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Beginning with the introduction of the religion into China, this chronicle depicts the evolution of Buddhism. The career and achievements of the great Kumarajiva are investigated, exploring the famed philosophical treatises that form the core of East Asian Buddhist literature. Providing a useful and accessible introduction to the influential Tien-t'ai school of Buddhism in Japan as well as the teachings of the 13th-century monk Nichiren, this examination places special emphasis on the faith of the Lotus Sutra and the major works of masters such as Hui-su, Chih-i, and Chanjan. From the early translations of the Buddhist scriptures to the persecution of the T'ang dynasty, this exploration illuminates the role of Buddhism in Chinese society, and by extension, in humanity in general. This reference text is a highly useful tool for the student of Chinese religious literature as well as for general readers in need of a handy companion text to the rest of this rich collection. The dictionary in this volume contains vocabularies of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese. If you find yourself hampered by the continual recurrence of Sanskrit and other foreign terms embedded in

texts on Tibetan Buddhism, generally with no explanation, this volume will be quite helpful in smoothing the path to understanding. The issue of sinification—the manner and extent to which Buddhism and Chinese culture were transformed through their mutual encounter and dialogue—has dominated the study of Chinese Buddhism for much of the past century. Robert Sharf opens this important and far-reaching book by raising a host of historical and hermeneutical problems with the encounter paradigm and the master narrative on which it is based. Coming to Terms with Chinese Buddhism is, among other things, an extended reflection on the theoretical foundations and conceptual categories that undergird the study of medieval Chinese Buddhism. Sharf draws his argument in part from a meticulous historical, philological, and philosophical analysis of the Treasure Store Treatise (Pao-tsang lun), an eighth-century Buddhō-Taoist work apocryphally attributed to the fifth-century master Seng-chao (374–414). In the process of coming to terms with this recondite text, Sharf ventures into all manner of subjects bearing on our understanding of medieval Chinese Buddhism, from the evolution of T'ang "gentry Taoism" to the pivotal role of image veneration and the problematic status of Chinese Tantra. The volume includes a complete annotated translation of the Treasure Store Treatise, accompanied by the detailed exegesis of dozens of key terms and concepts. In spite of the common view of Buddhism as

nondogmatic and tolerant, the historical record preserves many examples of Buddhist thinkers and movements that were banned as heretical or subversive. The San-chieh (Three Levels) was a popular and influential Chinese Buddhist movement during the Sui and T'ang periods, counting powerful statesmen, imperial princes, and even an empress, Empress Wu, among its patrons. In spite, or perhaps precisely because, of its proximity to power, the San-chieh movement ran afoul of the authorities and its teachings and texts were officially proscribed numerous times over a several-hundred-year history. Because of these suppressions San-chieh texts were lost and little information about its teachings or history is available. The present work, the first English study of the San-chieh movement, uses manuscripts discovered at Tun-huang to examine the doctrine and institutional practices of this movement in the larger context of Mahayana doctrine and practice. By viewing San-chieh in the context of Mahayana Buddhism, Hubbard reveals it to be far from heretical and thereby raises important questions about orthodoxy and canon in Buddhism. He shows that many of the hallmark ideas and practices of Chinese Buddhism find an early and unique expression in the San-chieh texts. Chinese Buddhists have never remained stationary. They have always been on the move. In *Monks in Motion*, Jack Meng-Tat Chia explores why Buddhist monks migrated from China to Southeast Asia, and how they participated in transregional Buddhist networks

across the South China Sea. This book tells the story of three prominent monks Chuk Mor (1913-2002), Yen Pei (1917-1996), and Ashin Jinarakkhita (1923-2002) and examines the connected history of Buddhist communities in China and maritime Southeast Asia in the twentieth century. *Monks in Motion* is the first book to offer a history of what Chia terms "South China Sea Buddhism," referring to a Buddhism that emerged from a swirl of correspondence networks, forced exiles, voluntary visits, evangelizing missions, institution-building campaigns, and the organizational efforts of countless Chinese and Chinese diasporic Buddhist monks. Drawing on multilingual research conducted in Indonesia, Malaysia, Singapore, China, Hong Kong, and Taiwan, Chia challenges the conventional categories of "Chinese Buddhism" and "Southeast Asian Buddhism" by focusing on the lesser-known--yet no less significant--Chinese Buddhist communities of maritime Southeast Asia. By crossing the artificial spatial frontier between China and Southeast Asia, *Monks in Motion* breaks new ground, bringing Southeast Asia into the study of Chinese Buddhism and Chinese Buddhism into the study of Southeast Asia. CONTENTS: Preface. Table of Chinese Dynasties. Maps of Dynasties. Introduction, Growth and Domestication. Maturity and Acceptance. Decline. Conclusion. Glossary. Chinese Names and Titles. Bibliography. Index. Based partly on unpublished documents and oral information obtained from monks who

headed major monasteries on mainland China, Holmes Welch presents a detailed description of the modern practice of Chinese Buddhism. Focusing on the actual rather than the theoretical observances of the religion, he gives an exhaustive account of the monastic system and the style of life of both monk and layman. His study makes new information available for the Western reader and calls into question the whole concept of the moribund state of Chinese Buddhism. The Venerable Master Taixu (1890-1947) is the most important and controversial Chinese Buddhist reformer of the twentieth century. Viewed as dangerously rash by conservative Buddhists, irrelevant by secular humanists, and spiritually misguided by Christian missionaries, Taixu was nevertheless committed to forging a socially engaged form of Buddhism and to organizing a Buddhist mission in the West. His bold and inventive "Buddhist revolution" continues to shape aspects of a revitalized Buddhism in East Asia and around the world. The present volume is the first major study in English to focus on the charismatic reformer and his teachings and provides a comprehensive and absorbing interpretation of Taixu's aims and the divisive controversies that surrounded him. This nuanced work is richly documented with quotations from Taixu's own writings and from various Chinese intellectuals and evangelists of the period. As the most politically involved of all the Buddhist leaders in the Republican period, Taixu sought to present Mahâyâna Buddhism as the core of a new

Chinese culture and the only adequate foundation for a truly global civilization. Distancing himself from those masters who focused on otherworldly paradises and stressed dependence on celestial buddhas and bodhisattvas, he emphasized what could actually be accomplished in this world through the work of thousands of living bodhisattvas dedicated to building a pure land here and now. A realist who acknowledged the complexities of the human condition in an increasingly interdependent and violent world, Taixu was also a utopian who tried to imagine how Buddhists could begin to realize their ultimate ideals—ideals that in fact lay beyond the preservation of institutional Buddhism itself. Students of Buddhism, Chinese religion, contemporary Chinese history and culture, and Taiwan studies will welcome this study of a crucially important and intriguingly complex individual whose life encapsulates many of the forces and possibilities apparent within Chinese Buddhism in the contemporary world. First published in 1981, *The Renewal of Buddhism in China* broke new ground in the study of Chinese Buddhism. An interdisciplinary study of a Buddhist master and reformer in late Ming China, it challenged the conventional view that Buddhism had reached its height under the Tang dynasty (618-907) and steadily declined afterward. Chün-fang Yü details how in sixteenth-century China, Buddhism entered a period of revitalization due in large part to a cohort of innovative monks who sought to

transcend sectarian rivalries and doctrinal specialization. She examines the life, work, and teaching of one of the most important of these monks, Zhuhong (1535-1615), a charismatic teacher of lay Buddhists and a successful reformer of monastic Buddhism. Zhuhong's contributions demonstrate that the late Ming was one of the most creative periods in Chinese intellectual and religious history. Weaving together diverse sources—scriptures, dynastic history, Buddhist chronicles, monks' biographies, letters, ritual manuals, legal codes, and literature—Yü grounds Buddhism in the reality of Ming society, highlighting distinctive lay Buddhist practices to provide a vivid portrait of lived religion. Since the book was published four decades ago, many have written on the diversity of Buddhist beliefs and practices in the centuries before and after Zhuhong's time, yet *The Renewal of Buddhism in China* remains a crucial touchstone for all scholarship on post-Tang Buddhism. This fortieth anniversary edition features updated transliteration, a foreword by Daniel B. Stevenson, and an updated introduction by the author speaking to the ongoing relevance of this classic work. At the repeated request of many scholars and students here is a new edition of E. Zürcher's groundbreaking *The Buddhist Conquest of China*. In his extensive introduction Stephen F. Teiser (D.T. Suzuki Professor in Buddhist Studies, Princeton University) explains why the book is still the standard in the field of early Chinese

Buddhism. This book examines the literary thematic changes, Buddhist imagery, and new motifs in the fantastic dreamworld as seen in the tales of the supernatural in early medieval China. What are the foundational scriptures and major schools for Chinese Buddhists? What divinities do they worship? What festivals do they celebrate? These are some of the basic questions addressed in this book, the first introduction to Chinese Buddhism written expressly for students and those interested in an accessible yet authoritative overview of the subject based on current scholarship. After presenting the basic tenets of the Buddha's teachings and the Chinese religious traditions, the book focuses on topics essential for understanding Chinese Buddhism: major scriptures, worship of buddhas and bodhisattvas, rituals and festivals, the monastic order, Buddhist schools such as Tiantai and Chan, Buddhism and gender, and current trends—notably humanistic Buddhism in Taiwan and the resurgence of Buddhism in post-Mao China. Each chapter ends with discussion questions and suggestions for further reading. A convenient glossary of common terms, titles, and names is included. This book originates from a thesis work whereby it is one of the first comprehensive study of Chi-Tsang's treatment of *The Two Truths* in English. The work aims to build up a strong interest in readers, particularly, people in Western societies who are unfamiliar with Chinese tradition, culture and language. The

topic is not only important in the theoretical approach but also critical to a practitioner to comprehend Chinese Buddhism for its ability to be a good reference work. India and China dominate the Asian continent but are separated by formidable geographic barriers and language differences. For many centuries, most of the information that passed between the two lands came through Silk Route intermediaries in lieu of first-person encounters—leaving considerable room for invention. From their introduction to Indian culture in the first centuries C.E., Chinese thinkers, writers, artists, and architects imitated India within their own borders, giving Indian images and ideas new forms and adapting them to their own culture. Yet India's impact on China has not been greatly researched or well understood. *India in the Chinese Imagination* takes a new look at the ways the Chinese embedded India in diverse artifacts of Chinese religious, cultural, artistic, and material life in the premodern era. Leading Asian studies scholars explore the place of Indian myths and storytelling in Chinese literature, how Chinese authors integrated Indian history into their conception of the political and religious past, and the philosophical relationships between Indian Buddhism, Chinese Buddhism, and Daoism. This multifaceted volume, illustrated with over a dozen works of art, reveals the depth and subtlety of the encounter between India and China, shedding light on what it means to imagine another culture—and why it

matters. Contributors: Stephen R. Bokenkamp, Bernard Faure, John Kieschnick, Victor H. Mair, John R. McRae, Christine Mollier, Meir Shahar, Robert H. Sharf, Nobuyoshi Yamabe, Ye Derong, Shi Zhiru. Buddhism had a profound effect not only on Chinese philosophy and ritual, but also on the material culture of China. Examining the impact of books, bridges, sugar, tea and the chair, amongst other things, this text looks at how attitudes to such novelties affected the history of Chinese Buddhism. An examination of medieval Chinese Buddhist thanatonic practices. Bridging area studies and the history of religions, Teiser explores the concerns, practices and beliefs of 9th- and 10th-century Chinese Buddhists. Kexue, or science, captured the Chinese imagination in the early twentieth century, promising new knowledge about the world and a dynamic path to prosperity. Chinese Buddhists embraced scientific language and ideas to carve out a place for their religion within a rapidly modernizing society. Examining dozens of previously unstudied writings from the Chinese Buddhist press, this book maps Buddhists' efforts to rethink their traditions through science in the initial decades of the twentieth century. Buddhists believed science offered an exciting, alternative route to knowledge grounded in empirical thought, much like their own. They encouraged young scholars to study subatomic and relativistic physics while still maintaining Buddhism's vital illumination of human nature and its crucial support of an

ethical system rooted in radical egalitarianism. Showcasing the rich and progressive steps Chinese religious scholars took in adapting to science's rising authority, this volume offers a key perspective on how a major Eastern power transitioned to modernity in the twentieth century and how its intellectuals anticipated many of the ideas debated by scholars of science and Buddhism today. This is the first and only book in English on modern Chinese Buddhism written by a practicing Chinese monk. Chen-hua provides a rare eyewitness account of Chinese monastic life and Buddhist practices before they were changed forever by the Communist revolution. It begins with his departure from home in northern China to study Buddhism in Kiansu and Chekiang in the south and ends with his rejoining the monastic order in Taiwan after spending several years as a draftee in the Nationalist army. Following century-old traditions of Ch'an monks, Chen-hua made pilgrimages to all the major monasteries and holy sites, and sought instruction from many famous masters. His ordination at Pao-hua; Buddha recitation weeks at Ling-yen; scriptural studies at T'ien-ning; and a pilgrimage to P'u-t'o, the sacred island of Kuan-yin, are some of the highlights of this candid and perceptive book. The Introduction by Chun-fang Yu places the work in a historical perspective. Notes, a glossary of Chinese terms, maps, and photos help readers who are new to the field. This invaluable interpretive tool, first published in 1937, is now

available for the first time in a paperback edition specially aimed at students of Chinese Buddhism. Those who have endeavoured to read Chinese texts apart from the apprehension of a Sanskrit background have generally made a fallacious interpretation, for the Buddhist canon is basically translation, or analogous to translation. In consequence, a large number of terms existing are employed approximately to connote imported ideas, as the various Chinese translators understood those ideas. Various translators invented different terms; and, even when the same term was finally adopted, its connotation varied, sometimes widely, from the Chinese term of phrase as normally used by the Chinese. For instance, klésa undoubtedly has a meaning in Sanskrit similar to that of, i.e. affliction, distress, trouble. In Buddhism affliction (or, as it may be understood from Chinese, the afflictors, distressers, troublers) means passions and illusions; and consequently fan-nao in Buddhist phraseology has acquired this technical connotation of the passions and illusions. Many terms of a similar character are noted in the body of this work. Consequent partly on this use of ordinary terms, even a well-educated Chinese without a knowledge of the technical equivalents finds himself unable to understand their implications. Although Buddhism had declined during the Ming Dynasty, an age characterized by corruption, weakness, and oppression, new interest in the old religion arose as the dynasty came to an end. Han-shan Te-ch'ing--as well as two other

reformers of his time, Yun-ch'i Chu-hung (1535-1615) and Tzu-po Chen-k'o (1543-1603) contributed to the revival of Buddhism. Even to the present day, the teachings of these masters have influenced many Chinese Buddhists. Han-shan wrote extensively on Buddhism and other subjects, but his most interesting work is his autobiography, describing his spiritual development together with significant events of his life. Han-shan was a Ch'an master who also practiced the Pure Land faith. The philosophy of Mind, a synthesis of the Hua-yen, T'ien-t'ai, and Wei-shih teachings, is his system of thought. Han-shan argued that all philosophical teachings are ultimately the same because they lead to the truth of Mind. Dr. Hsu's book is the first detailed study of Han-shan Te-ch'ing's life to appear in any language. As Derk Bodde writes in his foreword, "A good deal of excellent modern scholarship has been devoted to the ascending centuries of Chinese Buddhism, extending from the religion's entry into China (first century AD) through its age of greatest glory (seventh, eighth, and early ninth centuries). Much less, yet nevertheless significant, scholarship has been devoted to the surviving elements of Chinese Buddhism that are still observable in the present century. Almost nonexistent--at least in Western languages has been serious scholarship devoted to the long centuries of intervening decline. The present book, which is the only one known to me in a Western language to devote itself wholly to a single personality from this

intervening age, is a notable exception. A Buddhist Leader in Ming China consists of four chapters. In Chapter 1 the sources and methodology are discussed. Chapter 2 concerns the background of Han-shan Te-ch'ing's life and thought. Chapter 3 presents a detailed account of Han-shan's life, based almost entirely on his autobiography. The last chapter discusses his teachings and his views about the Mind, the Universe, Man, Evil, and the Path to Salvation. Based on close readings of more than twenty Buddhist texts written in China from the 5th to the 13th century, this book demonstrates that Buddhist authors crafted new models for family reproduction based on a mother-son style of filial piety, in contrast to the traditional father-son model.--NAN NÜ ¿A veritable treasure trove.... Both demanding and tremendously rewarding.... The book is of high scholarly standard, but ... is clear, precise and a pleasure to read - and is certainly accessible to interested laymen. It cannot be recommended highly enough.¿ ¿The Middle Way, November 1993 ¿Each chapter in this volume is sophisticated, tightly argued, and well documented.... An important contribution to the literature on Buddhist meditation.¿ ¿Journal of Asian Studies 47 (1988) An inspiring introduction to Chan Buddhism in a value-priced hardcover edition. Perfect for daily spiritual guidance and gifts. This is a new release of the original 1928 edition. Since the first century, when Buddhism entered China, the foreign religion has influenced and been

influenced in turn by traditional Chinese culture, and eventually became an important part of it. That is one of the great historical themes not only for China but also for East Asia. This book explores the elements of Buddhism, including its classics, doctrines, system, and rituals, to reveal the basic connotation of Buddhism as a cultural entity. Regarding the development of Buddhism in China, it traces the spread in chronological order, from the introduction in Han Dynasties (202 BC–220 AD), to the prosperity in the Sixteen Kingdoms (ca. 304–439 AD), and then to the decline since the Five Dynasties (907–ca. 960 AD). It is noteworthy that the Buddhist schools in the Southern and Northern Dynasties (420–589 AD) and the Buddhist sects in Sui and Tang Dynasties (581–907 AD) contributed to the sinicization of Buddhism. This book also deals with the interesting question of the similarities and differences between Chinese Buddhism and Indian Buddhism, to examine the specific characters of the former in terms of thought and culture. In the last chapter, the external influence of Chinese Buddhism in East Asia is studied. Scholars and students in Buddhism and Chinese culture studies, especially those in Buddhist countries, will benefit from the book. Also, it will appeal to readers interested in religion, Chinese culture, and ancient Chinese history. Buddhism in China during the late Qing and Republican period remained a powerful cultural and religious force. This innovative book comes from a rising

star in this field, offering a new perspective on the influence of Buddhism on Chinese culture. Too often Buddhism has been subjected to the Procrustean box of western thought, whereby it is stretched to fit fixed categories or had essential aspects lopped off to accommodate vastly different cultural norms and aims. After several generations of scholarly discussion in English-speaking communities, it is time to move to the next hermeneutical stage. Buddhist philosophy must be liberated from the confines of a quasi-religious stereotype and judged on its own merits. Hence this work will approach Chinese Buddhism as a philosophical tradition in its own right, not as an historical after-thought nor as an occasion for comparative discussions that assume the west alone sets the standards for or is the origin of philosophy and its methodologies. Viewed within their own context, Chinese Buddhist philosophers have much to contribute to a wide range of philosophical concerns, including metaphysics, epistemology, ethics, philosophy of language, philosophy of mind, and philosophy of religion, even though Western divisions of philosophy may not exhaust the rich contents of Chinese Buddhist philosophy. . Product Dimensions: 8.4 x 5.7 x 0.7 inches This book contains the biographies of 65 Chinese women who were Buddhist monks in early China. It is a great read for anyone interested in Buddhism or women in religion. Excerpt from Hand-Book of Chinese Buddhism: Being a Sanskrit-Chinese Dictionary With Vocabularies of Buddhist

Terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese Chinese equivalents for Sanskrit and Pali terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pali forms themselves. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. Chinese Pure Land Buddhism: Understanding a Tradition of Practice is the first book in any western language to provide a comprehensive overview of Chinese Pure Land Buddhism. Even though Pure Land Buddhism was born in China and currently constitutes the dominant form of Buddhist practice there, it has previously received very little attention from western scholars. In this book, Charles B. Jones examines the reasons for the lack of scholarly attention and why the few past treatments of the topic missed many of its distinctive features. He argues that the Chinese Pure Land

tradition, with its characteristic promise of rebirth in the Pure Land to even non-elite or undeserving practitioners, should not be viewed from the perspective of the Japanese Pure Land tradition, which differs greatly. More accurately contextualizing Chinese Pure Land Buddhism within the landscape of Chinese Buddhism and the broader global Buddhist tradition, this work celebrates Chinese Pure Land, not as a school or sect, but as a unique and inherently valuable "tradition of practice." This volume is organized thematically, clearly presenting topics such as the nature of the Pure Land, the relationship between "self-power" and "other-power," the practice of nianfo (buddha-recollection), and the formation of the line of "patriarchs" that keep the tradition grounded. It guides us in understanding the vigorous debates that Chinese Pure Land Buddhism evoked and delves into the rich apologetic literature that it produced in its own defense. Drawing upon a wealth of previously unexamined primary source materials, as well as modern texts by contemporary Chinese Pure Land masters, the author provides lucid translations of resources previously unavailable in English. He also shares his lifetime of experience in this field, enlivening the narrative with personal anecdotes of his visits to sites of Pure Land practice in China and Taiwan. The straightforward and nontechnical prose makes this book a standby resource for anyone interested in pursuing research in this lively, sophisticated, and still-evolving religious

tradition. Scholars—including undergraduates—specializing in East Asian Buddhism, as well as those interested in Buddhism or Chinese religion and history in general, will find this book invaluable. "Su Shih (1037-1101) is regarded as one of the greatest Chinese literary and intellectual figures not only of the Northern Sung but of all time. He has been the subject of many studies but, until now, none have attempted to address fully the vital question of Buddhism in his work. Beata Grant has uncovered among Su Shih's voluminous writings an extraordinarily wide range of Buddhist-related poems, hymns, essays, and other writings that attest to Buddhism's importance in the literary culture of this period. In *Mount Lu Revisited*, Grant significantly alters current perceptions of both Su Shih and of high Sung culture by showing the deep and pervasive influence of Buddhist language, imagery, and ideas on Su's work." "The study opens with a concise overview of the complex and multifaceted but little-studied world of eleventh-century Chinese Buddhism and Su's role within it. This is followed by a detailed study of the ways in which the nature of this great poet's engagement with Buddhism was shaped by the constantly changing circumstances of his life and how these changes are reflected in his art. What emerges is a vivid portrait of Su's struggle to resolve creatively the psychological, intellectual, and spiritual tensions in his life, including the classic tension between a world-centered Confucianism and

Buddhism's promise of personal liberation. Because many of these struggles reflect larger ones taking place in eleventh-century China as a whole, the light thus shed on Su Shih's life and art also illumines the relation between religious and literary culture during this time. This original and comprehensive work will be of interest not only to students of Su Shih and Sung literature but to all those broadly interested in this important period of Chinese medieval history."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

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