

RELIGION AND SOCIETY IN T'ANG AND SUNG CHINA



Edited by

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Religion And Society In Tang And Sung China

Terry F. Kleeman



Religion And Society In Tang And Sung China:

Religion and Society in T'ang and Sung China Patricia Buckley Ebrey, Peter N. Gregory, 1993-08-01 The T'ang 618-907 and Sung 960-1279 dynasties were times of great change in China. The economy flourished, the population doubled, printing led to a great increase in the availability of books. Buddhism became a fully sinicized religion penetrating deeply into ordinary life. This volume represents a collaborative effort of nine scholars of Chinese religion history and thought to begin addressing the question of how changes in the religions of the Chinese people were implicated in the momentous social and cultural changes of this period.

Religion and society in Tang and Sung China Livia Kohn, *Religious Experience and Lay Society in T'ang China* Glen Dudbridge, 2002-06-20 The remains of Tai Fu's lost collection *Kuang i chi* The Great Book of Marvels preserve three hundred short tales of encounters with the other world. This study develops a style of close reading through which those tales give access to the lives of individuals in eighth-century China. Through the eyes of a mid-century county official, the picture emerges of a complex lay society served by a mixed priesthood of ritual practitioners whose members' lives at all levels were profoundly shaped by their perceived experience of contact with the other world. It was a society embarking on fundamental change, and this book uses the sharp historical focus of Tai Fu's collection to study the dynamics of that change. The work gracefully reveals the transition from the beliefs and institutions of early mediaeval China towards those we now recognize as modern.

Daoist Ritual, State Religion, and Popular Practices Shin-Yi Chao, 2013-03-01 Zhenwu or the Perfected Warrior is one of the few Chinese Deities that can rightfully claim a countrywide devotion. Religious specialists, lay devotees, the state machine, and the cultural industry all participated both collaboratively and competitively in the evolution of this devotional movement. This book centres on the development and transformation of the godhead of Zhenwu as well as the devotional movement focused on him. Organised chronologically on the development of the Zhenwu worship in Daoist rituals, state religion, and popular practices, it looks at the changes in the way Zhenwu was perceived and the historical context in which those changes took place. The author investigates the complicated means by which various social and political groups contested with each other in appropriating cultural religious symbols. The question at the core of the book is how, in a given historical context, human agents and social institutions shape the religious world to which they profess devotion. The work offers a holistic approach to religion in a period of Chinese history when central, local, official, clerical, and popular power are constantly negotiating and reshaping established values.

The Tao of the West J.J. Clarke, 2002-01-04 In this book J.J. Clarke shows us how Taoist texts, ideas, and practices have been assimilated within a whole range of Western ideas and agendas. We see how Chinese thinkers such as Lao-tzu and Chuang-tzu, along with practices such as Feng Shui and Tai Chi, have been used as a key Western inspiration in religion, philosophy, ethics, politics, ecology, and health. The Tao of the West not only provides a fascinating introduction to Taoism; it also offers a timely insight into the history of the West's encounter with this ancient tradition and into the issues arising from inter-cultural dialogue. Anyone

interested in understanding the key influence Taoism has had on the West will welcome and embrace this book **Knotting the Banner** David J. Mozina, 2021-06-30 In the hills of China's central Hunan province an anxious young apprentice officiates over a Daoist ritual known as the Banner Rite to Summon Sire Yin Before a crowd of masters relatives and villagers and the entire pantheon of gods and deceased masters ritually invited to witness the event he seeks to summon Celestial Lord Yin Jiao the ferocious deity who supplies the exorcistic power to protect and heal bodies and spaces from illness and misfortune If the apprentice cannot bring forth the deity the rite is considered a failure and the ordination suspended His entire professional career hangs in the balance before it even begins This richly textured study asks how the Banner Rite works or fails to work in its own terms How do the cosmological theological and anthropological assumptions ensconced in the ritual itself account for its own efficacy or inefficacy Weaving together ethnography textual analysis photography and film David J Mozina invites readers into the religious world of ritual masters in today's south China He shows that the efficacy of rituals like the Banner Rite is driven by the ability of a ritual master to form an intimate relationship with exorcistic deities like Yin Jiao which is far from guaranteed Mozina reveals the ways in which such ritual claims are rooted in the great liturgical movements of the Song and Yuan dynasties 960-1368 and how they are performed these days amid the social and economic pressures of rural life in the post Mao era Written for students and scholars of Daoism and Chinese religion **Knotting the Banner** will also appeal to anthropologists and comparative religionists especially those working on ritual

Oedipal God Meir Shahar, 2015-08-31 Oedipal God offers the most comprehensive account in any language of the prodigal deity Nezha Celebrated for over a millennium Nezha is among the most formidable and enigmatic of all Chinese gods In this theoretically informed study Meir Shahar recounts Nezha's riveting tale which culminates in suicide and attempted patricide and uncovers hidden tensions in the Chinese family system In deploying the Freudian hypothesis Shahar does not imply the Chinese legend's identity with the Greek story of Oedipus For one in Nezha's story the erotic attraction to the mother is not explicitly acknowledged More generally Chinese oedipal tales differ from Freud's Greek prototype by the high degree of repression that is applied to them Shahar argues that despite a disastrous father-son relationship Confucian ethics require that the oedipal drive masquerade as filial piety in Nezha's story dictating that the child-god kill himself before trying to avenge himself upon his father Combining impeccable scholarship with an eminently readable style the book covers a vast terrain It surveys the image of the endearing child-god across varied genres from oral and written fiction through theater cinema and television serials to Japanese manga cartoons It combines literary analysis with Shahar's own anthropological field work providing a thorough ethnography of Nezha's flourishing cult Crossing the boundaries between China's diverse religious traditions it tracks the rebellious infant in the many ways he has been venerated by Buddhist monks Daoist priests and possessed spirit mediums whose dramatic performances have served to negotiate individual familial and collective tensions Finally the book offers a detailed history of the legend and the cult reaching back over two thousand years to its origins in

India where Nezha began as a mythological being named Nalak bara whose sexual misadventures were celebrated in the Sanskrit epics as early as the first centuries BCE Here Shahar reveals the long term impact that Indian mythology has exerted through the medium of esoteric Buddhism upon the Chinese imagination of divinity A tour de force of literary analysis ethnographic research psychological insight and cross cultural investigation Oedipal God is a must read for anyone interested in Chinese studies and the historical connection between India and China Shahar s broad reach and engaging approach will appeal to specialists and students in a variety of disciplines including Chinese religion Chinese literature anthropology Buddhist studies psychology Indian studies and cross cultural history Under the Ancestors' Eyes Martina Deuchler,2020-05-11 Under the Ancestors Eyes presents a new approach to Korean social history by focusing on the origin and development of the indigenous descent group Martina Deuchler maintains that the surprising continuity of the descent group model gave the ruling elite cohesion and stability and enabled it to retain power from the early Silla fifth century to the late nineteenth century This argument underpinned by a fresh interpretation of the late fourteenth century Kory Chos n transition illuminates the role of Neo Confucianism as an ideological and political device through which the elite regained and maintained dominance during the Chos n period Neo Confucianism as espoused in Korea did not level the social hierarchy but instead tended to sustain the status system In the late Chos n it also provided ritual models for the lineage building with which local elites sustained their preeminence vis vis an intrusive state Though Neo Confucianism has often been blamed for the rigidity of late Chos n society it was actually the enduring native kinship ideology that preserved the strict social status system By utilizing historical and social anthropological methodology and analyzing a wealth of diverse materials Deuchler highlights Korea s distinctive elevation of the social over the political *Cultivating Perfection* Louis Komjathy,2007-09-30 This important work focuses on early Quanzhen Complete Perfection Daoism a twelfth century Daoist religious movement and subsequent monastic order Emphasis in this first study to approach Quanzhen from a comparative religious studies perspective is placed on the complex interplay among views of self specific training regimens and the types of experiences that were expected to follow from dedicated praxis On the basis of historical contextualization and textual analysis it is demonstrated that in its formative and incipient organized phases Quanzhen was a Daoist religious community consisting of a few renunciants dedicated to religious praxis The study proper is followed by a complete annotated translation of a text attributed to the founder which represents one of only two early Quanzhen texts translated to date Subsequent appendices address issues of dating and contents of the early textual corpus as well as technical Quanzhen religious terminology Society and the Supernatural in Song China Edward L. Davis,2001-06-01 Society and the Supernatural in Song China is at once a meticulous examination of spirit possession and exorcism in the twelfth and thirteenth centuries and a social history of the full panoply of China s religious practices and practitioners at the moment when she was poised to dominate the world economy Although the Song dynasty 960 1276 is often identified with the establishment of Confucian

orthodoxy Edward Davis demonstrates the renewed vitality of the dynasty's Taoist Buddhist and local religious traditions He charts the rise of hundreds of new temple cults and the lineages of clerical exorcists and vernacular priests the increasingly competitive interaction among all practitioners of therapeutic ritual and the wide social range of their patrons and clients

An Introduction to Confucianism Xinzhong Yao, 2000-02-13 Introduces the many strands of Confucianism in a style accessible to students and general readers

Enchanted Revolution Xiaofei Kang, 2023 The theoretical methodological and comparative frameworks for the discussion of religion gender and revolutionary propaganda in China It then places this discussion in the historical context of wartime Communist headquarters of Yan'an where the Party launched its first mass campaign against superstition in 1944-45 The campaign illustrates how Mao's mass line principle compelled propaganda workers to engage with the rural culture in order to create new meanings from old knowledge

A God's Own Tale Terry F. Kleeman, 1994-08-04 This scripture was revealed through spirit writing in 1181 It traces Wenchang's development through his many transformations culminating in his apotheosis as director of the Wenchang Palace and custodian of the Cinnamon Record that determines men's and women's fates The god has since assumed a high position in the Taoist pantheon has been introduced into the school system and Confucian temples and now controls the all important civil service examinations in China The text translated here provides a unique window into the religious world of Traditional China Numerous anecdotes of good and evil deeds reveal the ethical dilemmas facing men and women of the time from social questions like infanticide and discrimination against women to more purely religious issues such as how evil gods are punished and how China's divergent religious traditions can be reconciled

The Ancient World Sarolta Anna Takacs, Eric H. Cline, 2015-07-17 Designed to meet the curriculum needs of students from grades 7-12 this five volume encyclopedia explores the history and civilizations of the ancient world from prehistory to approximately 1000 CE Organized alphabetically within geographical volumes on Africa Europe the Americas Southwest Asia and Asia and the Pacific entries cover the social political scientific and technological economic and cultural events and developments that shaped the ancient world in all areas of the globe Each volume explores significant civilizations personalities cultural and social developments and scientific achievements in its geographical area Boxed features include Link in Time Link in Place Ancient Weapons Turning Points and Great Lives Each volume also includes maps timelines and illustrations and a glossary bibliography and indexes complete the set

Esoteric Buddhism and Texts Jinhua Chen, 2024-02-08 This book explores trans-cultural and cross-border transformation of Esoteric Buddhism in East Asia focusing on the significance of Esoteric Buddhism in relation to some forms of material culture including rituals arts and the construction of sacred space and narratives In East Asia Esoteric Buddhism's influences can be seen across all levels of society not only in that it achieved a recognizable sectarian identity but also because elements of esoteric teachings were absorbed by other religious schools influencing their philosophical tenets and everyday practices The influence was not confined to the religious sphere scholars have been paying more and more

attention to the significance of Tang Esoteric Buddhism in relation to material culture and the dissemination of Esoteric Buddhist technologies in South Central and East Asia No matter how one looks at a ma ala an integral feature of esoteric practice or the uncannily expressive statues of Buddhas Bodhisattvas or Yidam that come in all shapes and sizes or the murals that depict the variegated mysterious themes of the esoteric tradition one can always recognise the profound connection between art and Esoteric Buddhism Esoteric Influences also abound in East Asian literature across different genres displaying its unique characters both in poetry and prose Likewise in architecture one can readily make out the enigmatic colorful and distinctive elements characteristic of the esoteric tradition Monks initiated into the esoteric lineages not only brought Buddhist classics and practices to China but also advanced knowledge in astronomy calendrical calculations and mathematical theories The chapters in this volume investigate the profound and far reaching impacts wrought by Esoteric Buddhism on rituals arts and the construction of sacred space and narratives in East Asia This book will be beneficial to advanced students and researchers interested in Religious Studies History and Buddhist studies It was originally published as a special issue of Studies in Chinese Religions

The Worship of Confucius in Japan James McMullen, 2021-03-01 How has Confucius quintessentially and symbolically Chinese been received throughout Japanese history The Worship of Confucius in Japan provides the first overview of the richly documented and colorful Japanese version of the East Asian ritual to venerate Confucius known in Japan as the sekiten The original Chinese political liturgy embodied assumptions about sociopolitical order different from those of Japan Over more than thirteen centuries Japanese in power expressed a persistently ambivalent response to the ritual s challenges and often tended to interpret the ceremony in cultural rather than political terms Like many rituals the sekiten self referentially reinterpreted earlier versions of itself James McMullen adopts a diachronic and comparative perspective Focusing on the relationship of the ritual to political authority in the premodern period McMullen sheds fresh light on Sino Japanese cultural relations and on the distinctive political cultural and social history of Confucianism in Japan Successive sections of The Worship of Confucius in Japan trace the vicissitudes of the ceremony through two major cycles of adoption modification and decline first in ancient and medieval Japan then in the late feudal period culminating in its rejection at the Meiji Restoration An epilogue sketches the history of the ceremony in the altered conditions of post Restoration Japan and up to the present

Making the Gods Speak Vincent Goossaert, 2023-11-20 For two millennia Chinese society has been producing divine revelations on an unparalleled scale in multifarious genres and formats This book is the first comprehensive attempt at accounting for the processes of such production It builds a typology of the various ritual techniques used to make gods present and allow them to speak or write and it follows the historical development of these types and the revealed teachings they made possible Within the large array of visionary mediumistic and mystical techniques Vincent Goossaert devotes the bulk of his analysis to spirit writing a family of rites that appeared around the eleventh century and gradually came to account for the largest numbers of books and tracts ascribed to the gods

In doing so he shows that the practice of spirit writing must be placed within the framework of techniques used by ritual specialists to control human communications with gods and spirits for healing divining and self divinization among other purposes Making the Gods Speak thus offers a ritual centered framework to study revelation in Chinese cultural history and comparatively with the revelatory practices of other religious traditions Heavenly Masters Vincent Goossaert,2021-11-30

The origins of modern Daoism can be traced to the Church of the Heavenly Master Tianshidao reputedly established by the formidable Zhang Daoling In 142 CE according to Daoist tradition Zhang was visited by the Lord on High who named him his vicar on Earth with the title Heavenly Master The dispensation articulated an eschatological vision of saving initiates the pure those destined to become immortals by enforcing a strict moral code Under evolving forms Tianshidao has remained central to Chinese society and Daoist priests have upheld their spiritual allegiance to Zhang their now divinized founder This book tells the story of the long evolution of the Heavenly Master leadership and institution Later hagiography credits Zhang Daoling's great grandson putatively the fourth Heavenly Master with settling the family at Longhushan Dragon and Tiger Mountain in time his descendants down to the present contested sixty fifth Heavenly Master living in Taiwan made the extraordinary claim of being able to transmit hereditarily the function of the Heavenly Master and the power to grant salvation Over the next twelve centuries the Zhangs turned Longhushan into a major holy site and a household name in the Chinese world and constructed a large administrative center for the bureaucratic management of Chinese society They gradually built the Heavenly Master institution which included a sacred site a patriarchal line of successive Heavenly Masters wielding vast monopolistic powers to ordain humans and gods a Zhang lineage that nurtured talent and accumulated wealth and a bureaucratic apparatus comprised of temples training centers and a clerical hierarchy So well designed was this institution that it remained stable for more than a millennium far outlasting the longest dynasties and had ramifications for every city and village in imperial China In this ambitious work Vincent Goossaert traces the Heavenly Master bureaucracy from medieval times to the modern Chinese nation state as well as its expansion His in depth portraits of influential Heavenly Masters are skillfully embedded in a large scale analysis of the institution and its rules ideology and vision of society **The Confucian-Legalist State** Dingxin Zhao,2015-10-16

In *The Confucian Legalist State* Dingxin Zhao offers a radically new analysis of Chinese imperial history from the eleventh century BCE to the fall of the Qing dynasty This study first uncovers the factors that explain how and why China developed into a bureaucratic empire under the Qin dynasty in 221 BCE It then examines the political system that crystallized during the Western Han dynasty a system that drew on China's philosophical traditions of Confucianism and Legalism Despite great changes in China's demography religion technology and socioeconomic structures this Confucian Legalist political system survived for over two millennia Yet it was precisely because of the system's resilience that China for better or worse did not develop industrial capitalism as Western Europe did notwithstanding China's economic prosperity and technological sophistication beginning with the Northern Song dynasty In

examining the nature of this political system Zhao offers a new way of viewing Chinese history one that emphasizes the importance of structural forces and social mechanisms in shaping historical dynamics As a work of historical sociology The Confucian Legalist State aims to show how the patterns of Chinese history were not shaped by any single force but instead by meaningful activities of social actors which were greatly constrained by and at the same time reproduced and modified the constellations of political economic military and ideological forces This book thus offers a startling new understanding of long term patterns of Chinese history one that should trigger debates for years to come among historians political scientists and sociologists *The Oxford Handbook of Religion and Violence* Mark Juergensmeyer, Margo Kitts, Michael K.

Jerryson, 2015-11 Violence has always played a part in the religious imagination from symbols and myths to legendary battles from colossal wars to the theater of terrorism The Oxford Handbook of Religion and Violence surveys intersections between religion and violence throughout history and around the world The forty original essays in this volume include overviews of major religious traditions showing how violence is justified within the literary and theological foundations of the tradition how it is used symbolically and in ritual practice and how social acts of violence and warfare have been justified by religious ideas The essays also examine patterns and themes relating to religious violence such as sacrifice and martyrdom which are explored in cross disciplinary or regional analyses and offer major analytic approaches from literary to social scientific studies The contributors to this volume innovative thinkers who are forging new directions in theory and analysis related to religion and violence provide novel insights into this important field of studies By mapping out the whole field of religion and violence The Oxford Handbook of Religion and Violence will prove an authoritative source for students and scholars for years to come

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