Philosophy and Religion in Early Medieval China

Philosophy and Religion in Early Medieval China explores the complex interplay between Chinese thought and its cultural, political, and religious context. It highlights the contributions of key philosophers and their influence on Chinese culture. The book is a comprehensive resource for understanding the historical and intellectual developments of this period.

Philosophy and Religion Oxford and the Comparative Study of Chinese Philosophy

This study examines the comparative aspects of Chinese and Western philosophy, focusing on key themes such as meta-physics, soteriology, ethics, body, health, and spirituality. It offers insights into how these concepts are understood and practiced in both cultures.

Brahman and Dao: Comparative Studies of Indian and Chinese Philosophy and Religion

This volume compares the philosophical and religious traditions of India and China, showcasing how these traditions have influenced each other. It delves into the metaphysical and soteriological aspects of both cultures, providing a comprehensive overview of their similarities and differences.

1595-1700 Major Aspects of Chinese Religion and Philosophy

This book covers the major aspects of Chinese religion and philosophy from 1595 to 1700, exploring the historical and cultural context of these beliefs. It discusses how these traditions have evolved and their impact on modern Chinese society.

Religion in Contemporary China

This work examines the role of religion in contemporary China, addressing issues such as the state's policy towards religion, the influence of religious practices on social norms, and the challenges faced by religious communities in a rapidly changing society.

Chinese Religions

Chinese Religions: A Source Book explores the history, beliefs, and practices of Chinese religions. It provides a comprehensive overview of the major religious traditions, including Buddhism, Daoism, Confucianism, and folk religion, and their impact on Chinese society.

Religion of the Samurai

Religion of the Samurai examines the religious practices and beliefs of the samurai class in medieval Japan. It discusses how these practices were integrated into the samurai culture and their role in shaping Japanese society.

Encountering China

Encountering China offers a cross-cultural perspective on Chinese philosophy and religion. It explores how Chinese thought has influenced and been influenced by Western philosophy, providing insights into the dialogues between East and West.

Medicine, Philosophy, and Religion in Ancient China

This book explores the relationship between medicine, philosophy, and religion in ancient China, highlighting how these domains were interwoven in the cultural and intellectual landscape of the time.

Religion and Media in China

Religion and Media in China examines the role of media in the representation and dissemination of religious beliefs in China. It discusses how media has shaped public perceptions of religion and its impact on religious practices.

Philosophy and Religion in China: Guided Answers

This section provides guided answers to the questions in the book, helping readers to better understand the material and reinforce their learning. It includes a glossary of key terms for easy reference.

This book offers a comprehensive overview of the religions of China, providing insights into their historical development, beliefs, and practices. It is a valuable resource for students and scholars interested in understanding Chinese religious traditions.

Read Online Philosophy And Religion In China Guided Answers
Offering an introduction to religion in contemporary China, the essays in this volume consider many diverse themes including religion in urban, rural and ethnic minority settings and the historical, sociological, economic and political aspects of religion on the country as a whole.

Did Chinese mysticism vanish after its first appearance in ancient Taoist philosophy, to surface only after a thousand years had passed, when the Chinese had adapted Buddhism to their own culture? This first integrated survey of the mystical dimension of Taoism disputes the commonly accepted idea of such a hiatus. Covering the period from the Daoide jing to the end of the Tang, Livia Kohn reveals an often misunderstood Chinese mystical tradition that continued through the ages. Influenced by but ultimately independent of Buddhism, it took forms more various than the quietistic withdrawal of Laozi or the superhumanist deities of the Chan Buddhism. At the center of that development is the publication of the Daoide jing on the basis of a new theoretical evaluation of mysticism, this study analyzes the relationship between philosophical and religious Taoism and between Buddhism and the native Chinese tradition. Kohn shows how the quietistic and socially oriented Daoide jing was combined with the ecstatic and individualistic mysticism of the Zhuangzi, with immortality beliefs and practices, and with Buddhist insight meditation, mind analysis, and doctrines of karma and retribution. She goes on to demonstrate that Chinese mysticism, a complex synthesis by the late Six Dynasties, reached its zenith in the Tang, laying the foundations for later developments in the Song traditions of Inner Alchemy, Chan Buddhism, and Neo-Confucianism.

This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humanity, justice, and personal freedom, were formulated, reformulated, and contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangists expression of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Together, and for the first time in any language, the 24 essays gathered in these volumes provide a composite picture of the history of religion in ancient China from the emergence of writing ca. 1250 BC to the collapse of the first major imperial dynasty in 220 AD. It is a multi-faceted tale of changing gods and rituals that includes the emergence of a form of “secular humanism” that doubts the existence of the gods and the efficacy of ritual and of an imperial orthodoxy that founds its legitimacy on a distinction between licit and illicit sacrifices. Written by specialists in a variety of disciplines, the essays cover such subjects as divination and cosmology, exorcism and medicine, ethics and self-cultivation, mythology, taboos, sacrifice, shamanism, burial practices, iconography, and political philosophy. Produced under the aegis of the Centre de recherche sur les civilisations chinoise, japonaise et tibétaine (UMR 8155) and the École Pratique des Hautes Études (Paris).

This book provides a conceptual overview of the evolution of Chinese philosophy from its earliest beginnings to the end of the imperial era, highlighting 38 of the most essential terms in the Chinese philosophical tradition. Written by prominent contemporary scholars from Mainland China, the respective chapters cover topics ranging from cosmology, benti metaphysics, human nature, self-cultivation, and methodology, to views on history and politics. Each chapter addresses one of the constitutive terms of the Chinese philosophical tradition and provides clear historical information on how it was used and developed during the key periods of Chinese philosophy. Highlighting both central concepts and essential structures of Chinese philosophy, the book allows readers to view the history of Chinese philosophy from the perspective of the Chinese themselves. Offering content that is both academically rigorous and accessible for a wider audience, this book is an indispensable reference guide for all students of Chinese philosophy.

'Of ways you may speak, but not the Perennial Way: By names you may name, but not the Perennial Name.' The best-loved of all the classical books of China and the most universally popular, the Dao de Jing or Classic of the Way and Life-Force is a work that defies definition. It encapsulates the main tenets of Daoism, and upholds a way of being as well as a philosophy and a religion. The dominant image is of the Way, the mysterious path through the whole cosmos modelled on the great Silver River or Milky Way that traverses the heavens. A life-giving stream, the Way gives rise to all things and holds them in her
motherly embrace. It enables the individual, and society as a whole, to harmonize the disparate demands of daily life and achieve a more profound level of understanding. This new translation draws on the latest archaeological finds and brings out the word play and poetry of the original. Simple commentary accompanies the text, and the introduction provides further historical and interpretative context. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

Christianity is one of the fastest growing religions in China. Despite its long history in China and its significant indigenization or intertwinement with Chinese society and culture, Christianity continues to generate suspicion among political elites and intense debates among broader communities within China. This unique book applies socio-cultural methods in the study of contemporary Christianity. Through a wide range of empirical analyses of the complex and highly diverse experience of Christianity in contemporary China, it examines the fraught processes by which various forms and practices of Christianity interact with the Chinese social, political and cultural spheres. Contributions by top scholars in the field are structured in the following sections: Enchantment, Nation and History, Civil Society, and Negotiating Boundaries. This book offers a major contribution to the field and provides a timely, wide-ranging assessment of Christianity in Contemporary China.

"Trude Dijkstra discusses how Chinese religion and philosophy were represented in printed works produced in the Dutch Republic between 1595 and 1700. By focusing on books, newspapers, learned journals, and pamphlets, this study sheds new light on the cultural encounter between China and western Europe in the early modern period. Form, content, and material-technical aspects of different media in Dutch and English are analysed, providing new insights into the ways in which readers could take note of Chinese religion and philosophy. This study thereby demonstrates that there was no singular image of Chinese religion and philosophy, but rather a varied array of notions on the subject"--

This collection of four essays explores the cultural boundaries of Chinese science and medicine, in particular their connections with the most general issues of abstract thought and religious experience. It concludes with bibliographic guides to important books and articles on the Taoist religion.

The inaugural volume of Princeton Readings in Religions brings together the work of thirty scholars of the religions of India in a new anthology designed to reshape the ways in which the religious traditions of India are understood. The book contains translations of forty-five works of which have never before been available in English. Much of these highlight types of discourse (especially ritual manuals, folktales, and oral narratives) and voices (vernacular, esoteric, domestic, and female) that have not been sufficiently represented in previous anthologies and standard accounts of Indian religions. The selections are drawn from ancient texts, medieval manuscripts, modern pamphlets, and contemporary fieldwork in rural and urban India. They represent every region in South Asia and include Hindu, Buddhist, Jain, Sikh, and Muslim materials. Some are written texts reflecting elite concerns, while others are transcriptions of oral narratives told by nonliterate peasants. Some texts are addressed to a public and pan-Indian audience, others to a limited coterie of initiates in an esoteric sect, and still others are intended for a few women gathered in the courtyard for a household ceremony. The editor has reinforced this diversity by arranging the selections within several overarching themes and categories of discourse (hymns, rituals, narratives, and religious interactions), and encourages us to make our own connections.

Chinese and Western thinkers consider the Chinese philosophical tradition and Chinese philosophy for the contemporary global arena. This book treats Chinese philosophy today as a global project, presenting the work of Western scholars on the ancient Chinese traditions and providing a cross-cultural perspective on the relationship between Chinese and Western thought. This book opens up new possibilities for understanding Chinese philosophy in an Era of Globalization provides a model for collaborative work. Topics covered include value theory, philosophy of religion, human nature, virtue ethics, epistemology, and philosophy of language. "Much can be learned from a reading of this text, much about contemporary Chinese philosophy and the state of Sino-Anglophone comparative philosophical discussions." — Journal of Chinese Religions "As we move toward a global society, understanding the people and traditions of other cultures becomes increasingly more important. This book's direct interaction between scholars is seen far too rarely, making it a major contribution to its field." — Douglas W. Shadrer, coauthor of Pathways to Philosophy: A Multidisciplinary Approach Contributors include Stephen C. Angle, Miranda D. Brown, Kelly James Clark, Zhang Dainian, Stephen T. Davis, Zhao Dunhua, Robert W. Foster, Eric L. Hutton, Philip J. Ivanhoe, Wan Junren, Chen Lai, Alasdair Macintyre, Alvin Plantinga, Kwong-loi Shun, Edward Slingerland, Bryan W. Van Norden, Merold Westphal, Zhang Xianglong, and Liu Zongkun.

The book addresses academically the major aspects of Chinese philosophy and religion, designated as the doctrine of being internal sage and external king. The perspective applied is the integration between western and Chinese scholarship and philosophers may gain an easy and interesting access to Chinese intellectual tradition, distinctive itself in a harmony between being holy and secular in any mundane human being to the western tradition of "Give to Caesar what is Caesar's, and to God what is God's". By this contrast the intellectual charms and spiritual merits of Chinese tradition will be better appreciated, hence conducive to the much anticipated dialogues between western and eastern civilizations at this globalized yet conflicted world.

First published in 2005. Routledge is an imprint of Taylor & Francis, an informa company.

This volume focuses on the intersection of religion and media in China, bringing interdisciplinary approaches to bear on the role of religion in the lives of individuals and greater shifts within Chinese society in an increasingly media-saturated environment. With case studies focusing on Mainland China (including Tibet), Hong Kong and Taiwan, as well as diasporic Chinese communities outside Asia, contributors consider topics including the historical and ideological roots of media representations of religion, expressions of religious faith online and in social media, state intervention (through both censorship and propaganda), religious institutions' and communities' use of various forms of media, and the role of the media in relations between online/offline and local/diaspora communities. Chapters engage with the major religious traditions practiced in contemporary China, namely Buddhism, Daoism, Confucianism, Christianity, Islam, and new religious movements. Religion and the Media in China serves as a critical survey of case studies and suggests theoretical and methodological tools for a thorough and systematic study of religion in modern China. Contributors to the volume include historians of religion, sinologists, sociologists, political scientists, anthropologists, and media and communication scholars. The critical theories that contributors develop around key concepts in religion—such as authority, community, church, ethics, pilgrimage, ritual, text, and practice—contribute to advancing the emerging field of religion and media studies.

This book traces ideological trends in China through a range of historical and comparative perspectives, spanning the ancient belief systems of Confucianism, Legalism, and Taoism to political ideologies of the present day. Chapters in this edited volume are divided into four parts: traditional Chinese ideology, ideology of the Republic, Maoism as an ideology and post Mao ideology, zoning in on specific historical periods from the Qing and Republic periods to the reform era, as well as the period after the founding of the PRC - through which Mao Zedong's political thought is notably discussed from the perspective of
epistemology and the global impact of Maoism. Key topics include Sun Yat-sen as the Father of the Republic, Li Dazhao, the early Marxist theoretician, Chiang Kai-shek and his nationalist Fascism, Liang Qichao’s emotional appeals through liberal political discourse, Jiang Zemin’s theory of ‘Three Represents’ de-emphasising the Marxist concept of class, Hu Jintao’s theory of ‘Harmonious Society’ and Xi Jinping’s political thought. Contributions from world-leading scholars take both comparative and critical approaches, examining not only how studies of ideology are relevant, but how Chinese ideologies have retained their own characteristics distinct to the West. As the first comprehensive study of this subject in the English language, Chinese Ideology will appeal to students and scholars of philosophy, political science, history, and Asian studies more broadly.

An exploration of Chinese during a time of monumental change, the period after the fall of the Han dynasty.

An insightful socio-cultural analysis of the differences in Chinese and Western relationships to the public and the private spheres.

From the first century, when Buddhism entered China, the foreign religion shaped Chinese philosophy, beliefs, and ritual. At the same time, Buddhism had a profound effect on the material world of the Chinese. This wide-ranging study shows how Buddhism brought with it a vast array of objects big and small—relics treasured as parts of the body of the Buddha, prayer beads, and monastic clothing—as well as new ideas about what objects could do and how they should be treated. Kieschnick argues that even some everyday objects not ordinarily associated with Buddhism—bridges, tea, and the chair—on closer inspection turn out to have been intimately tied to Buddhist ideas and practices. Long after Buddhism ceased to be a major force in India, it continued to influence the development of material culture in China, as it does to the present day. At first glance, this seems surprising. Many Buddhist scriptures and thinkers rejected the material world or even denied its existence with great enthusiasm and sophistication. Others, however, from Buddhist philosophers to ordinary devotees, embraced objects as a means of expressing religious sentiments and doctrines. What was a sad sign of compromise and decline for some was seen as strength and versatility by others. Yielding rich insights through its innovative analysis of particular types of objects, this briskly written book is the first to systematically examine the ambivalent relationship, in the Chinese context, between Buddhism and material culture.

Few if any philosophical schools have championed family values as persistently as the early Confucians, and a great deal can be learned by attending to what they had to say on the subject. In the Confucian tradition, human morality and the personal realization it inspires are grounded in the cultivation of family feeling. One may even go so far as to say that, for China, family reverence was a necessary condition for developing any of the other human qualities of excellence. On the basis of the present translation of the Xiaojing (Classic of Family Reverence) and supplemental passages found in other early philosophical writings, Professors Rosemont and Ames articulate a specifically Confucian conception of “role ethics” that, in its emphasis on a relational conception of the person, is markedly different from most early and contemporary dominant Western moral theories. This Confucian role ethics takes as its inspiration the perceived necessity of family feeling as the entry point in the development of moral competence and as a guide to the religious life as well. In the lengthy introduction, two senior scholars offer their perspective on the historical, philosophical, and religious dimensions of the Xiaojing. Together with this introduction, a lexicon of key terms presents a context for the Xiaojing and provides guidelines for interpreting the text historically in China as well as suggesting its contemporary significance for all societies. The inclusion of the Chinese text adds yet another dimension to this important study. The Chinese Classic of Family Reverence is sure to appeal to specialists of comparative and Chinese philosophy and to all readers interested in the enduring importance of the family.

Hu Shih (1891-1962). In the 1910s, Hu studied at Cornell University and later Columbia University, both in the United States. At Columbia, he was greatly influenced by his professor, John Dewey, and became a lifelong advocate of pragmatic evolutionary change. He received his Ph.D. in Philosophy in 1917 and returned to lecture at Peking University. Hu soon became one of the leading and most influential intellectuals during the May Fourth Movement and later the New Culture Movement. His most widely recognized achievement during this period was as a key contributor to Chinese liberalism and language reform in his advocacy for the use of written vernacular Chinese. Hu Shih was the Republic of China’s Ambassador to the United States of America (1938-1942) and later Chancellor of Peking University (1946-1948). In 1939 Hu Shih was nominated for a Nobel Prize in literature and in 1958 became president of the “Academia Sinica” in Taiwan, where he remained until his death in Nangang at the age of 71. This diverse collection brings together his English essays, speeches and academic papers, as well as book reviews, all written between 1919 and 1962. English Writings of Hu Shih represents his thinking and insights on such topics as scientific methodology, liberalism and democracy, and social problems. It can also serve as a helpful resource for those who study Hu Shih and his views on ancient and modern China. The first volume “Chinese Philosophy and Intellectual History” allows readers to trace the development of Chinese thought and see the historical methodology applied therein. The second volume “Literature and Society” mainly includes Hu Shih’s works on language reform, which owing to his advocacy for the use of written vernacular Chinese were a success in both the educational and literary fields. The third volume “National Crisis and Public Diplomacy” mainly collects Hu’s articles and speeches from his term as Ambassador of China to the U.S.A. between 1938 and 1942.

This book starts with the classification of the main views of different thinkers after the study of the original materials, which covers all the thinkers’ thoughts and conceptions. A major objective of this book is to reveal the ideas of the philosophers. Key ideological opinions are stated with the former discussion of exact questions and further clarification of their philosophical meaning, which enables the readers to better understand the meaning and value of the philosophical thoughts. Since the logic and history are in accordance with each other, a frame of conception is formed then. Then, the author clearly explains the logical relationship in the frame mentioned before, as well as the formation of the key concepts and their relationship.

Liang Shuming, considered to be the Last Confucian, was a Buddhist. He reshaped the Western concept of religion from the standpoint of Buddhism, and yet advocated Confucianism as the ethical religion that would lead ultimately to the Buddhist liberation.

First published in 2005. Routledge is an imprint of Taylor & Francis, an informa company.

Traditional Chinese philosophy, if engaged at all, is often regarded as an object of antiquated curiosity and dismissed as unimportant in the current age of globalization. Written by a team of internationally renowned scholars, this book, however, challenges this judgement and offers an in-depth study of pre-modern Chinese philosophy from an interdisciplinary perspective. Exploring the relevance of traditional Chinese philosophy for the global age, it takes a comparative approach, analysing ancient Chinese philosophy in its relation to Western ideas and contemporary postmodernist theories. The conversation extends over a broad spectrum of philosophical areas and themes, ranging from metaphysics, hermeneutics, political theory, religion and aesthetics to specific philosophical schools including Confucianism, Daoism, and Buddhism. By engaging many time-honoured philosophical issues from a comparative perspective, this book bridges the gap between Eastern and Western thought and emphasizes the need for a newly fortified global humanism and a deeper appreciation of different philosophical and religious values in an age gripped by large-scale crises. Arguing that traditional Chinese philosophy has immediate relevance to the many challenges of modern life, this book will be useful to students and scholars of Asian Philosophy and Asian Studies in general.
In Michael Sandel the Chinese have found a guide through the ethical dilemmas created by their swift embrace of a market economy—one whose communitarian ideas resonate with China’s own rich, ancient philosophical traditions. This volume explores the connections and tensions revealed in this unlikely episode of Chinese engagement with the West.

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