



Miraculous Retribution

A Study and Translation of
Fang Lin's *Ming-pao chi*

Donald B. Gjerboen



Miraculous Retribution A Study Transla

Alan Cole



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Miraculous Retribution Donald E. Gjerdtson, 1989 *Living Karma* Beverley Foulks McGuire, 2014-09-09 Ouyi Zhixu 1599 1655 was an eminent Chinese Buddhist monk who contrary to his contemporaries believed karma could be changed Through vows divination repentance rituals and ascetic acts such as burning and blood writing he sought to alter what others understood as inevitable and inescapable Drawing attention to Ouyi s unique reshaping of religious practice *Living Karma* reasserts the significance of an overlooked individual in the modern development of Chinese Buddhism While Buddhist studies scholarship tends to privilege textual analysis *Living Karma* promotes a balanced study of ritual practice and writing treating Ouyi s texts as ritual objects and his reading and writing as religious acts Each chapter addresses a specific religious practice writing divination repentance vows and bodily rituals offering first a diachronic overview of each practice within the history of Chinese Buddhism and then a synchronic analysis of each phenomenon through close readings of Ouyi s work The book sheds much needed light on this little known figure and his representation of karma which proved to be a seminal innovation in the religious thought of late imperial China *Absolute Delusion, Perfect Buddhahood* Jamie Hubbard, 2001-01-01 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 because of its proximity to power the San chieh movement ran afoul of the authorities and its teaching and texts were officially proscribed numerous times over a several hundred year history This 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 **Spreading Buddha's Word in East Asia** Jiang Wu, Lucille Chia, 2015-12-15 A monumental work in the history of religion the history of the book the study of politics and bibliographical research this volume follows the making of the Chinese Buddhist canon from the fourth century to the digital era Approaching the subject from a historical perspective it ties the religious social and textual practices of canon formation to the development of East Asian Buddhist culture and enlivens Chinese Buddhist texts for readers interested in the evolution of Chinese writing and the Confucian and Daoist traditions The collection undertakes extensive readings of major scriptural catalogs from the early manuscript era as well as major printed editions including the Kaibao Canon Qisha Canon Goryeo Canon and Taisho Canon Contributors add fascinating depth to such understudied issues as the historical process of compilation textual manipulation physical production and management sponsorship the dissemination of various editions cultic activities surrounding the canon and the canon s reception in different East Asian societies The Chinese Buddhist canon is one of the most enduring textual traditions in East Asian religion and culture and through this exhaustive multifaceted effort an essential body of work becomes part of a new versatile narrative of East Asian Buddhism that has far reaching implications for world history **Selfless Offspring** Keith N. Knapp, 2005-09-30 Both Western and Chinese intellectuals have long derided filial piety

tales as an absurd and grotesque variety of children's literature. *Selfless Offspring* offers a fresh perspective on the genre, revealing the rich historical worth of these stories by examining them in their original context: the tumultuous and politically fragmented early medieval era (A.D. 100–600). At a time when no Confucian virtue was more prized than filial piety, adults were moved and inspired by tales of filial children. The emotional impact of even the most outlandish actions portrayed in the stories was profound, a measure of the directness with which they spoke to major concerns of the early medieval Chinese elite. In a period of weak central government and powerful local clans, the key to preserving a household's privileged status was maintaining a cohesive extended family. Keith Knapp begins this far-ranging and persuasive study by describing two related historical trends that account for the narrative's popularity: the growth of extended families and the rapid incursion of Confucianism among China's learned elite. Extended families were better at maintaining their status and power, so patriarchs found it expedient to embrace Confucianism to keep their large, fragile households intact. Knapp then focuses on the filial piety stories themselves, their structure, historicity, origin, function, and transmission, and argues that most stem from the oral culture of these elite extended families. After examining collections of filial piety tales known as *Accounts of Filial Children*, he shifts from text to motif, exploring the most common theme: the reverent care and mourning of parents. In the final chapter, Knapp looks at the relative burden that filiality placed on men and women and concludes that although women largely performed the same filial acts as men, they had to go to greater extremes to prove their sincerity.

Shaping the Lotus Sutra
Eugene Yuejin Wang, 2005

The Lotus Sutra has been the most widely read and most revered Buddhist scripture in East Asia since its translation in the third century. The miracles and parables in the king of sutras inspired a variety of images in China; in particular, the sweeping compositions known as transformation tableaux that developed between the seventh and ninth centuries. Surviving examples in murals painted on cave walls or carved in relief on Buddhist monuments depict celestial journeys, bodily metamorphoses, cycles of rebirth, and the achievement of nirvana. Yet the cosmos revealed in these tableaux is strikingly different from that found in the text of the sutra. *Shaping the Lotus Sutra* explores this visual world, challenging long-held assumptions about Buddhist art. Eugene Wang treats it as a window to an animated and spirited world. Rather than focus on individual murals as isolated compositions, Wang views the entire body of pictures adorning a cave shrine or a pagoda as a visual mapping of an imaginary topography that encompasses different temporal and spatial domains. He demonstrates that the text of the Lotus Sutra does not fully explain the pictures and that a picture or a series of them constitutes its own text. In exploring how religious pictures sublimate cultural aspirations, he shows that they can serve both political and religious agendas and that different social forces can co-exist within the same visual program. These pictures inspired meditative journeys through sophisticated formal devices such as mirroring, mapping, and spatial programming, analytical categories newly identified by Wang. The book examines murals in cave shrines at Binglingsi and Dunhuang in northwestern China and relief sculptures in the grottoes of Yungang in Shanxi, on stelae from Sichuan, and on the Dragon and

Tiger pagoda in Shandong among other sites By tracing formal impulses in medieval Chinese picture making such as topographic mapping and pictorial illusionism the author pieces together a wide range of visual evidence and textual sources to reconstruct the medieval Chinese cognitive style and mental world The book is ultimately a history of the Chinese imagination Read an interview with the author <http://dgeneratefilms.com/cinemataalk> cinemataalk interview with professor eugene wang on chinese art and film

Power of Place James Robson, 2020-03-17 Throughout Chinese history mountains have been integral components of the religious landscape They have been considered divine or numinous sites the abodes of deities the preferred locations for temples and monasteries and destinations for pilgrims Early in Chinese history a set of five mountains were co-opted into the imperial cult and declared sacred peaks yue demarcating and protecting the boundaries of the Chinese imperium The Southern Sacred Peak or Nanyue is of interest to scholars not the least because the title has been awarded to several different mountains over the years The dynamic nature of Nanyue raises a significant theoretical issue of the mobility of sacred space and the nature of the struggles involved in such moves Another facet of Nanyue is the multiple meanings assigned to this place political religious and cultural Of particular interest is the negotiation of this space by Daoists and Buddhists The history of their interaction leads to questions about the nature of the divisions between these two religious traditions James Robson's analysis of these topics demonstrates the value of local studies and the emerging field of Buddhio Daoist studies in research on Chinese religion

Religious Methods and Resources in Bioethics P.F. Camenisch, 2013-03-09 A volume on religious theological methods in biomedical ethics inevitably of whether the methodological dimension can be distinct raises the question quished from the various other things that go on in ethical discourse It is difficult to answer this question definitively since many elements in moral conversation can be interpreted in different ways Barbara Hilkert Andolsen illustrates this issue in this volume when she defines one of her crucial categories gender justice as being both procedural and substantive normative This difficulty of finally separating the methodological from the normative arises in many areas of contemporary ethical writing both feminist and otherwise Nevertheless it seems that in many cases we can separate out the methodological issues with considerable precision Albert Jonsen and James Childress achieve just such a sharp focus in their essays This does not mean that a careful dissecting of their papers would not reveal normative elements lurking about their methodological points It is simply to say that the issues they analyze and the positions they take are at least prima facie overwhelmingly methodological They are much more about how we think about ethical matters than they are about what we think about them

Relics of the Buddha John S. Strong, 2018-06-05 Buddhism is popularly seen as a religion stressing the truth of impermanence How then to account for the long standing veneration in Asian Buddhist communities of bone fragments hair teeth and other bodily bits said to come from the historic Buddha Early European and American scholars of religion influenced by a characteristic Protestant bias against relic worship declared such practices to be superstitious and fraudulent and far from the true essence of Buddhism John Strong's book by

contrast argues that relic veneration has played a serious and integral role in Buddhist traditions in South and Southeast Asia and that it is in no way foreign to Buddhism The book is structured around the life story of the Buddha starting with traditions about relics of previous buddhas and relics from the past lives of the Buddha Sakyamuni It then considers the death of the Buddha the collection of his bodily relics after his cremation and stories of their spread to different parts of Asia The book ends with a consideration of the legend of the future parinirvana extinction of the relics prior to the advent of the next Buddha Maitreya Throughout the author does not hesitate to explore the many versions of these legends and to relate them to their ritual doctrinal artistic and social contexts Divine Justice Paul R. Katz,2008-12-08 This book examines the

integral role of religious beliefs and practices in Chinese legal culture **Building a Sacred Mountain** Wei-Cheng Lin,2014-05-01 By the tenth century CE Mount Wutai had become a major pilgrimage site within the emerging culture of a distinctively Chinese Buddhism Famous as the abode of the bodhisattva Ma ju r known for his habit of riding around the mountain on a lion the site in northeastern China s Shanxi Province was transformed from a wild area long believed by Daoists to be sacred into an elaborate complex of Buddhist monasteries In Building a Sacred Mountain Wei Cheng Lin traces the confluence of factors that produced this transformation and argues that monastic architecture more than texts icons relics or pilgrimages was the key to Mount Wutai s emergence as a sacred site Departing from traditional architectural scholarship Lin s interdisciplinary approach goes beyond the analysis of forms and structures to show how the built environment can work in tandem with practices and discourses to provide a space for encountering the divine Art History Publication Initiative For more information visit <http://arthistorypi.org/books/building-a-sacred-mountain> **Area**

Bibliography of China Richard T. Wang,1997 A combination of scholarly commercial and popular interests has generated a large quantity of literature on every aspect of Chinese life during the past two decades This bibliography reflects these combined interests it is broken up into sections by subject headings and cross references refer the researcher to related topics Ancestors, Virgins, & Friars Eugenio Menegon,2009 In the sixteenth century European missionaries brought a

foreign and global religion to China Converts then transformed this new religion into a local one Focusing on the still active Catholic communities of Fuan county in northeast Fujian this project addresses three main questions Why did people convert Second how did converts and missionaries transform a global and foreign religion into a local religion Third what does Christianity s localization in Fuan tell us about the relationship between late imperial Chinese society and religion The study s implications extend beyond the issue of Christianity in China to the wider fields of religious and social history and the early modern history of global intercultural relations The book suggests that Christianity became part of a pre existing pluralistic local religious space The author argues that we underestimate late imperial society s tolerance for heterodoxy The view from Fuan offers an original account of how a locality created its own religious culture in Ming Qing China *A God's Own Tale* Terry F. Kleeman,1994-08-04 This scripture was revealed through spirit writing in 1181 It traces Wenchang s development

through his many transformations culminating in his apotheosis as director of the Wenchang Palace and custodian of the Cinnamon Record that determines men's and women's fates. The god has since assumed a high position in the Taoist pantheon has been introduced into the school system and Confucian temples and now controls the all important civil service examinations in China. The text translated here provides a unique window into the religious world of Traditional China. Numerous anecdotes of good and evil doers reveal the ethical dilemmas facing men and women of the time from social questions like infanticide and discrimination against women to more purely religious issues such as how evil gods are punished and how China's divergent religious traditions can be reconciled. *Fathering Your Father* Alan Cole, 2009-02-09

Fathering Your Father is indubitably an important timely work. In this incisive re-reading of the sources for the early history of Chinese Chan Buddhism, Cole conveys a new understanding of material familiar to scholars that might well make students engage with these sources more imaginatively. Hitherto scholars have pored over the five or six key sources; now we are invited to read them as successive literary inventions. In short, this study has no competition and is bound to provoke debate. T. H. Barrett, Professor of East Asian History, School of Oriental and African Studies, London and author of *The Woman Who Discovered Printing*

Patriarchs on Paper Alan Cole, 2016-11-08. The truth of Chan Buddhism, better known as Zen, is regularly said to be beyond language and yet Chan authors medieval and modern produced an enormous quantity of literature over the centuries. To make sense of this well-known paradox, *Patriarchs on Paper* explores several genres of Chan literature that appeared during the Tang and Song dynasties c. 600-1300 including genealogies, biographies, dialogues, poems, monastic handbooks, and koans. Working through this diverse body of literature, Alan Cole details how Chan authors developed several strategies to evoke images of a perfect Buddhism in which wonderfully simple masters transmitted Buddhism's final truth to one another suddenly and easily and of course independent of literature and the complexities of the Buddhist monastic system. Chan literature then revealed in staging delightful images of a Buddhism free of Buddhism, tempting the reader over and over with the possibility of finding behind the thick facade of real Buddhism with all its rules, texts, doctrines, and institutional solidity, an ethereal world of pure spirit. *Patriarchs on Paper* charts the emergence of this kind of fantasy Buddhism and details how it interacted with more traditional forms of Chinese Buddhism in order to show how Chan's illustrious ancestors were created in literature in order to further a wide range of real-world agendas. Religion and Chinese Society Vol. 1 John Lagerwey, 2021-09-24

Thirty years ago, Hu Shih's views of Chinese society and history were representative of Sinology in general. China itself had no native religion; just local customs; its only real religion was an import, Buddhism. These views have now been completely overturned with massive implications for our understanding, not only of China but also of humanity as a whole. It is no longer possible to imagine that at least one major traditional society constructed and construed itself without reference to a non-mundane world that permeated every facet of society and it therefore becomes indispensable for students of China to take the history of Chinese religion into account and for students of

religion to take into account the Chinese experience of and Chinese categories for dealing with religious phenomena The present volumes contain a selection of twenty one essays presented in a conference convened jointly by the Ecole française d'Extrême Orient and the Centre for the Study of Religion and Chinese Society of the Chinese University of Hong Kong on Religion and Chinese Society The Transformation of a Field and Its Implications for the Study of Chinese Culture held on May 29 June 2 2000 The collection aims at providing as wide a coverage as possible of recent research in the history of Chinese religion and seeks to draw some tentative conclusions about the implications for the study of Chinese religion and society in general

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 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

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

Hidden and Visible Realms, 2018-05-29 Chinese culture of the Six Dynasties period 220 589 saw a blossoming of stories of the fantastic Zhiguai records of the strange or accounts of anomalies tell of encounters with otherness in which inexplicable and uncanny phenomena interrupt mundane human affairs They depict deities ghosts and monsters heaven the underworld and the immortal lands omens metamorphoses and trafficking between humans and supernatural beings and legendary figures strange creatures and natural wonders in the human world Hidden and Visible Realms traditionally attributed to Liu Yiqing is one of the most significant zhiguai collections distinguished by its varied contents elegant writing style and fascinating stories It is also among the earliest collections heavily influenced by Buddhist beliefs values and concerns Beyond the traditional zhiguai narratives it includes tales of karmic retribution reincarnation and Buddhist ghosts hell and magic In this annotated first

complete English translation Zhenjun Zhang gives English speaking readers a sense of the wealth and wonder of the zhiguai canon Hidden and Visible Realms opens a window into the lives customs and religious beliefs and practices of early medieval China and the cultural history of Chinese Buddhism In the introduction Zhang explains the key themes and textual history of the work

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In some sort of driven by information and connectivity, the power of words has be more evident than ever. They have the capacity to inspire, provoke, and ignite change. Such may be the essence of the book **Miraculous Retribution A Study Transla**, a literary masterpiece that delves deep in to the significance of words and their affect our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we will explore the book is key themes, examine its writing style, and analyze its overall effect on readers.

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