

<<西藏读本>>

图书基本信息

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内容概要

This book is not meant to be a general history of Tibet , nor a Tibetan adventure or folklore monograph. It focuses on the attempts being made today to solve the riddles and confusion surrounding Tibet , including contemplations , reflections , in-depth discussions , and plain narrations in a language of honesty and sincerity. It also expresses a feeling of fraternity towards Tibetan compatriots and a longing for a beautiful tomorrow for Tibet. Careful readers may be inspired and moved by its content.

作者简介

Su Shuyang (1938-) , An honorary member of China Writers' Association National Committee. A consultant to China Filmmakers' Association and a national level-one screenwriter. A member of the board of directors of Renmin University of China , His works include novels , for example , the Native Land and The Death of Lao she , as well as screenplays , the song of Loyal Hearts and The Neighbors , His China Reader has been rendered into a dozen foreign languages , including English , German and Russian , with domestic and international distribution exceeding ten million copies. He was selected as an outstanding film artist for the 100th anniversary of China's movies in 2005. He has been awarded the title "National Dramatic Artist with Outstanding Contributions."

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章节摘录

The world that human ancestors knew was a place bounded by how far their eyes could see and their feet would take them. The world beyond was the realm of imagination or emptiness. In Tibetan, "srid pa" means world or universe. Originally, Chinese had no equivalent term for what we understand today as "world." "Yu-zhou (universe)" covered everything. In Cihai (The Dictionary of Words and Phrases), "yu-zhou" is defined as a collective term for everything in the universe, including heaven and earth, as well as everything in or on them. Q. Suxun (Placing Customs on a Par) of Huainanzi (Philosophers of Huainan, a philosophy classic from the Han Dynasty that blends Taoist, Confucian and Legalist concepts) says: "What has passed and is coming is yu, and what is beneath and above is zhou." In contemporary language this translates as: The universe is a material world that exists beyond human will it keeps in motion and develops eternally without a temporal starting and ending point and with no spatial boundaries and ends. The universe is an integral entity of diversity. It was not until Buddhism came to the Central Plains that the concept of "shi-jie (world)" started to emerge. Buddhism teaches: "The past, present and future are called shi; the four directions of east, south, west and north are called jie." The above two definitions have the same connotation, both referring to infinite time and space. But they differ when it comes to how the world was formed. Tibetan people see the world as concrete as the snowy mountains and plateau, as well as the forests and grasslands that cloak them. But where did they come from? How did they come into being?

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