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Nota di contenuto	Front matter -- CONTENTS -- ILLUSTRATIONS -- FOREWORD -- PREFACE -- ACKNOWLEDGMENTS -- Opening -- Ge Hong and the Writing of Traditions of Divine Transcendents -- The Nature of the Religion Reflected in Ge Hong's Works -- Traditions as Hagiography -- Text-Critical Matters -- Conventions -- GROUP A: Earliest-Attested Hagiographies -- Group A: Earliest-Attested Fragments -- Group B: Early-Attested Hagiographies -- Group B: Early-Attested Fragments -- Group C: Later-Attested Hagiographies -- On the Source Texts and the Temporal Differentiation of Passages -- Group A: Sources of Earliest-Attested Hagiographies -- Group A: Sources of Earliest-Attested Fragments -- Group B: Sources of Early-Attested Hagiographies -- Group B: Sources of Early-Attested Hagiographies -- Group C: Sources of Later-Attested Hagiographies -- Items Attributed to Shenxian zhuan Excluded from This Translation -- BIBLIOGRAPHY -- INDEX
Sommario/riassunto	In late classical and early medieval China, ascetics strove to become transcendents--deathless beings with supernormal powers. Practitioners developed dietetic, alchemical, meditative, gymnastic, sexual, and medicinal disciplines (some of which are still practiced today) to perfect themselves and thus transcend death. Narratives of

their achievements circulated widely. Ge Hong (283-343 C.E.) collected and preserved many of their stories in his Traditions of Divine Transcendents, affording us a window onto this extraordinary response to human mortality. Robert Ford Company's groundbreaking and carefully researched text offers the first complete, critical translation and commentary for this important Chinese religious work, at the same time establishing a method for reconstructing lost texts from medieval China. Clear, exacting, and annotated, the translation comprises over a hundred lively, engaging narratives of individuals deemed to have fought death and won. Additionally, To Live as Long as Heaven and Earth systematically introduces the Chinese quest for transcendence, illuminating a poorly understood tradition that was an important source of Daoist religion and a major social, cultural, and religious phenomenon in its own right.
