Strickmann's demise), Pierce Salguero's *Translating Buddhist Medicine in Medieval China* (Philadelphia: University of Pennsylvania Press, 2014), Fabrizio Ferrari's edited volume *Health and Religious Rituals in South Asia: Disease, Possession and Healing* (London and New York: Routledge, 2011), and his recent monograph *Religion, Devotion and Medicine in North India: The Healing Power of Śītalā* (London: Bloomsbury, 2014) are just a few examples. Donald S. Lopez Jr.'s monograph *Buddhism and Science: A Guide for the Perplexed* (Chicago: The University of Chicago Press, 2008) presented modern – and mostly Western – Buddhist viewpoints on the possible compatibility of Buddhism and science, and Erik Hammerstrom's monograph *The Science of Buddhism* (New York: Columbia University Press, 2015), with a major emphasis on Chinese Buddhism, is the most recent addition to the list. The study of the tension and merging between religions and new technologies, especially religions and media, also began with reference to only Christianity in the West; however, the last decade has seen the emergence of publications addressing Asian religions too. Journal articles such as Jin Gu Lee's "Korean Protestantism as viewed by netizens: a focus on recent activities of anti-Christian sites" (*Korea Journal* 4, 2004, 223–45), and Ho Wai-Yip's "Islam, China and the internet: negotiating residual cyberspace between hegemonic patriotism and connectivity to the Ummah" (*Journal of Muslim Minority Affairs* 30/1, 2010, 63–79), the volume *Japanese Religions on the Internet* edited by Erica Baffelli, Ian Reader and Birgit Staemmler (London and New York: Routledge, 2011), Jolyon B. Thomas's monograph *Drawing on Tradition: Manga, Anime, and Religion in Contemporary Japan* (Honolulu: University of Hawai'i Press, 2012), and Benjamin Dorman's *Celebrity Gods: New Religions, Media, and Authority in Occupied Japan* (Honolulu: University of Hawai'i Press, 2012) are a few of the titles on this list.

István Keul's edited volume *Asian Religions, Technology and Science* contributes to these two fields of study (religion and science, and religion and technology) by proposing new research, and focusing on the ritual and performative aspects of religion, but does not neglect textual heritage. The contributors offer a good review of previous literature in the field, reiterate existing knowledge of religious practices, and present new insights into modalities and the role of science in religion.

The volume presents multidisciplinary research on various encounters between religion and science in South and East Asia, looking at the pre-modern era as well as the contemporary world. There are chapters on conciliation and integration between (a) doctrine and ritual texts, and (b) scientific knowledge (including medicine) in Indian traditional religions (mostly Hinduism and Jainism); research on the synthesizing process of religious and medical healing in pre-modern China; the consideration of geographical and cosmological space as a new level of interfaith (Buddhist–Christian) dialogue in nineteenth-century South Asia; and finally the combination between religion and science in the very recent new religious movement "The Science of Happiness" (*Kōfuku no kagaku*) in Japan. Besides bringing in new understandings of South and East Asian religions, these chapters also put forward a different epistemology of "science", a term that has been taken too often as self-explanatory or confused with "scientism". In this volume, science becomes more than a feature of the modern world, and an original inner trait of several religious doctrines and ritual practices.

The section on Asian religions and technology concerns mostly the representation of religions on the internet, and as such the term “technology” in the title should probably have been replaced with “internet” or “media”. These chapters analyse the internet mediation and reshaping of Buddhism, Hinduism, new religious movements, and Islam in India, Japan, Pakistan and Western countries. How is the internet contributing to the standardization and homogenization of Hindu worship, and the disembedding of Hindu images from the traditional sacred sites? And from a different angle, how is this online Hinduism also leading to a democratization of religious practice and enabling diaspora Hindu communities to keep in touch with their religious roots? Looking at Japanese new religions on the internet, how are social space and digital space, official and unofficial communication, offline and online platforms and communities connected and interacting? About cybersanghas and Buddhist virtual practice in the Western world, how and why have Buddhist Geeks framed Buddhist meditation as a spiritual and internal technology (p. 192)? How and why are Muslims like Javed Ahmad Ghamadi negotiating between traditional Islam, sharia law, and the new channel of social media technologies? Moving back to Japan, are grave-computer and the online-grave creating a new ontology of death and an alternative relationship with time? These are some of the questions addressed in Part II of the volume.

Asian Religions, Technology and Science is certainly rich in content and methodological perspectives, and also provides a survey of some of the important literature in the field. However, the connection between Part I “Asian religions and science” and Part II “Asian religions and technology” is not explained at all, and consequently there is no evident coherent thread running through the volume. The overall structure of the volume thus becomes questionable.

I believe that this volume can serve as a valid reference book in undergraduate and graduate courses on Asian religions, and religion and media, and certainly also offers methodological directions to scholars of religion and science and religion and the internet.

Stefania Travagnin
University of Groningen

EAST ASIA

EDWARD L. SHAUGHNESSY:

Unearthing the Changes: Recently Discovered Manuscripts of the Yi Jing (I Ching) and Related Texts.

(Translations from the Asian Classics.) xxii, 355 pp. New York: Columbia University Press, 2014. £27.50. ISBN 978 0 231 16184 8. doi:10.1017/S0041977X1600015X

Seventeen years after his rendition of the Mawangdui silk manuscript of the *Zhouyi*, or *Yijing (I Ching. The Classic of Changes)*, New York, 1997), Edward L. Shaughnessy focuses here on the three major *Changes*-related discoveries that followed: the Shanghai Museum *Zhouyi* from Chu (c. 300 BCE, acquired in 1994), the two sets of the *Guicang* found in Wangjiatai (third century BCE, excavated in 1993), and the Fuyang manuscript of the *Zhouyi* (no later than 165 BCE, discovered in 1977), all inscribed on bamboo strips. The author’s express purpose is to present and evaluate the information these manuscripts bring to our knowledge of the