

图书基本信息

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## 内容概要

《中国佛教发展史略述（英文版）》分为五大部分为CHAPTER 1 : Buddhism and the Culture of India , CHAPTER 2 : Shakyamuni Buddha , the Founder of Buddhism , CHAPTER 3 : The Transmission of Buddhism to China , CHAPTER 4 : Buddhism in Other Countries , CHAPTER 5 : Buddhism in the 20th Century.

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书籍目录

CHAPTER 1. Buddhism and the Culture of India  
The Development of Indian Culture  
The Rise of Various Philosophical Trends  
Chapter Summary  
CHAPTER 2. Shakyamuni Buddha, the Founder of Buddhism  
Shakyamuni's Lineage  
Leaving Home and Awakening to the Path  
The Founding of the Teaching  
Chapter Summary  
CHAPTER 3: The Transmission of Buddhism to China  
The First Period of the Transmission  
The Heyday of Chinese Buddhism  
Chapter Summary  
CHAPTER 4: Buddhism in Other Countries  
Buddhism in Asia  
Buddhism in Europe and America  
Chapter Summary  
CHAPTER 5. Buddhism in the 20th Century  
The Decline of Chinese Buddhism Since the Qing Period  
The Buddhist Revival of the Late Qing and Early Republican Periods  
Conclusion  
APPENDIX: The Zen Monastic System and Chinese Society  
The Different Societies of Eastern and Western Civilization  
The Early Buddhist Monastic System  
The Origin of the Zen Monastic System  
The Zen Monastic System: Its Regulations and Guidelines  
The Influence of the Zen Communities  
The Zen Halls: Cultivation of Practice  
The Legacy of the Zen Community  
Pure Rules  
The Zen Community and Patriarchal Clan Society  
The Zen Monastic System and Chinese Culture  
The Zen Monastic System and the Secret Societies  
Closing Comments  
Index About the Author

## 章节摘录

Around the period that Shakyamuni Buddha founded Buddhism, a profusion of various schools of philosophy, all seeking the truth for themselves, established their independence. Each had its own philosophical system and its own organized system of thought. It is customary in the study of Indian philosophy to speak of the six orthodox schools and the three heterodox schools. The six so-called orthodox schools were Samkhya, Yoga, Vaisheshika, Nyaya or Naiyayaka, Mimamsa, and Vedanta. These six schools accepted the authority of the philosophy that had come down from the Vedas, and they can be called the orthodox schools of the brahmanical religion. The three so-called heterodox schools were Buddhism, Jainism, and Worldly Secularism. These three schools were anti-orthodox: they did not accept the authority of Vedic thought. The worldview of the Samkhya school was dualistic. It maintained that at the basic source of the world there were two original principles: a material inherent identity and a spiritual self. By the development of these two original principles, there came to be egotism, the five organs of knowledge, the five organs of action, the organ of mind, the five sense objects, and the five great elements. By means of these twenty-five truths, the Samkhya School accounted for the myriad forms of the world. The Yoga school established its own philosophy based on the thought of the Samkhya school. The Vaisheshika school, based on a pluralistic theory, put forward a materialistic view of.

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