

played a leading role in dividing Buddhism into so-called 'Hinayana' and 'Mahayana,' which is at the root of much Buddhist sectarianism. - Rita M. Gross, University of Wisconsin-Eau Claire

This volume presents a wood anatomist's study of the Tripitaka Koreana, the world's oldest surviving printing artifact from 13th-century Korea. Whereas existing research on this most comprehensive and accurate version of the Buddhist canon in East Asia has relied primarily on incomplete textual evidence and on less than reliable oral traditions in addressing the secrets of the creation, birthplace, material, and miraculous conservation of the Tripitaka Koreana, the author of this volume looks to physical evidence – the woodblocks themselves – for answers. The 81,258 printing plates reveal a wealth of information under the microscope of a wood anatomist: the microscopic picture that emerges helps identify the particular wood species, leading us to their natural habitat, and in turn to the likely logging and engraving sites. These findings challenge the so-called facts about the woodblocks, and offer valuable insights into the day-to-day creation process, from the preparation to the engraving phase, as well as post-production care for optimal preservation. Its value as a Buddhist text aside, the Tripitaka Koreana is an avatar of old Korean science that compels us to go one step further than reading between the lines; that is, to look beneath the engraved letters for clues left behind by nature, man, and time.

First published in 1988, this reissue is an important work in the field of national literary exchange. Declared by American Library Association in its Choice publication one of the ten best reference works of 1988, the volume has survived global change - politically, socially, economically, religiously, aesthetically - to promote cultural dialogue between China and the West. Besides the scores of annotated sources, the introductory essays remain as authentic and moving as the day of their appearance. *The Strange World of Human Sacrifice* is the first modern collection of studies on one of the most gruesome and intriguing aspects of religion. The volume starts with a brief introduction, which is followed by studies of Aztec human sacrifice and the literary motif of human sacrifice in medieval Irish literature. Turning to ancient Greece, three cases of human sacrifice are analysed: a ritual example, a mythical case, and one in which myth and ritual are interrelated. The early Christians were the victims of accusations of human sacrifice, but in turn imputed the crime to heterodox Christians, just as the Jews imputed the crime to their neighbours. The ancient Egyptians rarely seem to have practised human sacrifice, but buried the pharaoh's servants with him in order to serve him in the afterlife, albeit only for a brief period at the very beginning of pharaonic civilization. In ancient India we can follow the traditions of human sacrifice from the earliest texts up to modern times, where especially in eastern India goddesses, such as Kali, were long worshipped with human victims. In Japanese tales human sacrifice often takes the form of self-sacrifice, and there may well be a line from these early sacrifices to modern kamikaze. The last study throws a surprising light on human sacrifice in China. The volume is concluded with a detailed index

A translation of sixty-two key stories from the *Konjaku Monogatari*

First published in 1980. This book analyzes Chinese society and evaluates the achievements and failures of the Maoist ideology. The central theme is the urban and rural balance in China's development from the Revolution to the late twentieth century. *The Fading of the Maoist Vision* shows how the original Revolutionary blueprint was

altered and the ways in which China has steered a different course from that charted by Mao as the ideological vision encountered an increasingly pressing set of economic realities. The book: · Is particularly valuable in setting China's achievements in the larger context of global ideas about the problems of national development and by comparing them to the experience of India in its pursuit of the Gandhian ideal.

This new reference work contains approximately 1500 entries covering Chinese civilisation from Peking Man to the present day. Subjects include history, politics, art, archaeology, and literature to name but a few.

First published in 1946. Here in one volume is a collection of Arthur Waley's translations of Chinese poetry. The book includes some poems from The Book of Songs and 170 Chinese Poems, More Translations and The Temple. Some old translations have been revised and new notes and explanatory material added. More than fifty specialists have contributed to this new edition of volume 4 of The Cambridge Bibliography of English Literature. The design of the original work has established itself so firmly as a workable solution to the immense problems of analysis, articulation and coordination that it has been retained in all its essentials for the new edition. The task of the new contributors has been to revise and integrate the lists of 1940 and 1957, to add materials of the following decade, to correct and refine the bibliographical details already available, and to re-shape the whole according to a new series of conventions devised to give greater clarity and consistency to the entries.

The Real Tripitaka And Other Pieces

First published in 1938. Previous translations of the Analects of Confucius are based upon a medieval interpretation which reflects the philosophy of the 12th century A.D rather than of the 5th century B.C., when Confucius lived. This book detaches the Analects from the Scholastic interpretation and lets these famous sayings speak for themselves.

First published in 1952. The Real Tripitaka gives an account of the seventh century pilgrim's adventures, spiritual and material, both in India and after his return to China. In addition the book contains an account of a Japanese pilgrim's visit to China in the ninth century, which describes the Wu-t'ai Shan, China's great place of Pilgrimage, and an eye-witness's account of the great persecution of Buddhism in 842-845 A.D.

Yu's essays juxtapose Chinese and Western texts - Cratylus next to Xunzi, for example - and discuss their relationship to language and subjects, such as liberal Greek education against general education in China. He compares a specific Western text and religion to a specific Chinese text and religion. He considers the Divina Commedia in the context of Catholic theology alongside The Journey to the West as it relates to Chinese syncretism, united by the theme of pilgrimage. Yet Yu's focus isn't entirely tied to the classics. He also considers the struggle for human rights in China and how this topic relates to ancient Chinese social thought and modern notions of rights in the West.

Centered on the practice of seeking rebirth in the Pure Land paradise Sukh?vat?, the Amit?bha

studied subjects. He also brings greater attention to the first attested traveller from China to reach and write about thirteenth-century Europe.

C. T. Hsia examines six landmark texts: *The Romance of the Three Kingdoms*, *The Water Margin*, *Journey to the West*, *Chin P'ing Mei*, *The Scholars*, and *Dream of the Red Chamber*. In addition to providing historical and bibliographical information, he critiques structure and style, as well as major characters and episodes in relation to moral and philosophical themes. C. T. Hsia cites Western classics for comparison and excerpts each novel. Hailed as a classic upon its publication in 1968, *The Classic Chinese Novel* has remained the best single-volume critical introduction to the subject.

The first systematic survey of the conceptual history of basic logical terminology in ancient China.

In the seventh century the kingdom of Samarkand sent formal gifts of fancy yellow peaches, large as goose eggs and with a color like gold, to the Chinese court at Ch'ang-an. What kind of fruit these golden peaches really were cannot now be guessed, but they have the glamour of mystery, and they symbolize all the exotic things longed for, and unknown things hoped for, by the people of the T'ang Empire. This book examines the exotics imported into China during the T'ang Dynasty, and depicts their influence on Chinese life. This book is not a statistical record of commercial imports and medieval trade, but rather a 'humanistic essay, however material its subject matter.'

First published in 1973. This book describes the career of Sir George Macartney, who spent twenty-eight years at the turn of the nineteenth century as British representative in Sinkiang, China's most westerly province. Macartney was in a unique position to observe political and diplomatic manoeuvres by the key players trying to establish a sphere of influence in China's strategically vital hinterland before and during the Chinese revolution.

This is the most comprehensive study of pien-wen ("transformation texts" i.e., tales of metamorphosis) in any language since the manuscripts were discovered at the beginning of the 20th century in a remote cave complex in northwest China. They are the earliest written vernacular narratives in China and are thus extremely important in the history of Chinese language and literature. Numerous scholarly controversies have surrounded the study of the texts in the last three quarters of a century; this volume seeks to resolve some of them—the extent, origins, and formal characteristics of the texts, the meaning of pien wen, the identity of the authors who composed these popular narratives and the scribes who copied them, the relationship of the texts to oral performance, and the reasons for the apparently sudden demise of the genre around the beginning of the Sung dynasty. This is a multi-disciplinary study that integrates findings from religious, literary, linguistic, sociological, and historical materials, carried out with intellectual rigor. It includes an extensive bibliography of relevant sources in many languages.

This work is primarily an interpretation of Indian Logic preserved in China. The

material is mainly taken from K`uei Chi`s Great Commentary on the Nyayapravesa. It is not design to be a comprehensive study of Indian Logic in general, nor is it planned to be a complete exposition of K`uei Chi`s work in particular. Its scope is confined to formal Logic. The author`s intentions are to solve problems which have not yet been settled and to interpreted, instead of duplicating what other people have already done. Much more attention has been made to fundamental principles and less to the list of fallacies, in particular less to the overelaboration which does not make much sense either theoretically or practically.

Sand and Pebbles presents the first complete English rendering of Shasekishu--the classic, popular Buddhist "Tale Literature" (setsuwa). This collection of instructive, yet often humorous, anecdotes appeared in the late thirteenth century, within decades of the first stirrings of the revolutionary movements of Kamakura Buddhism. Shasekishu's author, Muju Ichien (1226-1312), lived in a rural temple apart from the centers of political and literary activity, and his stories reflect the customs, attitudes and lifestyles of the commoners. In Sand and Pebbles, complete translations of Book One and other significant narrative parts are supplemented by summaries of the remaining (especially didactic) material and by excerpts from Muju's later work. Introduced by a historical sketch of the period, this work also contains a biography of Muju. Illustrations, charts, a chronology, glossary of terms, notes, an extensive bibliography and an index guide the reader into a seldom seen corner of old Japan. Muju and his writings will interest students of literature as well as scholars of Japanese religion, especially Buddhism. Anthropologists and sociologists will discover details of Kamakura life and thought unrecorded in the official chronicles of the age.

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