

Ghafoor Und Kollegen Rezensionen

Wannaporn Rienjang, Peter Stewart

Buddhist Manuscripts Jens Braarvig, 2000

Three Gāndhārī Ekottarikāgama-type Sūtras Mark Allon, Andrew Glass, 2001 Three Gandhari Ekottarikagama-Type Sutras continues the Gandharan Buddhist Texts studies of the first-century A.D. birch bark scrolls in the British Library's Kharosthi manuscript collection. It describes the text found on two fragments which constitute the lower part of a scroll and consists of the remnants of three sutras. All three sutras are relatively short and have an association with the number four, which suggests that they are from a Gandhar- Ekottarikagama, a collection of short discourses grouped according to numerical principles and one of the major collections of writings in the Buddhist canon. The first sutra records a discussion in which a brahman asks the Buddha four questions. The second sutra, like the third, depicts the Buddha preaching to monks. The structure of this sutra is based on the four postures: walking, standing, sitting, and lying down. The Buddha's discourse in the third sutra concerns the four efforts (or abandonings). The book describes the condition of the scroll and its reconstruction; examines in detail the literary and textual background of the sutras, comparing them with other extant versions and parallels in other languages; and presents a transcription of the extant text, a reconstruction, and an English translation. It includes chapters on the paleography, orthography, phonology, and morphology of the text, and offers a detailed analytic commentary. For more information go to the Early Buddhist Manuscript Project web site at <http://www.ebmp.org/>

Bodhisattvas of the Forest and the Formation of the Mahayana Daniel Boucher, 2008-09-02 Bodhisattvas of the Forest delves into the socioreligious milieu of the authors, editors, and propagators of the Rastrapalapariproccha-sutra (Questions of Rastrapala), a Buddhist text circulating in India during the first half of the first millennium C.E. In this meticulously researched study, Daniel Boucher first reflects upon the problems that plague historians of Mahayana Buddhism, whose previous efforts to comprehend the tradition have often ignored the social dynamics that motivated some of the innovations of this new literature. Following that is a careful analysis of several motifs found in the Indian text and an examination of the value of the earliest Chinese translation for charting the sutra's evolution. The first part of the study looks at the relationship between the bodily glorification of the Buddha and the ascetic career—spanning thousands of lifetimes—that produced it within the socioeconomic world of early medieval Buddhist monasticism. The authors of the Rastrapala sharply criticize their

monastic contemporaries for rejecting the rigorous lifestyle of the first Buddhist communities, an ideal that, for the sutra's authors, self-consciously imitates the disciplines and sacrifices of the Buddha's own bodhisattva career, the very career that led to his acquisition of bodily perfection. Thus, Boucher reveals the ways in which the authors of the Rastrapala authors co-opted this topos concerning the bodily perfection of the Buddha from the Mainstream tradition to subvert their co-religionists whose behavior they regarded as representing a degenerate version of that tradition. In Part 2 Boucher focuses on the third-century Chinese translation of the sutra attributed to Dharmaraksa and traces the changes in the translation to the late tenth century. The significance of this translation, Boucher explains, is to be found in the ways it differs from all other witnesses. These differences, which are significant, almost certainly reveal an earlier shape of the sutra before later editors were inspired to alter dramatically the text's tone and rhetoric. The early Chinese translations, though invaluable in revealing developments in the Indian milieu that led to changes in the text, present particular challenges to the interpreter. It takes an understanding of not only their abstruse idiom, but also the process by which they were rendered from an undetermined Indian language into a Chinese cultural product. One of the signal contributions of this study is Boucher's skill at identifying the traces left by the process and ability to uncover clues about the nature of the source text as well as the world of the principal recipients. Bodhisattvas of the Forest concludes with an annotated translation of the Rastrapalapariprocha-sutra based on a new reading of its earliest extant Sanskrit manuscript. The translation takes note of important variants in Chinese and Tibetan versions to correct the many corruptions of the Sanskrit manuscript.

Problems of Chronology in Gandhāran Art Wannaporn Rienjang, Peter Stewart, 2018-03-14 Since the beginning of Gandhāran studies in the nineteenth century, chronology has been one of the most significant challenges to the understanding of Gandhāran art. Many other ancient societies, including those of Greece and Rome, have left a wealth of textual sources which have put their fundamental chronological frameworks beyond doubt. In the absence of such sources on a similar scale, even the historical eras cited on inscribed Gandhāran works of art have been hard to place. Few sculptures have such inscriptions and the majority lack any record of find-spot or even general provenance. Those known to have been found at particular sites were sometimes moved and reused in antiquity. Consequently, the provisional dates assigned to extant Gandhāran sculptures have sometimes differed by centuries, while the narrative of artistic development remains doubtful and inconsistent. Building upon the most recent, cross-disciplinary research, debate and excavation, this volume reinforces a new consensus about the chronology of Gandhāra, bringing the history of Gandhāran art into sharper focus than ever. By considering this tradition in its wider context, alongside contemporary Indian art and subsequent developments in Central Asia, the authors also open up fresh questions and problems which a new phase of research will need to address. *Problems of Chronology in Gandhāran Art* is the first publication of the Gandhāra Connections project at the University of Oxford's Classical Art Research Centre, which has been supported by the Bagri Foundation and the Neil Kreitman

Foundation. It presents the proceedings of the first of three international workshops on fundamental questions in the study of Gandhāran art, held at Oxford in March 2017.

Handbuch der Orientalistik Kurt A. Behrendt, 2004 Kurt Behrendt in this book for the first time and convincingly offers a description of the development of 2nd century B.C.E. to 8th century C.E. Buddhist sacred centers in ancient Gandhara, today northwest Pakistan.

Prakrit Dhammapada Emile Senart, Beni Madhab Barua, Sailendranath Mitra, 1921

Four Gāndhārī Saṃyuktāgama Sūtras Andrew Glass, 2007 Four Gandhari Samyuktagama Sūtras continues the study of Gandharan Buddhist texts and is the first investigation of a scroll from the Senior Collection of Kharosthi manuscripts. Senior scroll number 5, one of the best preserved of all Kharosthi manuscripts, contains four short sūtras that give a first-hand account of meditation practice in Gandhara in the middle of the second century A.D. Andrew Glass is the lead researcher on the Gandhari Dictionary Project and a member of the British Library/University of Washington early Buddhist Manuscripts Project (www.ebmp.org).

Papers on the Date of Kanīṣka Arthur Llewellyn Basham, 1969

The Suttanipata Bodhi, 2017-09-26 This landmark volume in the Teachings of the Buddha series translates the Suttanipata, a text that matches the Dhammapada in its concise power and its centrality to the Buddhist tradition. Celebrated translator Bhikkhu Bodhi illuminates this text and its classical commentaries with elegant renderings and authoritative annotations. The Suttanipata, or “Group of Discourses” is a collection of discourses ascribed to the Buddha that includes some of the most popular suttas of the Pali Canon, among them the Discourse on Loving-Kindness Sutta. The suttas are primarily in verse, though several are in mixed prose and verse. The Suttanipata contains discourses that extol the figure of the muni, the illumined sage, who wanders homeless completely detached from the world. Other suttas, such as the Discourse on Downfall and the Discourse on Blessings, establish the foundations of Buddhist lay ethics. The last two chapters—the Atthakavagga (Chapter of Octads) and the Parayanavagga (The Way to the Beyond)—are considered to be among the most ancient parts of the Pali Canon. The Atthakavagga advocates a critical attitude toward views and doctrines. The Parayanavagga is a beautiful poem in which sixteen spiritual seekers travel across India to meet the Buddha and ask him profound questions pertaining to the highest goal. The commentary, the Paramatthajotika, relates the background story to each sutta and explains each verse in detail. The volume includes numerous excerpts from the Niddesa, an ancient commentary already included in the Pali Canon, which offers detailed expositions of each verse in the Atthakavagga, the Parayanavagga, and the Rhinoceros Horn Sutta. Translator Bhikkhu Bodhi provides an insightful, in-depth introduction, a guide to the individual suttas, extensive notes, a list of parallels to the discourses of the Suttanipata, and a list of the numerical sets mentioned in the commentaries.

Body and Cosmos Toke Lindegaard Knudsen, Jacob Schmidt-Madsen, Sara Speyer, 2020-10-26 Body and Cosmos presents a series of articles by renowned Indological scholars on the early Indian medical and astral sciences. It is published on the occasion of the 70th birthday of Professor Emeritus Kenneth G. Zysk.

Buddhism and Gandhara Himanshu Prabha Ray, 2017-12-01 Gandhara is a name central to Buddhist heritage and iconography. It is the ancient name of a region in present-day Pakistan, bounded on the west by the Hindu Kush mountain range and to the north by the foothills of the Himalayas. 'Gandhara' is also the term given to this region's sculptural and architectural features between the first and sixth centuries CE. This book re-examines the archaeological material excavated in the region in the nineteenth and early twentieth centuries and traces the link between archaeological work, histories of museum collections and related interpretations by art historians. The essays in the volume underscore the diverse cultural traditions of Gandhara - from a variety of sources and perspectives on language, ethnicity and material culture (including classical accounts, Chinese writings, coins and Sanskrit epics) - as well as interrogate the grand narrative of Hellenism of which Gandhara has been a part. The book explores the making of collections of what came to be described as Gandhara art and reviews the Buddhist artistic tradition through notions of mobility and dynamic networks of transmission. Wide ranging and rigorous, this volume will appeal to scholars and researchers of early South Asian history, archaeology, religion (especially Buddhist studies), art history and museums.

The Geography of Gandhāran Art Wannaporn Rienjang, Peter Stewart, 2019-03-15 Gandhāran art is usually regarded as a single phenomenon - a unified regional artistic tradition or 'school'. Indeed it has distinctive visual characteristics, materials, and functions, and is characterized by its extensive borrowings from the Graeco-Roman world. Yet this tradition is also highly varied. Even the superficial homogeneity of Gandhāran sculpture, which constitutes the bulk of documented artistic material from this region in the early centuries AD, belies a considerable range of styles, technical approaches, iconographic choices, and levels of artistic skill. The geographical variations in Gandhāran art have received less attention than they deserve. Many surviving Gandhāran artefacts are unprovenanced and the difficulty of tracing substantial assemblages of sculpture to particular sites has obscured the fine-grained picture of its artistic geography. Well documented modern excavations at particular sites and areas, such as the projects of the Italian Archaeological Mission in the Swat Valley, have demonstrated the value of looking at sculptures in context and considering distinctive aspects of their production, use, and reuse within a specific locality. However, insights of this kind have been harder to gain for other areas, including the Gandhāran heartland of the Peshawar basin. Even where large collections of artworks can be related to individual sites, the exercise of comparing material within and between these places is still at an early stage. The relationship between the Gandhāran artists or 'workshops', particular stone sources, and specific sites is still unclear. Addressing these and other questions, this second volume of the Gandhara Connections project at Oxford University's Classical Art Research Centre presents the proceedings

of a workshop held in March 2018. Its aim is to pick apart the regional geography of Gandhāran art, presenting new discoveries at particular sites, textual evidence, and the challenges and opportunities of exploring Gandhāra's artistic geography.

Gandharan Buddhist Reliquaries David Jongeward, Elizabeth Errington, Richard Salomon, Stefan Baums, 2012 Gandhara, the ancient name for the region around modern Peshawar in northern Pakistan, was of pivotal importance in the production of Buddhist texts and art in the first centuries CE. Since the mid-nineteenth century, excavations of Gandharan monastery sites have revolutionized the study of early Buddhism. Among the treasures unearthed are hundreds of reliquaries--containers housing relics of the Buddha. This volume combines art history, Buddhist history, ancient Indian history, archaeology, epigraphy, linguistics, and numismatics to clarify the significance and function of these reliquaries. The story begins with the Buddha's last days, his death and funerary arrangements, and the distribution of the cremated remains, which initiated a relic cult. Chapters describe Gandharan reliquary types and subgroups, the archaeological and historical significance of collections, and the paleographic and linguistic interpretation of the inscriptions on the reliquaries. The 400 reliquaries illustrated and surveyed are from museums and private collections in Pakistan, India, Japan, Europe, and North America. Stone is the primary material of construction, along with bronze, gold, and silver. Shapes range from spherical and cylindrical to miniature stupas, a configuration that provides valuable information about the history of this Buddhist monumental form. David Jongeward is a visiting scholar at the Asian Institute, Munk School of Global Affairs, University of Toronto. Elizabeth Errington is curator of the Charles Masson Project, British Museum Department of Coins and Medals. Richard Salomon is professor of Asian languages and literature at the University of Washington. Stefan Baums is assistant adjunct professor of South and Southeast Asian studies at the University of California, Berkeley, and a research fellow at the School of Asian Studies, Leiden University.

A Handbook of Eastern Han Sound Glosses W. South Coblin, 1983 The core of the work is a systematically arranged listing of 2,558 sound glosses and 345 Buddhist transcriptions. Chinese characters in each entry are supplied with Middle Chinese and Eastern Han reconstructed forms.

Text, History, and Philosophy, 2016-05-30 Text, History, and Philosophy. Abhidharma Across Buddhist Scholastic Traditions discusses Abhidhamma / Abhidharma as a specific exegetical method. In the first part of the volume, the development of the Buddhist argumentative technique is discussed. The second part investigates the importance of the Buddhist rational tradition for the development of Buddhist philosophy. The third part focuses on some peculiar doctrinal issues that resulted from rational Abhidharmic reflections. In this way, an outline of the development of the Abhidharma genre and of Abhidharmic notions and concepts in India, Central Asia, China, and Tibet from the life time of the historical Buddha to the tenth century CE is given. Contributors are: Johannes Bronkhorst, Lance S. Cousins, Bart Dessein, Tamara

Ditrich, Bhikkhu Kuala Lumpur Dhammajoti, Dylan Esler, Eric Greene, Goran Kardaš, Jowita Kramer, Chen-kuo Lin, Andrea Schlosser, Ingo Strauch, Weijen Teng and Yao-ming Tsai.

Dictionary and Thesaurus of Tocharian A Gerd Carling, 2009 This dictionary describes Tocharian A, one of two Tocharian languages documented in manuscripts of Buddhist texts from the second half of the 1st millennium CE, excavated in the oases of the Tarim basin. The dictionary contains also a thesaurus, based on all the identified texts in Tocharian A, including previously published and unpublished texts from various collections (Paris, Berlin). All forms of words, including variants occurring in the texts, are listed separately with reference to all occurrences and a sample of passages in transcription and translation. The meaning of a number of words has been better defined and, when necessary, corrected against previous glossaries. Much focus has been laid on phraseology and literary parallels with other Buddhist texts in Sanskrit and Uighur. The description of the verbal forms has been listed according to the stems of the paradigms. The sources of loanwords, e.g., from Tocharian B, Old and Middle Indo-Aryan, Iranian, Old Turkic, and Chinese, as well as the corresponding words in Tocharian B, are also given.

South Asian Buddhism Stephen C. Berkwitz, 2012-12-06 South Asian Buddhism presents a comprehensive historical survey of the full range of Buddhist traditions throughout South Asia from the beginnings of the religion up to the present. Starting with narratives on the Buddha's life and foundational teachings from ancient India, the book proceeds to discuss the rise of Buddhist monastic organizations and texts among the early Mainstream Buddhist schools. It considers the origins and development of Mahayana Buddhism in South Asia, surveys the development of Buddhist Tantra in South Asia and outlines developments in Buddhism as found in Sri Lanka and Nepal following the decline of the religion in India. Berkwitz also importantly considers the effects of colonialism and modernity on the revivals of Buddhism across South Asia in the nineteenth and twentieth centuries. South Asian Buddhism offers a broad, yet detailed perspective on the history, culture, and thought of the various Buddhist traditions that developed in South Asia. Incorporating findings from the latest research on Buddhist texts and culture, this work provides a critical, historically based survey of South Asian Buddhism that will be useful for students, scholars, and general readers.

Script and Image Adalbert J. Gail, Gerd J. R. Mevissen, Richard Salomon, 2006 About the Book : The articles collected in this volume, which were originally presented in the panels on art and epigraphy at the 12th World Sanskrit Conference in Helsinki, Finland, illustrate the depth, diversity and sophistication of recent studies in

Art, Architecture and Religion Along the Silk Roads Kenneth Parry, 2008 This volume consists of selected papers from the 2004 conference of the Australasian Society for Inner Asian Studies. The papers cover topics relating to Ancient Chorasmia, Sogdia and China, Buddhist and Manichaean art, Middle Iranian manuscripts and Buddhist manuscripts from Afghanistan, Nestorian Christianity and contemporary Islam, Silk Road clowns and headcoverings of Central Asia. The

collection highlights the range and depth of Australasian scholarship on Inner Asia and demonstrates that there are still many unexplored aspects of Silk Road Studies. Table of Contents: Part 1: Chorasmia, Sogdia and Uzbekistan: Alison V.G. Betts and V.N. Yagodin, Tash-k'irman-tepe Cult Complex: An Hypothesis for the Establishment of Fire Temples in Ancient Chorasmia - Dee Court, The Ordinary and the Extraordinary in Central Asian Headcoverings - Fiona Kidd, The Early Medieval Necropolis at Pap in the Ferghana Valley (Republic of Uzbekistan) - Michelle Negus-Cleary, Walls in the Desert: The Phenomenon of Central Asian Urbanism in the Kingdom of Ancient Chorasmia. Part 2: Christianity and Manichaeism: Samuel Lieu, Manichaeism Art and Architecture Along the Silk Road - Vladimir Li?ak, Early Chinese Christianity in the Tang Empire: On the Crossroad of Two Cultures - Geoff Watson, The Ultimate Evangelical Away Game: British Missionary Endeavour in Central Asia c. 1830-1930. Part 3: Buddhism and Islam: Mark Allon, Recent Discoveries of Buddhist Manuscripts from Afghanistan and Pakistan and their Significance - Ken Parry, The Buddha as Colossus in Central Asia and China - Colin Mackerras, Religion in Contemporary Xinjiang. Part 4: Silk Road Exchanges: Holly Adams, Clowns on the Silk Road - Peter Edwell, Palmyrene Art, Architecture and Religion on the Euphrates: The Early Evidence for a Palmyrene Community at Dura Europos.

Memory as History Himanshu Prabha Ray, Daniel T. Potts, 2007 Contributed papers presented at a conference organised in February-March, 2006 in New Delhi.

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