

# **READ HOW MASTER MOU REMOVES OUR DOUBTS A READER RESPONSE STUDY AND TRANSLATION OF THE MOU SUNY SERIES IN BUDDHIST STUDIES PAPERBACK NOVEMBER 9 1994 FREE**

**Nelson Burke**

## **How Master Mou Removes Our Doubts A Reader Response Study And Translation Of The Mou Suny Series In Buddhist Studies Paperback November 9 1994 Introduction**

### **Forthcoming Books**

Until recently, few villagers of rural North China ventured far from their homes. Their intensely local view of the world included knowledge of the immanent sacred realm, which derived from stories of divine revelations, cures, and miracles that circulated among neighboring villages. These stories gave direction to private devotion and served as a source of expert information on who the powerful deities were and what role they played in the human world. The structure of local society also shaped public devotion, as different groups expressed their economic and social concerns in organized worship. While some of these groups remained structurally intact in the face of historical change, others have changed dramatically, resulting in new patterns of religious organization and practice. *The Sacred Village* introduces local religious life in Cang County, Hebei Province, as a lens through which to view the larger issue of how rural Chinese perspectives and behaviors were shaped by the sweeping social, political, and demographic changes of the last two centuries. Thomas DuBois combines new archival sources in Chinese and Japanese with his own fieldwork to produce a work that is compelling and intimate in detail. This dual approach also allows him to address the integration of external networks into local society and religious mentality and posit local society as a particular sphere in which the two are negotiated and transformed.

### **The Sacred Village**

Play is one of humanity's straightforward yet deceitful ideas: though the notion is unanimously agreed upon to be universal, used for man and animal alike, nothing defines what all its manifestations share, from childish playtime to on stage drama, from sporting events to market speculation. Within the author's anthropological field of work (Mongolia and Siberia), playing holds a core position: national holidays are called \"Games,\" echoing in that way the circus games in Ancient Rome and today's Olympics. These games convey ethical values and local identity. Roberte Hamayon bases her analysis of the playing spectrum on their scrutiny. Starting from fighting and dancing, encompassing learning, interaction, emotion and strategy, this study heads towards luck and belief as well as the ambiguity of the relation to fiction and reality. It closes by indicating two features of play: its margin and its metaphorical structure. Ultimately revealing its consistency and coherence, the author displays play as a modality of action of its own. \"Playing is no 'doing' in the ordinary sense\" once wrote Johan Huizinga. Isn't playing doing something else, elsewhere and otherwise ?

## **Why We Play**

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.

## **Chinese Buddhism and Traditional Culture**

In August 1968, naturalist-explorer Peter Matthiessen returned from Africa to his home in Sagaponack, Long Island, to find three Zen masters in his driveway—guests of his wife, a new student of Zen. Thirteen years later, Matthiessen was ordained a Buddhist monk. Written in the same format as his best-selling *The Snow Leopard*, *Nine-Headed Dragon River* reveals Matthiessen's most daring adventure of all: the quest for his spiritual roots.

## **Nine-Headed Dragon River**

Through a close analysis of Zen encounter dialogues (gong'an) and Huayan Buddhist philosophy, Buddhism and Postmodernity offers a new ethical paradigm for Buddhist-postmodern philosophy.

## **Philosophy manual: a South-South perspective**

The larger sutra on Amitayus (Taisho volume 12, number 360) -- The sutra on contemplation of Amitayus (Taisho volume 12, number 365) -- The smaller sutra on Amitayus (Taisho volume 12, number 366).

## **Buddhism and Postmodernity**

At least since the late nineteenth century onwards, Chinese literature as a form of cultural production has been taking place within a specific social space, including writers, critics, journalists, editors, publishers, printers and booksellers. Focusing on people as well as on texts, and looking at what writers did as well as at what they wrote, the essays in this volume draw a vivid and variegated picture of Chinese literary life throughout the modern period. The book treats differences between periods, but also traces the continuities that have characterised modern Chinese literary practice and its discourses from the beginning to the present, including ties of allegiance, utilisation of 'the people' and appropriation of the west. The book places modern Chinese literature firmly within its socio-historical context, thereby increasing the reader's awareness of the hidden assumptions behind literary production. In doing so, it opens new perspectives on Chinese culture as a whole, and on literature as a cosmopolitan concept.

## **The Three Pure Land Sutras**

Religion and Nationalism in Chinese Societies explores the interaction between religion and nationalism in  
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the Chinese societies of mainland China, Taiwan and Hong Kong. On the one hand, state policies toward religions in these societies are deciphered and their implications for religious freedom and regional stability are evaluated. On the other hand, Chinese Buddhism, Tibetan Buddhism, Daoism, Christianity, Islam and folk religions are respectively analyzed in terms of their theological, organizational and political responses to the nationalist modernity projects of these states. What is new in this book on Religion and Nationalism in Chinese Societies is that the Chinese state has strengthened its control over religion to an unprecedented level. In particular, the Chinese state has almost completed its construction of a state religion called Chinese Patriotism. But at the same time, what is also new is the emergence of democratic civil religions in these Chinese societies, which directly challenge the Chinese state religion and may significantly transform their religion-state relations for better or for worse.

## **The Literary Field of Twentieth Century China**

In its comprehensive analysis of a wide range of primary and secondary sources in both Chinese and Western languages, this authoritative work stands as the definitive study of the theory, implementation and legacy of the Chinese Communist Party's thought-remolding campaign. This decades-long campaign involved the extraction of confessions from millions of Chinese citizens suspected of heterodoxy or disobedience to party dictates, along with their subjection to various forms of "re-education" and indoctrination. Hu Ping's carefully structured overview provides a valuable insider's perspective, and supersedes the previous landmark study on this vastly interesting topic.

## **Wisdom in China and the West**

Contemporary trends such as increased one-parent families, high divorce rates, second marriages and homosexual partnerships have all contributed to variations in the traditional family structure. But to what degree has the function of the family changed and how have these changes affected family roles in cultures throughout the world? This book attempts to answer these questions through a psychological study of families in thirty nations, carefully selected to present a diverse cultural mix. The study utilises both cross-cultural and indigenous perspectives to analyse variables including family networks, family roles, emotional bonds, personality traits, self-construal, and 'family portraits' in which the authors address common core themes of the family as they apply to their native countries. From the introductory history of the study of the family to the concluding indigenous psychological analysis of the family, this book is a source for students and researchers in psychology, sociology and anthropology.

## **Religion and nationalism in Chinese societies**

This pioneering volume of essays explores the destruction of great libraries since ancient times and examines the intellectual, political and cultural consequences of loss. Fourteen original contributions, introduced by a major re-evaluative history of lost libraries, offer the first ever comparative discussion of the greatest catastrophes in book history from Mesopotamia and Alexandria to the dispersal of monastic and monarchical book collections, the Nazi destruction of Jewish libraries, and the recent horrifying pillage and burning of books in Tibet, Bosnia and Iraq.

## **The Thought Remolding Campaign of the Chinese Communist Party-state**

Silver Medalist, 2020 Independent Publisher Book Awards in the Religion (Eastern/Western) Category This groundbreaking book explores Buddhist thought and culture, from multiple Buddhist perspectives, as sources for feminist reflection and social action. Too often, when writers apply terms such as "woman," "femininity," and "feminism" to Buddhist texts and contexts, they begin with models of feminist thinking that foreground questions and concerns arising from Western experience. This oversight has led to many facile assumptions, denials, and oversimplifications that ignore women's diverse social and historical contexts. But now, with the tools of feminist analysis that have developed in recent decades, constructs of the

feminine in Buddhist texts, imagery, and philosophy can be examined—with the acknowledgment that there are limitations to applying these theoretical paradigms to other cultures. Contributors to this volume offer a feminist analysis, which integrates gender theory and Buddhist perspectives, to Buddhist texts and women's narratives from Asia. How do Buddhist concepts of self and no-self intersect with concepts of gender identity, especially for women? How are the female body, sexuality, and femininity constructed (and contested) in diverse Buddhist contexts? How might power and gender identity be perceived differently through a Buddhist lens? By exploring feminist approaches and representations of "the feminine," including persistent questions about women's identities as householders and renunciants, this book helps us to understand how Buddhist influences on attitudes toward women, and how feminist thinking from other parts of the world, can inform and enlarge contemporary discussions of feminism.

## **Families Across Cultures**

Iron Will lays bare the role of extractivist policies and efforts to resist these policies through a deep ethnographic exploration of globally important iron ore mining in Brazil and India. Markus Kröger addresses resistance strategies to extractivism and tracks their success, or lack thereof, through a comparison of peaceful and armed resource conflicts, explaining how different means of resistance arise. Using the distinctly different contexts and political systems of Brazil and India highlights the importance of local context for resistance. For example, if there is an armed conflict at a planned mining site, how does this influence the possibility to use peaceful resistance strategies? To answer such questions, Kröger assesses the inter-relations of contentious, electoral, institutional, judicial, and private politics that surround conflicts and interactions, offering a new theoretical framework of "investment politics" that can be applied generally by scholars and students of social movements, environmental studies, and political economy, and even more broadly in Social Scientific and Environmental Policy research. By drawing on a detailed field research and other sources, this book explains precisely which resistance strategies are able to influence both political and economic outcomes. Kröger expands the focus of traditionally Latin American extractivism research to other contexts such as India and the growing extractivist movement in the Global North. In addition, as the book is a multi-sited political ethnography, it will appeal to sociologists, political scientists, anthropologists, geographers, and others using field research among other methods to understand globalization and global political interactions. It is the most comprehensive book on the political economy and ecology of iron ore and steel. This is astonishing, given the fact that iron ore is the second-most important commodity in the world after oil.

## **Lost Libraries**

This book considers urban development in China, highlighting links between China's history and civilization and the rapid evolution of its urban forms. It explores the early days of urban dwelling in China, progressing to an analysis of residential environments in the industrial age. It also examines China's modern and postmodern architecture, considered as derivative or lacking spiritual meaning or personality, and showcases how China's traditional culture underpins the emergence of China's modern cities. Focusing on the notion of "courtyard spirit" in China, it offers a study of the urban public squares central to Chinese society, and examines the disruption of the traditional Square model and the rise and growth of new architectural models.

## **Buddhist Feminisms and Femininities**

The journey of which an account is given in the following pages was not undertaken in the special interests of geographical or other science nor in the service of any Government. My chief object was to gratify a long-felt desire to visit those portions of the Chinese Empire which are least known to Europeans, and to acquire some knowledge of the various tribes subject to China that inhabit the wild regions of Chinese Tibet and north-western Yunnan. Though nearly every part of the Eighteen Provinces has in recent years been visited and described by European travellers, my route between Tachienlu and Li-chiang was one which—so far as I am aware—no British subject had ever traversed before me, and of which no description in book-form has

hitherto appeared in any European language. From the ethnological point of view the Chinese Far West—to which the greater part of this book is devoted—is one of the most interesting regions in the world, and presents problems the solution of which would settle many of the vexed questions relating to the origin and inter-relations of the Asiatic peoples. As for its geographical interest, it may be sufficient to say here that the principalities of Chala and Muli contain what are probably the highest spots inhabited by man on the face of the globe, and that several of the passes crossed by my little caravan are loftier than the highest of the passes existing along the route traversed by the British expedition to Lhasa. My own contributions to geographical and ethnological lore are of the slenderest; but if I can persuade some of my readers that Tibetan Ssuch'uan and western Yunnan are worth visiting, be it only for the glory of their mountain scenery, I shall consider that my book has fulfilled the most useful purpose to which it aspires. For those who are seized by a craving to revert for a time to something like the nomadic life of our remote forefathers, or to pass like the old Hindu ascetics into "the homeless state," there can be no country in the world more full of charm than some of the wilder and less-peopled regions of the Chinese Empire. There are enormous areas in that country covered with primeval forests in which man's foot has never trod, lofty mountains whose peaks are crowned with sparkling diadems of eternal snow, grand and savage gorges in which Nature has carved for herself in indelible letters the story of the world's youth, and gloomy chasms through which rush the mighty rivers that carry to the Indian Ocean and the Pacific snows that melted on the white roof of the world. And amid all this magnificence and desolation there are lovely valleys and stretches of garden-land that might have been chosen as the Edens of a hundred mythologies, and which in historic times have been the homes of religious recluses and poets, who, like others of their kind in Western lands, found in silence and solitude a refuge from the bitterness and pain of the world, or a hermitage in which, amid scenes of perennial beauty, they could weave their flowers of thought into immortal garlands of human words.

## Iron Will

Referencing more than 40 ancient works as well as 70 books and papers of contemporary scholars, this book opens up the civilization, society, culture and communication of the Tang Dynasty. The Tang period represented unprecedented prosperity in the ancient world. Combining the socio-cultural background of ancient China and academic achievements of modern times, this book presents an intensive and in-depth exploration of the communicative organisations, methods and ideas of that period. The book looks at Tang methods of communication, from the postal delivery system and first newspaper to military communication in times of peace and war. It also considers questions of literature, poetry and public space as well as the impact of folk culture and communication on the Tang Dynasty, and examines the intellectual atmosphere of the time and debates surrounding freedom of speech and thought, positioning the Tang Dynasty as the end of the classic world and the beginning of modern society.

## Get the Message?

After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of "thick description"—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-

ranging volume exemplifies the central conviction behind Goldin's plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

## **An Urban History of China**

Sacred Natural Sites are the world's oldest protected places. This book focuses on a wide spread of both iconic and lesser known examples such as sacred groves of the Western Ghats (India), Sagarmatha /Chomolongma (Mt Everest, Nepal, Tibet - and China), the Golden Mountains of Altai (Russia), Holy Island of Lindisfarne (UK) and the sacred lakes of the Niger Delta (Nigeria). The book illustrates that sacred natural sites, although often under threat, exist within and outside formally recognised protected areas, heritage sites. Sacred natural sites may well be some of the last strongholds for building resilient networks of connected landscapes. They also form important nodes for maintaining a dynamic socio-cultural fabric in the face of global change. The diverse authors bridge the gap between approaches to the conservation of cultural and biological diversity by taking into account cultural and spiritual values together with the socio-economic interests of the custodian communities and other relevant stakeholders.

## **Folk Religion in Southwest China**

The Way to Buddhahood is a compendium of two thousand years of Chinese practice in assimilating and understanding the Buddhist experience of enlightenment. It is the first in-depth explanation of Chinese Buddhism by Yin-shun, the greatest living master of the Chinese scholar-monk tradition. The master's broad scope not only includes the traditional Chinese experience but also ideas from the Tibetan monastic tradition. This is one of those rare classic books that authentically captures an entire Buddhist tradition between its covers.

## **From Peking to Mandalay: A Journey from North China to Burma through Tibetan Ssuch'uan and Yunnan**

Teaching About Asia in a Time of Pandemic presents many lessons learned by educators during the COVID-19 outbreak. The volume consists of two sections, one discussing how to teach using examples and case studies emerging from the pandemic and the other focusing on pedagogical tools and methods beyond the traditional face-to-face classroom.

## **Communication, Civilization and China**

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

## **The Archaeologist In-Between. Olov Janse, 1892-1985**

Chinese Buddhist and Daoist Sculpture in The Metropolitan Museum of Art --

### **After Confucius**

After Appropriation consists of thirteen essays stemming from the workshop, each of which addresses an issue or illustrates a problem in the interdisciplinary field of comparative religion and philosophy as it is presently conceived. Many misappropriations and exclusions have arisen from the Western tendency to reduce and manipulate the ideas and values of non-Western religions and philosophies to fit within Western concepts and categories. How might comparative philosophy and religion change if the concepts and categories of non-Western philosophies and religions were taken as primary? This book explores this question through analytic and phenomenological Western approaches, infused with fresh strategies and modalities derived from or inspired by non-Western traditions. In a world of increasing pluralism and continuing globalization, there is a growing need to elevate discussion of these issues to a more sophisticated level.

### **Sacred Natural Sites**

In rapidly globalizing spaces of life, any research project on international education would necessarily have multi-directional emphases, with the quality of observations and analyses reflecting the expanding political, economic and cultural intersections which characterize this potentially promising century. To respond to these emerging learning and living contexts of our world, this book brings together some of the most active and established scholars in the field. As such, the book represents important epistemic interventions that analyze and critique the institutional, socio-economic, linguistic and pedagogical platforms of international education. As the locus of international education cannot be detached from the pragmatics of social development, the specific recommendations embedded in this book expand the debates and broaden the boundaries of learning projects that should enhance the lives of people, especially those who are continually marginalized by the regimes of globalization. Thus, the book actively advocates for possibilities of human well-beings via different formats of education in diverse locations of life. "Critical Perspectives on International Education offers a historically comprehensive, intellectually honest, and perspective-rich scholarly exploration of a new education-globalization dynamic. This book courageously offers up diverse voices, gathered into a robust and useful conversation regarding global education. This book adds greatly to understanding why educational marketplaces must be driven by principles and practices that empower diverse peoples, to secure sustainable knowledge benefits that contribute to personal, local, national and international well-being. This critical perspective reader will engage scholars, researchers and citizens." Jim Paul, University of Calgary "In the current intensifications of globalization and its resulting inequalities, it is crucial to better understand the role of knowledge creation and knowledge dissemination. Should knowledge be only a commodity to be sold in the market and a tool to increase economic capital, or should it be a shared sociocultural capital aimed at improving democracy and the common good? In Critical Perspectives on International Education, Yvonne Hébert and Ali A. Abdi assemble an impressive array of contributions from all over the world that address this question from a variety of critical perspectives and case studies. I recommend this book to everyone interested in the connections between education, citizenship development and human well-being." Daniel Schugurensky, Arizona State University

### **The Way to Buddhahood**

This special issue includes 11 articles from the Inaugural Conference of the East Asian Society for the Scientific Study of Religion. It offers theoretical and methodological reflections, and covers various religions in different East Asian societies and diasporic communities.

## **Spiritual Foundations and Chinese Culture**

00 This is a study of the first major American effort to aid a developing country--China--in the early twentieth century. Anyone interested in U.S.-China relations and in the American presence abroad will find it provocative and frequently moving. This is a study of the first major American effort to aid a developing country--China--in the early twentieth century. Anyone interested in U.S.-China relations and in the American presence abroad will find it provocative and frequently moving.

## **Teaching about Asia in a Time of Pandemic**

“Clear, coherent, richly documented, and highly persuasive. I know of no other source devoted exclusively to the topic of Chinese women’s biographies, and I am confident that this book will have a ready audience in the China field and beyond.” -Paul Ropp, Clark University “In addition to Liu Xiang’s *Lienü zhuan*, the Urtext of Chinese women’s biography, this rich trove of essays explores previously unexamined biographical genres and mines literary texts for their biographical potential. It will be of great value to scholars interested in women’s history, life-writing, and biography, both in the China field and in comparative contexts.” -Grace S. Fong, McGill University

## **Fir-Flower Tablets**

Throughout the discussions about globalisation and design, what has been missing until now are deliberations regarding necessary changes towards a design education which puts conceptual acting in the context of global movements and problem situations. This publication pleads for a revision of design education. It addresses students, teachers, and design practitioners. On the basis of concrete examples, concepts, methods and tools are presented for discussion. They can open up new directions and possibilities of design education. Consequently, this book focuses on design students experiences and reflections as contributions to a design education understood as a school for differentiated perception. The local level the respective Cultural Space is appreciated as the actual hot spot of globalisation. The book offers reports, case studies, analyses, and reflections by lecturers, artists, and students about their working experiences in Uzbekistan, the United Arab Emirates, Australia, New Zealand, Poland, Nigeria, Botswana, South Sudan, India, Canada, Albania, the USA and others.

## **Wisdom Embodied**

A companion volume to 'The Koan' and 'The Zen Canon' this text concentrates primarily on texts from Korea and Japan that brought the Zen tradition to fruition.

## **After Appropriation**

Since the beginning of the twentieth century, hundreds of thousands of documents of all sorts have been unearthed in China, opening whole new fields of study and transforming our modern understanding of ancient China. While these discoveries have necessarily taken place in China, Western scholars have also contributed to the study of these documents throughout this entire period. This book provides a comprehensive survey of the contributions of these Western scholars to the field of Chinese paleography, and especially to study of oracle-bone inscriptions, bronze and stone inscriptions, and manuscripts written on bamboo and silk. Each of these topics is provided with a comprehensive narrative history of studies by Western scholars, as well as an exhaustive bibliography and biographies of important scholars in the field. It is also supplied with a list of Chinese translations of these studies, as well as a complete index of authors and their works. Whether the reader is interested in the history of ancient China, ancient Chinese paleographic documents, or just in the history of the study of China as it has developed in the West, this book provides one of the most complete accounts available to date.



## **Critical Perspectives on International Education**

Philip F. Williams has published nine books in East Asian studies, including *The Great Wall of Confinement* (UCal, 2004), and has been Professor of Chinese at Massey University and Arizona State University. --

## **Religiosity, Secularity and Pluralism in the Global East**

*Frontier Tibet* addresses a historical sequence that sealed the future of the Sino-Tibetan borderlands. It considers how starting in the late nineteenth century imperial formations and emerging nation-states developed competing schemes of integration and debated about where the border between China and Tibet should be. It also ponders the ways in which this border is internalised today, creating within the People's Republic of China a space that retains some characteristics of a historical frontier. The region of eastern Tibet called Kham, the focus of this volume, is a productive lens through which processes of place-making and frontier dynamics can be analysed. Using historical records and ethnography, the authors challenge purely externalist approaches to convey a sense of Kham's own centrality and the agency of the actors involved. They contribute to a history from below that is relevant to the history of China and Tibet, and of comparative value for borderland studies.

## **The Stubborn Earth**

This is Li Bo. You may also know him as Li Po ?? (701-62), the great poet of Tang China, master of swoop and soar, wanderer, man of wine, so enamored of the moon that he tried to embrace her reflection in the river, fell from his boat and drowned. Favorite of the Emperor-but only for a while, as such energies cannot be long contained at Court. *Li Bo Unkempt* presents seventy of his verses, a few letters, some rhapsodies and songs. They dance all through Tang high culture, inhabited by planets, hermit women, swashbucklers, grottos, calligraphers and buffoons, Li Bo's friends, lovers and alter egos. He's too shy, too quick to make introductions, but this volume allows us to hear the poetry's stories, their temperaments, to glimpse their secret economies of exchange. The book also offers background material, brief essays, a kind of *Lonely Planet(TM)* guidebook to this extraordinary realm. This way the strange will become familiar, and only then can we appreciate how truly strange it is. The authors and translators regard these poems as magical acts. What is offered, then, in this volume, are multiple ways to realize that magic. The essays are demonstrations, a spell-book, an extension of this non-ordinary knowing. Things too delicate to be said directly. So the book proceeds by analogy, by juxtaposition, latency, innuendo, jump cuts, dialetheia and flirt. All this a way to understand a deeper claim: that Li Bo is an immortal. And what might that be...? Kidder Smith was graced to study with Y.K. Kao at Princeton and Peter Boodberg at Berkeley. For some years he taught Chinese history at Bowdoin College, where he also directed the Asian Studies Program. He is senior author of *Sung Dynasty Uses of the I Ching* (Princeton University Press, 1990); *Sun Tzu-the Art of War* (with Denma, Shambhala, 2001); and *Having Once Paused - Poetry of Zen Master Ikky?* (with Sarah Messer, University of Michigan Press, 2015). As a boy in Shanghai, Mike Zhai memorized Li Bo's poems in school. Later, at UC Berkeley, he studied modern Chinese poetry under Bei Dao, as well as German literature and music. He holds an MFA in English from Mills College. A lecturer in English at the University of Michigan, he founded *One Pause Poetry Salon* in Ann Arbor in 2016. His poems have been published in *Spectrum* magazine, and in 2017 he won the Green House Poetry Prize for emerging poets.

## **Beyond Exemplar Tales**

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