

RELIGION AND SOCIETY IN T'ANG AND SUNG CHINA



Edited by

Patricia Buckley Ebrey and Peter N. Gregory

Religion And Society In Tang And Sung China

Livia Kohn



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. **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. **Religion and Religious Practices in Rural China** Mu

Peng, 2019-11-13 This book explores how, unlike in the West, the daily religious life of most Chinese people spreads without institutional propagation. Based upon more than a decade of field research in rural China, the book demonstrates the decisive role of rites of passage and yearly festival rituals held in every household in shaping people's religious dispositions. It focuses on the family, the unit most central to Chinese culture and society, and reveals the repertoire embodied in daily life in a world envisioned as comprising both the yin world of ancestors, spirits, and ghosts and the yang world of the living. It discusses especially the concept of *bai*, which refers to both concrete bodily movements that express respect and awe, such as bowing, kneeling, or holding up ritual offerings, and to people's religious inclinations and dispositions which indicate that they are aware of a spiritual realm that is separate from yet close to the world of the living. Overall, the book shows that the daily

practices of religion are not a separate sphere but rather belief and ritual integrated into a way of dwelling in a world envisaged as consisting of both the yin and the yang worlds that regularly communicate with each other

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 Hongzhou School of Chan Buddhism in Eighth- through Tenth-Century China Jinhua Jia, 2012-02-01 This book provides a wide ranging examination of the Hongzhou school of Chan Buddhism the precursor to Zen Buddhism under Mazu Daoyi 709 788 and his successors in eighth through tenth century China which was credited with creating a Golden Age or classical tradition Jinhua Jia uses stele inscriptions and other previously ignored texts to explore the school's teachings and history Defending the school as a full fledged significant lineage Jia reconstructs Mazu's biography and resolves controversies about his disciples In contrast to the many scholars who either accept or reject the traditional Chan histories and discourse records she thoroughly examines the Hongzhou literature to differentiate the original authentic portions from later layers of modification and recreation The book describes the emergence and maturity of encounter dialogue and analyzes the new doctrines and practices of the school to revise the traditional notion of Mazu and his followers as iconoclasts It also depicts the strivings of Mazu's disciples for orthodoxy and how the criticisms of and reflections on Hongzhou doctrine led to the schism of this line and the rise of the Shitou line and various houses during the late Tang and Five Dynasties periods Jia refutes the traditional Chan genealogy of two lines and five houses and calls for new frameworks in the study of Chan history An annotated translation of datable discourses of Mazu is also included

Cuisine and Empire Rachel Laudan, 2015-04-03 Rachel Laudan tells the remarkable story of the rise and fall of the world's great cuisines from the mastery of grain cooking some twenty thousand years ago to the present in this superbly researched book Probing beneath the apparent confusion of dozens of cuisines to reveal the underlying simplicity of the culinary family tree she shows how periodic seismic shifts in culinary philosophy beliefs about health the economy politics society and the gods prompted the construction of new cuisines a handful of which chosen as the cuisines of empires came to dominate the globe Cuisine and

Empire shows how merchants missionaries and the military took cuisines over mountains oceans deserts and across political frontiers Laudan s innovative narrative treats cuisine like language clothing or architecture as something constructed by humans By emphasizing how cooking turns farm products into food and by taking the globe rather than the nation as the stage she challenges the agrarian romantic and nationalistic myths that underlie the contemporary food movement

Daoism Handbook Livia Kohn,2018-12-24 Thirty major scholars in the field wrote this new authoritative guide to the main features and development of Daoism The chapters are devoted to either specific periods or topics such as Women in Daoism Daoism in Korea and Daoist Ritual Music Each chapter rigidly deals with a fixed set of aspects such as history texts worldview and practices Clear markings in the chapters themselves and a detailed index make this volume the most accessible key resource on Daoism past and present

The Cultural Practices of Modern Chinese Buddhism Francesca Tarocco,2007 Buddhism in China during the late Qing and Republican period remained a powerful cultural and religious force Francesca Tarocco is a rising star in this field and offers an innovative high quality piece of work that presents a new perspective on the influence of Buddhism on Chinese culture Drawing on scarcely analyzed historical and archive sources including photographs and musical scores Tarocco adeptly argues that Chinese Buddhism played a more vital role in shaping Chinese culture than previously assumed This enlightening study fills a significant gap in the field of Chinese Buddhist history Focusing on the cultural side of Buddhism it adds breadth and balance to studies in Buddhism as a whole appealing to professionals and academics with an interest in Buddhism and Chinese Buddhist history

Peking Susan Naquin,2000 A monumental social history of Peking over 500 years seen through the lens of the temple and with attention to and appreciation of the role religion played in the development of the imperial capital

Lineages Embedded in Temple Networks Richard G. Wang,2023-11-20 Lineages Embedded in Temple Networks explores the key role played by elite Daoists in social and cultural life in Ming China notably by mediating between local networks biological lineages territorial communities temples and festivals and the state They did this through their organization in clerical lineages their own empire wide networks for channeling knowledge patronage and resources and by controlling central temples that were nodes of local social structures In this book the only comprehensive social history of local Daoism during the Ming largely based on literary sources and fieldwork Richard G Wang delineates the interface between local organizations such as lineages and temple networks and central state institutions The first part provides the framework for viewing Daoism as a social institution in regard to both its religious lineages and its service to the state in the bureaucratic apparatus to implement state orthodoxy The second part follows four cases to reveal the connections between clerical lineages and local networks Wang illustrates how Daoism claimed a universal ideology and civilizing force that mediated between local organizations and central state institutions which in turn brought meaning and legitimacy to both local society and the state

The Age of Wild Ghosts Erik Mueggler,2001-04-09 In Erik Mueggler s powerful and imaginative ethnography a rural minority

community in the mountains of Southwest China struggles to find its place at the end of a century of violence and at the margins of a nation state Here people describe the present age beginning with the Great Leap Famine of 1958 1960 and continuing through the 1990s as the age of wild ghosts Their stories of this age converge on a dream of community a bad dream embodied in the life death and reawakening of a single institution a rotating headman ship system that expired violently under the Maoist regime Displaying a sensitive understanding of both Chinese and the Tibeto Burman language spoken in this region Mueggler explores memories of this institution including the rituals and poetics that once surrounded it and the bitter conflicts that now haunt it To exorcise wild ghosts he shows is nothing less than to imagine the state and its power to trace the responsibility for violence to its morally ambiguous origins and to enunciate calls for justice and articulate longings for reconciliation

The Way of Complete Perfection, 2013-06-01 An anthology of English translations of primary texts of the Quanzhen Complete Perfection school of Daoism Performing Filial Piety in Northern Song China Cong Ellen Zhang, 2020-09-30 Educated men in Song dynasty China 960 1279 traveled frequently in search of scholarly and bureaucratic success These extensive periods of physical mobility took them away from their families homes and native places for long periods of time preventing them from fulfilling their most sacred domestic duty filial piety to their parents In this deeply grounded work Cong Ellen Zhang locates the tension between worldly ambition and family duty at the heart of elite social and cultural life Drawing on more than two thousand funerary biographies and other official and private writing Zhang argues that the predicament in which Song literati found themselves diminished neither the importance of filial piety nor the appeal of participating in examinations and government service On the contrary the Northern Song witnessed unprecedented literati activity and state involvement in the bolstering of ancient forms of filial performances and the promotion of new ones The result was the triumph of a new filial ideal luyang By labeling highly coveted honors and privileges attainable solely through scholarly and official accomplishments as the most celebrated filial acts the luyang rhetoric elevated office holding men to be the most filial of sons Consequently the proper performance of filiality became essential to scholar official identity and self representation Zhang convincingly demonstrates that this reconfiguration of elite male filiality transformed filial piety into a status and gender based virtue a change that had wide implications for elite family life and relationships in the Northern Song The separation of elite men from their parents and homes also made the idea of native place increasingly fluid This development in turn generated an interest in family preservation as filial performance Individually initiated kinship and native place based projects flourished and coalesced with the moral and cultural visions of leading scholar intellectuals providing the social and familial foundations for the ascendancy of Neo Confucianism as well as new cultural norms that transformed Chinese society in the Song and beyond Society and the Supernatural in Sung China Edward Lawrence Davis, 1994 *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

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 Psychology of Religious Behaviour, Belief and Experience Benjamin Beit-Hallahmi, Michael Argyle, 1997 At a time when our multi-cultural and multi-ethnic society makes religion more important to the social sciences than ever before the state of the art

study of psychology and religion calls into question the social consequences of religion 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

Unveiling the Power of Verbal Artistry: An Emotional Sojourn through **Religion And Society In Tang And Sung China**

In a global inundated with screens and the cacophony of quick conversation, the profound energy and psychological resonance of verbal art frequently diminish into obscurity, eclipsed by the regular barrage of noise and distractions. Yet, set within the musical pages of **Religion And Society In Tang And Sung China**, a charming perform of literary splendor that pulses with organic feelings, lies an unique journey waiting to be embarked upon. Published by a virtuoso wordsmith, that enchanting opus guides visitors on an emotional odyssey, delicately revealing the latent possible and profound affect stuck within the complex web of language. Within the heart-wrenching expanse with this evocative examination, we will embark upon an introspective exploration of the book is key themes, dissect its fascinating publishing type, and immerse ourselves in the indelible impression it leaves upon the depths of readers souls.

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