

The Eminent Monk



Buddhist Ideals in Medieval Chinese Hagiography

JOHN KIESCHNICK

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Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography:

The Eminent Monk John Kieschnick, 1997-07-01 In an attempt to reconstruct an elusive aspect of the medieval Chinese imagination *The Eminent Monk* examines biographies of Chinese Buddhist monks from the uncompromising ascetic to the unfathomable wonder worker While analyzing images of the monk in medieval China the author addresses some questions encountered along the way What are we to make of accounts in eminent monk collections of deviant monks who violate monastic precepts Who wrote biographies of monks and who read them How did different segments of Chinese society contend for the image of the monk and which image prevailed By placing biographies of monks in the context of Chinese political and religious rhetoric *The Eminent Monk* explores both the role of Buddhist literature in Chinese history and the monastic imagination that inspired this literature

Buddhism and Tales of the Supernatural in Early Medieval China Zhenjun Zhang, 2014-08-21 This book demonstrates the historical changes in early medieval China as seen in the tales of the supernatural thematic transformation from traditional demonic retribution to Karmic retribution from indigenous Chinese netherworld to Buddhist concepts of hell and from the traditional Chinese savior to a new savior Buddha It also examines Buddhist imagery and the flourish of new motifs in the fantastic dreamworld and their relationship with Buddhism This study relates the *Youming lu* to the development of popular Chinese Buddhist beliefs attempting to single out ideas that differ from the beliefs found in Buddhist scriptures as well as miraculous tales written especially to promote Buddhism

The Impact of Buddhism on Chinese Material Culture John Kieschnick, 2020-06-16 From the first century when Buddhism entered China the foreign religion shaped Chinese philosophy beliefs and ritual At the same time Buddhism had a profound effect on the material world of the Chinese This wide ranging study shows that Buddhism brought with it a vast array of objects big and small relics treasured as parts of the body of the Buddha prayer beads and monastic clothing as well as new ideas about what objects could do and how they should be treated Kieschnick argues that even some everyday objects not ordinarily associated with Buddhism bridges tea and the chair on closer inspection turn out to have been intimately tied to Buddhist ideas and practices Long after Buddhism ceased to be a major force in India it continued to influence the development of material culture in China as it does to the present day At first glance this seems surprising Many Buddhist scriptures and thinkers rejected the material world or even denied its existence with great enthusiasm and sophistication Others however from Buddhist philosophers to ordinary devotees embraced objects as a means of expressing religious sentiments and doctrines What was a sad sign of compromise and decline for some was seen as strength and versatility by others Yielding rich insights through its innovative analysis of particular types of objects this briskly written book is the first to systematically examine the ambivalent relationship in the Chinese context between Buddhism and material culture

Making Saints in Modern China David Ownby, 2017 Sainthood has been and remains a contested category in China given the commitment of China's modern leadership to secularization modernization and revolution and the discomfort of China's elite with matters

concerning religion. However, sainted religious leaders have succeeded in rebuilding old institutions and creating new ones despite the Chinese government's censure. This book offers a new perspective on the history of religion in modern and contemporary China by focusing on the profiles of these religious leaders from the early 20th century through the present. Edited by noted authorities in the field of Chinese religion, *Making Saints in Modern China* offers biographies of prominent Daoists and Buddhists as well as of the charismatic leaders of redemptive societies and state managers of religious associations in the People's Republic. The focus of the volume is largely on figures in China proper, although some attention is accorded to those in Taiwan, Hong Kong, and other areas of the Chinese diaspora. Each chapter offers a biography of a religious leader and a detailed discussion of the way in which he or she became a saint. The biographies illustrate how these leaders deployed and sometimes retooled traditional themes in hagiography and charismatic communication to attract followers and compete in the religious marketplace. Negotiation with often hostile authorities was also an important aspect of religious leadership, and many of the saints' stories reveal unexpected reserves of creativity and determination. The volume's contributors from the United States, Canada, France, Italy, China, and Taiwan provide cutting-edge scholarship. Taken together, these essays make the case that vital religious leadership and practice has existed and continues to exist in China despite the state's commitment to wholesale secularization.

Amid the Ruins of the Silk Road: In Search of the Long-Lost Footprints of Śākyaputra Faxian Dhriti Roy, 2025-09-10. *Amid the Ruins of the Silk Road: In Search of the Long-Lost Footprints of Śākyaputra Faxian* is an insightful piece of original scholarship under the genre of intellectual and religious history. The volume attempts to shed new light upon the evolutionary phases of Chinese Buddhist monasticism with special focus upon the state of Buddhist monastic disciplinary codes (vinaya) in premodern China by navigating through unexplored domains of cross-civilizational interactions as has been intricately portrayed in the fascicles of Śākyaputra Faxian's most celebrated fifth-century travel memoir, *Fo Guo Ji*. The book offers a critical inquiry into the chain of events which not only defined the final contours of Chinese Buddhist monastic tradition but also proved to have been instrumental in shaping Chinese Buddhism into its region-specific Sinitized mould. This seminal academic work, by drawing upon primary source documents from Buddhist and secular literature, brings to the fore the significance of the historic trans-continental Silk Road as a crucial interface having stood witness through the vicissitudes of time to some of the most unprecedented of cultural, intellectual, and philosophical borrowings across variegated socio-cultural spaces.

The Cambridge Global History of Fashion: Volume 1 Christopher Breward, Beverly Lemire, Giorgio Riello, 2023-08-17. Volume I surveys the long history of fashion from the ancient world to c. 1800. The volume seeks to answer fundamental questions on the origins of fashion, challenging Eurocentric explanations that the emergence of fashion was a European phenomenon and shows instead that fashion found early expressions across the globe well before the age of European colonialism and imperialism. It sheds light on how fashion was experienced in a multitude of ways depending on class, gender, and race and despite geographical

distance fashion connected populations across the globe Fashions flowered and were reseeded through entanglements of empire forced and voluntary migration evolving racial systems burgeoning sea travel and transcontinental systems

Gongga Laoren (1903-1997) Fabienne Jagou, 2021-07-19 Through the biography of an unusual Manchu Chinese female devotee who contributed to the spread of Tibetan Buddhism in Taiwan the book provides a new angle at looking at Sino Tibetan relations by bringing issues of gender power self representation and globalization Gongga Laoren s life actions and achievements show the fundamental elements behind the successful implementation of Tibetan Buddhism in a Han cultural environment and highlights a process that has created new expectations within communities either Tibetan or Taiwanese working in political economic religious and social contexts that have evolved from martial law in the 1960s to democratic rule today

Coming to Terms with Chinese Buddhism Robert H. Sharf, 2005-11-30 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 Buddho 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

Studies on Humanistic Buddhism IV: Human Life, 2021-09-15 Studies on Humanistic Buddhism IV Human Life contains eight translated articles two original articles two commentaries and a perspective piece all relating to human life Human life is a topic with a vast scope It was chosen because it is central to Humanistic Buddhism As several articles in this volume and previous volumes discuss Humanistic Buddhism developed as a response to the perception that Buddhism no longer related directly to human life By the nineteenth century in China Buddhism was seen to provide what came to be mainly perfunctory rituals to be performed upon the death of a family member Humanistic Buddhism revived Buddhism as an intrinsic part of daily life

Buddhism, Diplomacy, and Trade Tansen Sen, 2015-09-11 Relations between China and India underwent a dramatic transformation from Buddhist dominated to commerce centered exchanges in the seventh to fifteenth centuries The unfolding of this transformation its causes and wider ramifications are examined in this masterful analysis of the changing patterns of the interaction between the two most important cultural spheres in Asia Tansen Sen offers a new perspective on Sino Indian relations during the Tang dynasty 618

907 arguing that the period is notable not only for religious and diplomatic exchanges but also for the process through which China emerged as a center of Buddhist learning practice and pilgrimage Before the seventh century the Chinese clergy given the spatial gap between the sacred Buddhist world of India and the peripheral China suffered from a borderland complex A close look at the evolving practice of relic veneration in China at Famen Monastery in particular the exposition of Mount Wutai as an abode of the bodhisattva Ma jusri and the propagation of the idea of Maitreya s descent in China however reveals that by the eighth century China had overcome its complex and successfully established a Buddhist realm within its borders The emergence of China as a center of Buddhism had profound implications on religious interactions between the two countries and is cited by Sen as one of the main causes for the weakening of China s spiritual attraction toward India At the same time the growth of indigenous Chinese Buddhist schools and teachings retrenched the need for doctrinal input from India A detailed examination of the failure of Buddhist translations produced during the Song dynasty 960 1279 demonstrates that these developments were responsible for the unraveling of religious bonds between the two countries and the termination of the Buddhist phase of Sino Indian relations Sen proposes that changes in religious interactions were paralleled by changes in commercial exchanges For most of the first millennium trading activities between India and China were closely connected with and sustained through the transmission of Buddhist doctrines The eleventh and twelfth centuries however witnessed dramatic changes in the patterns and structure of mercantile activity between the two countries Secular bulk and luxury goods replaced Buddhist ritual items maritime channels replaced the overland Silk Road as the most profitable conduits of commercial exchange and many of the merchants involved were followers of Islam rather than Buddhism Moreover policies to encourage foreign trade instituted by the Chinese government and the Indian kingdoms contributed to the intensification of commercial activity between the two countries and transformed the China India trading circuit into a key segment of cross continental commerce

The Jiankang Empire in Chinese and World History Andrew Chittick, 2020-02-28 This work offers a sweeping re assessment of the Jiankang Empire 3rd 6th centuries CE known as the Chinese Southern Dynasties It shows how although one of the medieval world s largest empires Jiankang has been rendered politically invisible by the standard narrative of Chinese nationalist history and proposes a new framework and terminology for writing about medieval East Asia The book pays particular attention to the problem of ethnic identification rejecting the idea of ethnic Chinese and delineating several other more useful ethnographic categories using case studies in agriculture foodways and vernacular languages The most important the Wuren of the lower Yangzi region were believed to be inherently different from the peoples of the Central Plains and the rest of the book addresses the extent of their ethnogenesis in the medieval era It assesses the political culture of the Jiankang Empire emphasizing military strategy institutional cultures and political economy showing how it differed from Central Plains based empires while having significant similarities to Southeast Asian regimes It then explores how the Jiankang monarchs deployed three distinct repertoires of political

legitimation vernacular Sinitic universalist and Buddhist arguing that the Sinitic repertoire was largely eclipsed in the sixth century rendering the regime yet more similar to neighboring South Seas states The conclusion points out how the research re orients our understanding of acculturation and ethnic identification in medieval East Asia generates new insights into the Tang Song transition period and offers new avenues of comparison with Southeast Asian and medieval European history

Ritual and Representation in Chinese Buddhism Karil J. Kucera, 2016-01-28 Includes 159 color images Baodingshan consists of a monastic complex and two rock carved areas Little Buddha Bend and Great Buddha Bend located in Dazu in western China and dates from the Southern Song period The complex is fundamentally different from earlier Buddhist rock carved sites in China in its construction and layout Foregoing traditional niche based iconography for large deeply cut reliefs reaching dimensions as great as eight meters high by twenty meters wide within Baodingshan s Great Buddha Bend the carved works flow from one tableau into another The site contains both texts and images related to the main schools of Buddhist thought This book presents an integrated analysis of all of the components of Great Buddha Bend within the greater Baodingshan site something that was lacking in earlier studies Written to provide guidance to the site for a wide spectrum of readers specialists and non specialists alike it provides a clear explanation of the major iconographic features of the imagery as well as translations of the numerous accompanying carved Buddhist texts It also presents the basic tenets of Pure Land Chan Zen Huayan and Esoteric Buddhism in order to explain the features of these sects as seen represented in visual as well as textual form at the site Lastly with its focus on ritual use and audience reception from the 12th to the 21st century this study provides a new model for the discussion and evaluation of other religious sites as entities that organically evolve over time This study also includes new translations of both the inscribed Buddhist texts and secular inscriptions carved at the site dating from the twelfth through the twenty first centuries inscriptions left by educated elite soldiers and government officials highlighting regional issues related to continuity and change made visible at Baodingshan *Early Chinese Religion* John Lagerwey, Pengzhi Lü, 2009-10-30 After the Warring States treated in Part One of this set there is no more fecund era in Chinese religious and cultural history than the period of division 220 589 AD During it Buddhism conquered China Daoism grew into a mature religion with independent institutions and together with Confucianism these three teachings having each won its share of state recognition and support formed a united front against shamanism While all four religions are covered Buddhism and Daoism receive special attention in a series of parallel chapters on their pantheons rituals sacred geography community organization canon formation impact on literature and recent archaeological discoveries This multi disciplinary approach without ignoring philosophical and theological issues brings into sharp focus the social and historical matrices of Chinese religion **The Body Incantatory** Paul Copp, 2014-09-09 Whether chanted as devotional prayers intoned against the dangers of the wilds or invoked to heal the sick and bring ease to the dead incantations were pervasive features of Buddhist practice in late medieval China 600 1000 C E Material incantations in forms such as spell inscribed amulets and

stone pillars were also central to the spiritual lives of both monks and laypeople. In centering its analysis on the Chinese material culture of these deeply embodied forms of Buddhist ritual, *The Body Incantatory* reveals histories of practice and logics of practice that have until now remained hidden. Paul Copp examines inscribed stones, urns and other objects unearthed from anonymous tombs, spells carved into pillars near mountain temples and manuscripts and prints from both tombs and the Dunhuang cache. Focusing on two major Buddhist spells or dharani and their embodiment of the incantatory logics of adornment and unction, he makes breakthrough claims about the significance of Buddhist incantation practice not only in medieval China but also in Central Asia and India. His work vividly captures the diversity of Buddhist practice among medieval monks, ritual healers and other individuals lost to history, offering a corrective to accounts that have overemphasized elite canonical materials.

Early Chinese Religion, Part Two: The Period of Division (220-589 AD) (2 vols.) John Lagerwey, Pengzhi Lü, 2009-11-23

After the Warring States period treated in Part One of this set, there is no more fecund era in Chinese religious and cultural history than the period of division 220-589 AD. During it, Buddhism conquered China, Daoism grew into a mature religion with independent institutions, and together with Confucianism, these three teachings, having each won its share of state recognition and support, formed a united front against shamanism. While all four religions are covered, Buddhism and Daoism receive special attention in a series of parallel chapters on their pantheons, rituals, sacred geography, community organization, canon formation, impact on literature, and recent archaeological discoveries. This multi-disciplinary approach, without ignoring philosophical and theological issues, brings into sharp focus the social and historical matrices of Chinese religion.

Old Society, New Belief Lisa Raphals, 2017-05-01

In the first century of the Common Era, two new belief systems entered long-established cultures with radically different outlooks and values. Missionaries started to spread the teachings of Jesus of Nazareth in Rome and the Buddha in China. Rome and China were not only ancient cultures but also cultures whose elites felt no need to receive the new beliefs. Yet a few centuries later, the two new faiths had become so well established that their names were virtually synonymous with the polities they had entered as strangers. Although there have been numerous studies addressing this phenomenon in each field, the difficulty of mastering the languages and literature of these two great cultures has prevented any sustained effort to compare the two influential religious traditions at their initial period of development. This book brings together specialists in the history and religion of Rome and China with a twofold aim. First, it aims to show in some detail the similarities and differences each religion encountered in the process of merging into a new cultural environment. Second, by juxtaposing the familiar with the foreign, it also aims to capture aspects of this process that could otherwise be overlooked. This approach is based on the general proposition that when a new religious belief begins to make contact with a society that has already had long-honored beliefs, certain areas of contention will inevitably ensue, and changes on both sides have to take place. There will be a dynamic interchange between the old and the new, not only on the narrowly defined level of belief but also on the entire cultural body.

that nurtures these beliefs Thus this book aims to reassess the nature of each of these religions not as unique cultural phenomena but as part of the whole cultural dynamics of human societies

Readings of the Platform Sūtra 經, Morten Schlütter, 2012 Essays that introduce the history and ideas of the sūtra to a general audience and interpret its practices book jacket

The Wiley Blackwell Companion to East and Inner Asian Buddhism Mario Poceski, 2014-02-14 The Wiley Blackwell Companion to East and Inner Asian Buddhism combines outstanding contributions covering Buddhism as it developed and is practiced in this region These newly commissioned essays provide fresh scholarly perspectives on a wide range of concepts texts and practices Offers a comprehensive and balanced survey of Buddhism within East and Central Asia from the time of the Buddha through to the present day Provides fresh perspectives on a wide range of concepts texts traditions doctrines practices and institutions on topics spanning gender roles tantric rituals and the spread of Zen into Europe Brings together cutting edge research by an interdisciplinary and international contributor team including historians literature scholars and historians as well as those from religious studies Presents a panoramic view of the extraordinary richness and variety of local Buddhist expressions and practices within Chinese Korean Japanese and Tibetan cultures

Buddhism Across Asia Tansen Sen, 2014-04-02 Buddhism across Asia is a must read for anyone interested in the history and spread of Buddhism in Asia It comprises a rich collection of articles written by leading experts in their fields Together the contributions provide an in depth analysis of Buddhist history and transmission in Asia over a period of more than 2000 years Aspects examined include material culture politics economy languages and texts religious institutions practices and rituals conceptualisations and philosophy while the geographic scope of the studies extends from India to Southeast Asia and East Asia Readers knowledge of Buddhism is constantly challenged by the studies presented incorporating new materials and interpretations Rejecting the concept of a reified monolithic and timeless Buddhism this publication reflects the entangled dynamic and multi dimensional history of Buddhism in Asia over extended periods of integration development of multiple centres and European expansion which shaped the religion's regional and trans regional identities Max Deeg Cardiff University Buddhism Across Asia presents new research on Buddhism in comprehensive spatial and temporal terms From studies on transmission networks to exegesis on doctrinal matters linguistics rituals and practices institutions Buddhist libraries and the religion's interactions with political and cultural spheres as well as the society at large the volume presents an assemblage of essays of breathtaking breadth and depth The goal is to demonstrate how the transmission of Buddhist ideas serves as a cultural force a lynchpin that had connected the societies of Asia from past to present The volume manifests the vitality and maturity of the field of Buddhist studies and for that we thank the editor and the erudite authors Dorothy C Wong University of Virginia

Buddhism Between Tibet and China Matthew Kapstein, 2014-05-01 Exploring the long history of cultural exchange between the Roof of the World and the Middle Kingdom Buddhism Between Tibet and China features a collection of noteworthy essays that probe the nature of their relationship spanning from the Tang Dynasty 618-907 CE to the present day

Annotated and contextualized by noted scholar Matthew Kapstein and others the historical accounts that comprise this volume display the rich dialogue between Tibet and China in the areas of scholarship the fine arts politics philosophy and religion This thoughtful book provides insight into the surprisingly complex history behind the relationship from a variety of geographical regions Includes contributions from Rob Linrothe Karl Debreczeny Elliot Sperling Paul Nietupski Carmen Meinert Gray Tuttle Zhihua Yao Ester Bianchi Fabienne Jagou Abraham Zablocki and Matthew Kapstein

This book delves into Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography. Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography is a vital topic that needs to be grasped by everyone, from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography, encompassing both the fundamentals and more intricate discussions.

1. This book is structured into several chapters, namely:
 - Chapter 1: Introduction to Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography
 - Chapter 2: Essential Elements of Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography
 - Chapter 3: Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography in Everyday Life
 - Chapter 4: Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography in Specific Contexts
 - Chapter 5: Conclusion
 2. In chapter 1, the author will provide an overview of Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography. The first chapter will explore what Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography is, why Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography is vital, and how to effectively learn about Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography.
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 5. In chapter 4, this book will scrutinize the relevance of Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography in specific contexts. The fourth chapter will explore how Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography is applied in specialized fields, such as education, business, and technology.
 6. In chapter 5, this book will draw a conclusion about Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography. This chapter will summarize the key points that have been discussed throughout the book.
- This book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Eminent Monk Buddhist Ideals In Medieval Chinese Hagiography.

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