



The Life And Thought Of Yeh Shih

Peter K. Bol



The Life And Thought Of Yeh Shih:

Life and Thought of Yeh Shih Winston W. *Lo,1974 *The Life and Thought of Yeh Shih* Winston Wan Lo,1974 Out of the Cloister Mark Halperin,2020-03-23 ung devotional texts shows however that many literati participated in intra Buddhist debates Others were drawn to Buddhism because of its power which found expression and reinforcement in its ties with the state For some monasteries were extravagant houses of worship that reflected the corruption of the age for others the sacrifice and industry demanded by such projects were exemplars worthy of emulation Finally Buddhist temples could evoke highly personal feelings of filial piety and nostalgia This book demonstrates that representations of Buddhism by lay people underwent a major change during the T ang Sung transition These changes built on basic transformations within the Buddhist and classicist traditions and sometimes resulted in the use of Buddhism and Buddhist temples as frames of reference to evaluate aspects of lay society Buddhism far from being pushed to the margins of Chinese culture became even more a part of everyday elite Chinese life **The Discourse of Race in Modern China** Frank Dikötter,2015-01-08 Dik tter writes accessible history and has won the prestigious BBC Samuel Johnson Prize for his book Mao s Great Famine The author shows how and why notions of race became so widespread in China now updated to include the continuation of this trend into the twenty first century He examines how Western notions of scientific racism have played out in China **China Turning Inward** James T.C. Liu,2020-03-17 During the traumatic opening decades of the Southern Sung Emperor Kao tsung s unspoken determination to win imperial safety at any cost shaped not only court policy but Confucian intellectual developments The intellectual climate of the Northern Sung had been confident buoyant outreaching and exploratory in the Southern Sung it turned inward The turn was not however a simple turn to conservative moral and political Confucianism and in this book James T C Liu explores how Kao tsung used ideological window dressing to consolidate extraordinary state power in the emperor s hands Ups and downs in the political fortunes of moralistic conservatives are also specially examined for their effects on the nature of the Neo Confucianism that eventually became state orthodoxy The Cambridge History of China: pt. 1. The Sung Dynasty and its precursors, 907-1279 Denis Crispin Twitchett,John K. Fairbank,1986 This first of two volumes on the Sung Dynasty 960 1279 and its Five Dynasties and Southern Kingdoms precursors presents the political history of China from the fall of the T ang Dynasty in 907 to the Mongol conquest of the Southern Sung in 1279 Its twelve chapters survey the personalities and events that marked the rise consolidation and demise of the Sung polity during an era of profound social economic and intellectual ferment The authors place particular emphasis on the emergence of a politically conscious literati class during the Sung characterized by the increasing importance of the examination system early in the dynasty and on the rise of the tao hsueh Neo Confucian movement toward the end In addition they highlight the destabilizing influence of factionalism and ministerial despotism on Sung political culture and the impact of the powerful steppe empires of the Khitan Liao Tangut Hsi Hsia Jurchen Chin and Mongol Y an on the shape and tempo of Sung dynastic events

Learning to Be A Sage Zhu, Xi, 1990-03-05 Students and teachers of Chinese history and philosophy will not want to miss Daniel Gardner's accessible translation of the teachings of Chu Hsi 1130-1200, a luminary of the Confucian tradition who dominated Chinese intellectual life for centuries. Homing in on a primary concern of our own time, Gardner focuses on Chu Hsi's passionate interest in education and its importance to individual development. For hundreds of years, every literate person in China was familiar with Chu Hsi's teachings. They informed the curricula of private academies and public schools and became the basis of the state's prestigious civil service examinations. Nor was Chu's influence limited to China. In Korea and Japan, as well, his teachings defined the terms of scholarly debate and served as the foundation for state ideology. Chu Hsi was convinced that through education anyone could learn to be fully moral and thus travel the road to sagehood. Throughout his life, he struggled with the philosophical questions underlying education: What should people learn? How should they go about learning? What enables them to learn? What are the aims and the effects of learning? Part One of *Learning to Be a Sage* examines Chu Hsi's views on learning and how he arrived at them. Part Two presents a translation of the chapters devoted to learning in the *Conversations of Master Chu*.

Drifting among Rivers and Lakes Michael Fuller, 2020-10-26 What drives literary change? Does literature merely follow shifts in a culture, or does it play a distinctive role in shaping emergent trends? Michael Fuller explores these questions while examining the changes in Chinese shipoetry from the late Northern Song dynasty (960-1127) to the end of the Southern Song (1127-1279), a period of profound social and cultural transformation. Shi poetry, written in response to events, was the dominant literary genre in Song dynasty China, serving as a central form through which literati explored meaning in their encounters with the world. By the late Northern Song, however, old models for meaning were proving inadequate, and Daoxue (Neo-Confucianism) provided an increasingly attractive new ground for understanding the self and the world. *Drifting among Rivers and Lakes* traces the intertwining of the practice of poetry, writings on poetics, and the debates about Daoxue that led to the cultural synthesis of the final years of the Southern Song and set the pattern for Chinese society for the next six centuries. Examining the writings of major poets and Confucian thinkers of the period, Fuller discovers the slow evolution of a complementarity between poetry and Daoxue in which neither discourse was self-sufficient.

Li Mengyang, the North-South Divide, and Literati Learning in Ming China Chang Woei Ong, 2020-10-26 Li Mengyang (1473-1530) was a scholar-official and man of letters who initiated the literary archaist movement that sought to restore ancient styles of prose and poetry in sixteenth-century China. In this first book-length study of Li in English, Chang Woei Ong comprehensively examines his intellectual scheme and situates Li's quest to redefine literati learning as a way to build a perfect social order in the context of intellectual transitions since the Song dynasty. Ong examines Li's emergence at the distinctive historical juncture of the mid-Ming dynasty, when differences between northern and southern literati cultures and visions were articulated as a north-south divide, both real and perceived, among Chinese thinkers. Ong argues that this divide and the ways in which Ming literati compartmentalized learning is key to understanding

Li's thought and its legacy Though a northerner Li became a powerful voice in prose and poetry in both a positive and negative sense as he was championed or castigated by the southern literati communities The southern literati's indifference toward Li's other intellectual endeavors including cosmology ethics political philosophy and historiography furthered his utter marginalization in those fields *Structures of Governance in Song Dynasty China, 960-1279 CE* Charles Hartman, 2023-04-06 A groundbreaking revisionist history of the workings of governance in Imperial China centered on the Song Dynasty 960-1279 BCE *Confucian Discourse and Chu Hsi's Ascendancy* Hoyt Cleveland Tillman, 1992-01-01 A major transformation in thought took place during the Southern Song 1127-1279 A new version of Confucian teaching Tao hsueh Confucianism what modern scholars sometimes refer to as Neo Confucianism became state orthodoxy a privileged status which it retained until the twentieth century Existing studies of the new Confucianism generally depict a single line of development to and from Chu Hsi 1130-1200 the greatest theoretician of the tradition In this study of unprecedented scope however Hoyt Cleveland Tillman offers an integrated intellectual history of the development of Tao hsueh Confucianism which for the first time places Chu Hsi within the context of his contemporaries Tillman's methodological strategy allows a rich complex picture of the Tao hsueh movement to emerge one that is sure to transform the field of Sung Confucianism To reconstruct the evolution of the Tao hsueh group Tillman studies a number of Confucians from four distinct periods reflecting the basic diversity that existed among them His discussion is deeply grounded in political and philosophical history and in research on the social networks that joined the members of the Tao hsueh group Within this framework he provides a vivid account of the changing scope of the movement tracing its development into a fellowship and at times a political faction and demonstrating its movement from diversity to gradually increasing exclusiveness particularly under the influence of Chu Hsi Close attention is given to confrontational writings and debates within the group which covered such issues as humaneness the function of the mind uses of the Book of Changes social welfare programs teaching methods expediency and the grounds for knowledge and authority A superbly erudite work *Confucian Discourse and Chu Hsi's Ascendancy* is an invaluable contribution to the study of the history of Confucian thought in China BOOK JACKET Title Summary field provided by Blackwell North America Inc All Rights Reserved **Changing Gods in Medieval China, 1127-1276** Valerie Hansen, 2014-07-14 In her study of medieval Chinese lay practices and beliefs Valerie Hansen argues that social and economic developments underlay religious changes in the Southern Song Unfamiliar with the contents of Buddhist and Daoist texts the common people hired the practitioner or prayed to the god they thought could cure the ill or bring rain As the economy rapidly developed the gods like the people who worshiped them diversified their realm of influence expanded as some gods began to deal on the national grain market and others advised their followers on business transactions In order to trace this evolution the author draws information from temple inscriptions literary notes the administrative law code and local histories By contrasting differing rates of religious change in the lowland and highland regions of the lower Yangzi

valley Hansen suggests that the commercial and social developments were far less uniform than previously thought In 1100 nearly all people in South China worshiped gods who had been local residents prior to their deaths The increasing mobility of cultivators in the lowland rice growing regions resulted in the adoption of gods from other places Cults in the isolated mountain areas showed considerably less change Originally published in 1990 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

Chinese Philosophy of History Dawid Rogacz,2020-10-15 Challenging the Eurocentric misconception that the philosophy of history is a Western invention this book reconstructs Chinese thought and offers the first systematic treatment of classical Chinese philosophy of history Dawid Rogacz charts the development from pre imperial Confucian philosophy of history the Warring States period and the Han dynasty through to the neo Confucian philosophy of the Tang and Song era and finally to the Ming and Qing dynasties Revealing underexplored areas of Chinese thought he provides Western readers with new insight into original texts and the ideas of over 40 Chinese philosophers including Mencius Shang Yang Dong Zhongshu Wang Chong Liu Zongyuan Shao Yong Li Zhi Wang Fuzhi and Zhang Xuecheng This vast interpretive body is compared with the main premises of Western philosophy of history in order to open new lines of inquiry and directions for comparative study Clarifying key ideas in the Chinese tradition that have been misrepresented or shoehorned to fit Western definitions Rogacz offers an important reconsideration of how Chinese philosophers have understood history **Middle Imperial China,**

900-1350 Linda Walton,2023-08-03 A highly readable and engaging survey of China s history from the tenth through the mid fourteenth centuries Neo-Confucianism in History Peter K. Bol,2020-03-17 Where does Neo Confucianism a movement that from the twelfth to the seventeenth centuries profoundly influenced the way people understood the world and responded to it fit into our story of China s history This interpretive at times polemical inquiry into the Neo Confucian engagement with the literati as the social and political elite local society and the imperial state during the Song Yuan and Ming dynasties is also a reflection on the role of the middle period in China s history The book argues that as Neo Confucians put their philosophy of learning into practice in local society they justified a new social ideal in which society at the local level was led by the literati with state recognition and support The later imperial order in which the state accepted local elite leadership as necessary to its own existence survived even after Neo Confucianism lost its hold on the center of intellectual culture in the seventeenth century but continued as the foundation of local education It is the contention of this book that Neo Confucianism made that order possible *China Among Equals* Morris Rossabi,2023-11-15 Scholars have long accepted China s own view of its traditional foreign relations that China devised its own world order and maintained it from

the second century B C to the nineteenth century China ruled out equality with any nation foreign rulers and their envoys were treated as subordinates or inferiors required to send periodic tribute embassies to the Chinese emperor The Chinese court was otherwise uninterested in foreign lands Its principal interests were to maintain peace with what it perceived to be barbarian neighbors and to coax or coerce them into admitting China s superiority and accepting the Chinese emperor as the Son of Heaven But Chinese foreign policy was not monolithic Court officials in traditional times were much more realistic and pragmatic than is commonly assumed They did not scorn foreign trade nor were ignorant of foreign lands Challenging the accepted view of Chinese foreign relations the authors of China among Equals contribute to a clearer assessment of Chinese foreign relations and policy From the tenth to the thirteenth centuries China did not dogmatically enforce its own world order Chinese were eager for foreign trade and knowledgeable about their neighbors The Sung 960 1279 the principal dynasty during that era was flexible in its dealings with foreigners Its officials recognized the military and political weakness of the dynasty and in general they adopted a realistic and pragmatic foreign policy They were compelled to accept foreign states as equals and the relations between China and other states were defined by diplomatic parity Scholars have long accepted China s own view of its traditional foreign relations that China devised its own world order and maintained it from the second century B C to the nineteenth century China ruled out equality with any nation foreign rulers an

The Encyclopedia of Confucianism Xinzhong Yao,2015-05-11 The Encyclopedia the first of its kind introduces Confucianism as a whole with 1 235 entries giving full information on its history doctrines schools rituals sacred places and terminology and on the adaptation transformation and new thinking taking place in China and other Eastern Asian countries An indispensable source for further study and research for students and scholars 中国大百科全书出版社,1978 *Men of Letters within the Passes* Chang Woei Ong,2020-03-17 The main theme of this book is the interaction between two places China and Guanzhong the capital area of several dynasties It addresses such questions as What do we mean by local Did the inhabitants of a locality believe that being local required them to assume a certain identity If so how did they talk and write about it Were there spatial and temporal differences in the representation of locales This work examines how Guanzhong literati conceptualized three sets of relations central regional official unofficial and national local It further traces the formation over the last millennium of the imperial state of a critical communal self consciousness the role of this consciousness in constructing a local identity and promoting an unofficial space for nonofficial elite activism and the effect of the presence or absence of this consciousness on literati views of central regional relationships The issue here is not whether there can be a shared national culture but whether this culture can be perceived as having regional variations and therefore contributing to the formation of a local identity

Ordering the World Robert Hymes,Conrad Schirokauer,2024-06-14 The Sung Dynasty 960 1278 was a time of vast changes and new challenges in China The growth of the urban and rural economics population increase the emergence of an educated elite political and intellectual ferment and threats from hostile neighbors are some of the forces

that shaped the age How did Sung statesmen and thinkers view the relation of state and society and the role of political action in solving society's ills The essays in *Ordering the World* explore contemporary ideas underlying policies programs and institutions of the period and examine attitudes toward history and sources of authority Their findings have important implications for our understanding of the neo Confucian movement in Sung history and of the Sung in the history of Chinese ideas about politics and social action Contents Introduction by Conrad Schirokauer and Robert P Hymes Su Hsun's Pragmatic Statecraft by George Hatch State Power and Economic Activism during the New Policies 1068 1085 by Paul J Smith Government Society and State by Peter K Bol Chu Hsi's Sense of History by Conrad Schirokauer Community and Welfare by Richard von Glahn Charitable Estates as an Aspect of Statecraft in Southern Sung China by Linda Walton Moral Duty and Self Regulating Process in Southern Sung Views of Famine Relief by Robert P Hymes The Historian as Critic by John W Chaffee Wei Liao weng's Thwarted Statecraft by James T C Liu Chen Te hsiu and Statecraft by Wm Theodore de Bary This title is part of UC Press's Voices Revived program which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer reviewed scholarship accessible once again using print on demand technology This title was originally published in 1993

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