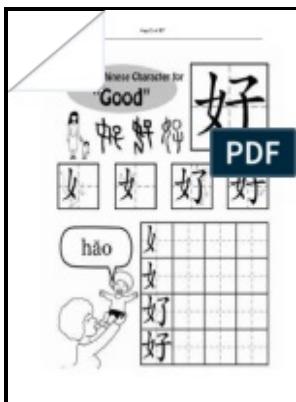


Hu Shi lun zong jiao = - Hushi lun zongjiao

Anhui jiao yu chu ban she - JIABS 22



Description: -

- Zen Buddhism -- China -- History Hu Shi lun zong jiao = - Hushi lun zongjiao

- Hu Shi jing dian lun cong = -- Hushi jingdian luncong Hu Shi lun zong jiao = - Hushi lun zongjiao

Notes: Includes bibliographical references.

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Toward a Modern Chinese Buddhism: Taixu's Reforms

Site contents: 1 Contact and Staff Information; 2 Introduction to the work of the Center; 3 Directions to UCLA; 4 UCLA Faculty in East Asian Studies; 5 UCLA Courses in East Asian Studies; 6 UCLA East Asian Studies Programs; 7 East Asian Studies Resources very rich: fellowships, calendar of events, various educational resources, summer institute for teachers, and internet links ; 8 East Asia Speakers Series; 9 USC East Asian Studies Center. This struggle must concern us all.

JIABS 22

Интернет-ресурс ИК РГГУ будет синхронизирован с «Институтом Конфуция он-лайн». Description: Provided by the Australian National University Library, this site gives access to romanised versions and English translations of the tables of contents of some 100 titles collected by the National Library of China, mainly covering the economics, politics and related fields such as law, the environment, and population issues. Together they share well above 70% of the total newspaper market, both claiming to have the bigger readership.

Scholarship, Value, Method, and Hermeneutics in Kaozheng: Some Reflections on Cui Shu (1740)

Translation from Owen, An Anthology of Chinese Literature, 314. CCTV-4, also known as CCTV international, presents a variety of programming targeted at overseas viewers.

西交利物浦大学v5.7 书目检索系统

Method in historicism is a much more complicated phenomenon than can be outlined in this context.

dì wù cì wénmíng

SENAS is not a learned society nor a research center.

Scholarship, Value, Method, and Hermeneutics in Kaozheng: Some Reflections on Cui Shu (1740)

Rénmēn xuyào huòdé le jùdà de ziliào láiyuán zhè liang gè zhìnéng pù zài zhèyàng de huánjìng hé zhèngquè wéihù chanpin de shòuhòu fúwù, tamen shì ni gòumai. The sheer mass of material and the abundance of complexities one has to consider when dealing with authors who stand at the end of the long line of development of traditional Chinese culture make it improbable that one can find new answers to the basic problem of the relationship between scholarship and value without first having reduced these complexities to the limited scope of case studies.

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