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**Transcendence & Divine Passion**

Suzanne Elizabeth Cahill 1993 Drawing on medieval Chinese poetry, fiction, and religious scriptures, this book illuminates the greatest goddess of Taoism and her place in Chinese society.

**TRANSCENDENCE AND DIVINE PASSION: THE QUEEN MOTHER OF THE...**

SUZANNE ELIZABETH.

CAHILL 1993

**Emperor Wu Zhao and Her Pantheon of Deities, Divinities, and Dynastic Mothers**

N. Harry Rothchild 2015-06-16 Wu Zhao (624–705), better known as Wu Zetian or Empress Wu, is the only woman to have ruled China as emperor over the course of its 5,000-year history. How did she—in a predominantly patriarchal and androcentric society—ascend the dragon throne? Exploring a mystery that has confounded scholars for centuries, this multifaceted history suggests that China's rich pantheon of female divinities and eminent women played an integral part in the construction of Wu Zhao's sovereignty. Wu Zhao deftly deployed language, symbol, and ideology to harness the cultural resonance, maternal force, divine energy, and historical weight of Buddhist deities, Confucian exemplars, Daoist immortals, and mythic goddesses, establishing legitimacy within and beyond the confines of Confucian ideology. Tapping into powerful subterranean reservoirs of female power, Wu Zhao built a pantheon of female divinities carefully calibrated to meet her needs at court. Her pageant was promoted in scripted rhetoric, reinforced through poetry, celebrated in theatrical productions, and inscribed on steles. Rendered with deft political acumen and aesthetic flair, these affiliations significantly enhanced Wu Zhao's authority and cast her as the human vessel through which the pantheon's divine energy flowed. Her strategy is a model of political brilliance and proof that medieval Chinese women enjoyed a more complex social status than previously known.

**Godesses in World Culture**

Patricia Monaghan 2011 This collection of accessible essays relates the stories of individual goddesses from around the world, exploring their roles in the cultures from which they came, their histories and status today, and the controversies surrounding them. * 63 essays cover more than 100 goddesses and goddess-like figures from world culture, with volumes organized by geographic area * Many original translations of prayers, sagas, and other sources not otherwise readily available in English * 60 illustrations include ethnographic photographs, depictions of ancient artifacts, and original artwork * An extensive list of bibliography of sources about the figure and culture discussed accompanies each essay

**Gendering Chinese Religion**

Jinhua Jia 2014-07-31

**Women In China from Earliest Times to the Present**

Robin D. S. Yates 2009 This essential reference work provides an alphabetic listing, with an extensive "index," of studies on women in China from earliest times to the present day written in Western languages, primarily English, French, German, and Italian. Containing more than 2500 citations of books, chapters in books, and articles, especially those published in the last thirty years, and more than 100 titles of doctoral dissertations and Masters theses, it covers works written in the disciplines of anthropology and sociology; art and archaeology; demography; economics; education; fashion; film and media studies; history; interdisciplinary studies; law; literature; music; medicine, science, and technology; political science; and religion and philosophy. It also contains many citations of studies of women in Hong Kong and Taiwan.

**Political Frontiers, Ethnic Boundaries and Human Geographies in Chinese History**

Henry Luce

Foundation Professor of East Asian Studies Nicola Di Cosmo 2005-08-16 Boundaries - demanding physical space, enclosing political entities, and distinguishing social or ethnic groups - constitute an essential aspect of historical investigation. It is especially with regard to disciplinary pluralism and historical breadth that this book most clearly departs and distinguishes itself from other works on Chinese boundaries and ethnicity. In addition to history, the disciplines represented in this book include anthropology (particularly ethnography), religion, art history, and literary studies. Each of the authors focuses on a distinct period, beginning with the Zhou dynasty (c. 1100 BCE) and ending with the early centuries after the Manchu conquest (c. CE 1800) - resulting in a chronological sweep of nearly three millennia.

**The Divine Nature of Power**

Tracy Miller 2020-10-26 Built around three sacred springs, the Jin Shrinines complex (Jinci), near Taiyuan in Shanxi province, contains a wealth of ancient art and architecture dating back to the Northern Song dynasty (960–1127). The complex's 1,500-year-long textual record allows us to company physical and written evidence to understand how the built environment was manipulated to communicate ideas about divinity, identity, and status. Jinci's significance varied over time according to both its patrons' needs and changes in the political and physical landscape. The impact of these changes can be read in the physical development of the site. Using an interdisciplinary approach drawing on the research of archaeologists, anthropologists, and religious, social, and art historians, this book seeks to recover the motivations behind the creation of religious art, including temple buildings, sculpture, and wall paintings. Through an examination of building style and site organization, the author illuminates the multiplicity of meanings projected by buildings within a sacred landscape and the ability of competing patronage groups to modify those meanings with text and context, thereby affecting the identity of the deities housed within them. This study of the art and architecture of Jinci is thus about divine creations and their power to create divinity.

**Shamans, Queens, and Figurines**

Sarah Milledge Nelson 2016-07-01 Sarah Nelson, recognized as one of the key figures in studying gender in the ancient world and women in archaeology, brings together much of the work she has done over three decades into a single volume. The book covers her theoretical contributions, her extensive studies of gender in the archaeology of East Asia, and her literary work on the subject. Included with the selections of her writings-- taken from diverse articles and books published in a variety of places-- is an illuminating commentary about the development of her professional and personal understanding of how gender plays out in ancient societies and modern universities and her current thinking on both topics.

**Daoism Handbook**

Livia Kohn 2000-06-01 This handbook provides key information on the Daoist tradition in an easily accessible yet highly readable format. It contains a coherent collection of thirty articles by major scholars in the field and presents the latest level of research available today. A highly useful resource for both scholars and students.
Crafting a Collection—Anna Shields 2020-03-23 *Compiled in 940 at the court of the kingdom of Shu, the Huajian ji is the earliest extant collection of song lyrics by literati poets. The collection has traditionally been studied as the precursor to the lyrics of the Song dynasty, or in terms of what it contributed to the later development of the genre. But scholars have rarely examined the work as an anthology, and have more often focused on the work of individual poets and their respective contributions to the genre. In this book, Anna Shields examines the influence of court culture on the creation of the anthology and the significance of imitation and convention in its lyrics. Shields suggests that by considering the Huajian ji only in terms of its contributions to a later "model," we unnecessarily limit ourselves to a single literary form, and risk overlooking the broader influence of Tung culture on the Huajian ji. By illuminating the historical and literary contexts of the anthology, the author aims to situate the Huajian ji within larger questions of Chinese literary history, particularly the influence of cultural forces on the emergence of genres and the development of romantic literature.*

Ancestors and Anxiety—Stephen R. Bokenkamp 2007-08-02 This innovative work on Chinese concepts of the afterlife is the result of Stephen Bokenkamp's groundbreaking study of Chinese scripture and the incorporation of Indic concepts into the Chinese worldview. Here, he explores how Chinese authors, including Daoists and non-Buddhists, received and deployed ideas about rebirth from the third to the sixth centuries C.E. In tracing the antecedents of these scriptures, Bokenkamp uncovers a stunning array of non-Buddhist accounts that provide detail on the realms of the dead, their denizens, and human interactions with them. Bokenkamp demonstrates that the motive for the Daoist acceptance of Buddhist notions of rebirth lay not so much in the power of these ideas as in the work they could be made to do.

The Encyclopedia of Taoism—Fabrizio Pregadio 2013-05-13 The Encyclopedia of Taoism provides comprehensive coverage of Taoist religion, thought and history, reflecting the current state of Taoist scholarship. Taoist studies have progressed beyond any expectation in recent years. Researchers in a number of languages have investigated topics virtually unknown only a few years previously, while others have surveyed for the first time textual, doctrinal and ritual corpora. The Encyclopedia presents the full gamut of this new research. The work contains approximately 1,750 entries, which fall into the following broad categories: surveys of general topics; schools and traditions; persons; texts; deities; immortals; temples and other sacred sites. Terms are given in their original characters, transliterated and translated. Entries are thoroughly cross-referenced and, in addition, 'see also' listings are given at the foot of many entries. Attached to each entry are references taking the reader to a master bibliography at the end of the work. There is chronology of Taoism and the whole is thoroughly indexed. There is no reference work comparable to the Encyclopedia of Taoism in scope and focus. Authored by an international body of experts, the Encyclopedia will be an essential addition to libraries serving students and scholars in the fields of religious studies, philosophy and religion, and Asian history and culture.

Readings in Daoist Mysticism—Livia Kohn 2009

Taoism—Russell Kirkland 2004-05-07 This clear and reliable introduction to Taoism (also known as Daoism) brings a fresh dimension to a tradition that has found a natural place in Western society. Examining Taoist sacred texts together with current scholarship, it surveys Taoism's ancient roots, contemporary heritage and role in daily life. From Taoism's spiritual philosophy to its practical perspectives on life and death, self-cultivation, morality, society, leadership and gender, Russell Kirkland's essential guide reveals the real contexts behind concepts such as Feng Shui and Tai Chi.

Border Crossings—Fred Reinhard Dallmayr 1999 Comparative political theory is at best an embryonic and marginalized endeavor. As practiced in most Western universities, the study of political theory generally involves a rehearsal of the canon of Western political thought from Plato to Marx. Only rarely are practitioners of political thought willing (and professionally encouraged) to transgress the canon and thereby the cultural boundaries of North America and Europe in the direction of genuine comparative investigation. Border Crossings presents an effort to remedy this situation, fully launching a new era in political theory. Thirteen scholars from around the world examine the various political traditions of West, South, and East Asia and engage in a reflective cross-cultural discussion that belies the assumptions of an Asian 'essence' and of an unbridgeable gulf between West and non-West. The denial of essential differences does not, however, amount to an endorsement of essentialism. As viewed and as practiced by contributors to this groundbreaking volume, comparative political theorizing must steer a course between uniformity and radical separation--this is the path of 'border crossings.'

Goddesses Who Rule—Elisabeth Benard 2000-09-21 Goddesses often are labeled as one-dimensional forces of nature or fertility. In examining a number of goddesses whose primary role is sovereignty, this volume reveals the rich diversity of goddess traditions. Drawn from a variety of cultural and historical settings, the goddesses described here include Inanna of ancient Sumer, Oshun of Nigeria, and Cihuaocot of pre-historical America.

Under Confucian Eyes—Susen Mann 2001-10-20 "This important volume adds a significant number of new and unique materials for teachers at all levels of higher education to use in class and seminar discussion about the issues of gender, society, and religion in imperial China."—Benjamin Elman, author of A Cultural History of Civil Examinations in Late Imperial China "The eighteen primary documents in this anthology, all of them translated for the first time, provide a rich array of sources on the lives of women in China's past. The anthology is important not only for the selection of documents but for the ways it suggests we can think about, and find sources about, women in China. It is must reading for scholars and students alike."—Ann Waltner, author of The World of a Late Ming Visionary: T'an-Yang-Tzu and Her Followers

The Daoist Tradition—Louis Komjathy 2013-08-22 An introduction to Daoism as a living and lived religion, covering key themes and topics as well as its history.

Encyclopedia of Goddesses and Heroines—Patricia Monaghan, PhD 2014-04-01 More Than 1,000 Goddesses & Heroines from around the World Groundbreaking scholar Patricia Monaghan spent her life researching, writing about goddesses, and exploring goddesses and their antecedents in Asia and Europe, and the Americas, as well as every major religious tradition.

Merriam-Webster's Encyclopedia of World Religions—Merriam-Webster, Inc 1999 "A beautifully designed volume that provides in-depth information about religions of the world. Features over 3,500 entries and 32 pages of color art and maps. Developed in cooperation with Encyclopædia Britannica."

Shaping the Lotus Sutra—Eugene Yuen-Wang 2005 The Lotus Sutra has been the most widely read and most revered Buddhist scripture in East Asia since its translation in the third century. The miracles and parables in the "king of sutras" inspired a variety of images in China, in particular the sweeping compositions known as transformation tableaux that developed between the seventh and ninth centuries. Surviving examples in murals painted on cave walls or carved in relief on Buddhist monuments depict celestial journeys, bodily metamorphoses, cycles of rebirth, and the achievement of nirvana. Yet the cosmos revealed in these tableaux is strikingly different from that found in the text of the sutra. Shaping the Lotus Sutra explores this visual world. Challenging long-held assumptions about Buddhist art, Eugene Wang treats it as a window to an animated and spirited world. Rather than focus on individual murals as isolated compositions, Wang views the entire body of pictures adorning a cave shrine or a pagoda as a visual mapping of an imaginary topography that encompasses different temporal and spatial domains. He demonstrates that the text of the Lotus Sutra does not fully explain the pictures and that a picture, or a series of them, constitutes its own "text." In exploring how religious pictures sublimate cultural aspirations, he shows that they can serve both political and religious agendas and that different social forces can co-exist within the same visual program. These pictures inspired meditative journeys through sophisticated formal
Monastic Life in Medieval Daoism-Livia Kohn 2003-06-30 In Monastic Life in Medieval Daoism, a senior scholar of Daoist studies presents for the first time a detailed description and analysis of the organization and practices of medieval Daoist monasteries. Following an introduction to the wider, comparative issues involved in the study of monasticism, Livia Kohn outlines the origin, history, conceptual understanding, and social position of the monasteries, which came into their own early in the Tang dynasty. She examines texts from this period along with the architectural layout of Daoist monasteries, the daily discipline and interpersonal etiquette of monks and nuns, their implements and vestments, as well as the liturgical dimension (regular services, annual festivals, and special rites such as funerals) of monastic life. Throughout, Professor Kohn maintains a high comparative level, linking the Daoist situation and practices not only with Chinese popular, Confucian, Buddhist, and lay Daoist traditions, but also with relevant examples from Indian Buddhism and medieval Christianity. Monastic Life in Medieval Daoism breaks new ground in Daoist studies, the understanding of Chinese religion and medieval society, and the theoretical understanding and interpretation of the comparative phenomenon of monasticism. It will be required reading for scholars of Daoist studies and Chinese religion and medieval history and illuminating to experts in comparative religion and religious studies in general as well as to the wider public interested in questions of monastic life.

Historical Dictionary of Daoism-Ronnie L. Littlejohn 2019-12-15 Daoism is the oldest indigenous philosophico-spiritual tradition of China and one of the most ancient of the world’s spiritual structures. The name Daoism comes from the term dao, which means a “way” or a “road” through the field or woods to one’s village. It also means the “way” to do something, such as how a master craftsman carves wood, makes a bell, or even butchers an ox. But dao is also a nomenclature in the history of Daoism, referring to the energizing process that permeates and animates all of reality and moves it along. However, both text and practice in this tradition insist that dao itself cannot be described in words; it is not God in the sense of Western philosophy or religion. Daoism has no supreme being, even if there is an extensive grammar about nominally self-conscious entities and powers for which the Chinese use the word “spirit” (shen). For example, the highest powers of Daoism are variously called Taishang Laojun (the deified Laozi), the Celestial Worthy of Primordial Beginning (Yuanshi tianzun), the Jade Emperor (Yuhuang Shangdi), or the Perfected Warrior (Zhenwu). But these are expressions of dao in specific shen; they are not identical to dao, except in the most unique case—when Laozi, the putative founder of Daoism and author of its major work, Daodejing, is said to be one with the dao. Historical Dictionary of Daoism contains a chronology, an introduction, appendices, an extensive bibliography, and more than 400 cross-referenced entries related to the Chinese belief and worldview known as Daoism, including dozens of Daoist terms, names, and practices. This book is an excellent resource for students, researchers, and anyone wanting to know more about Daoism.

Women in Early Medieval China-Bret Hirsch 2018-10-05 This important study provides the only comprehensive survey of Chinese women during the early medieval period of disunion known as the Six Dynasties, which lasted from the fall of the Eastern Han dynasty in AD 220 to the reunification of China by the Sui dynasty in AD 581.

Early Chinese Religion: Part One: Shang Through Han (1250 BC-220 AD) (2 Vols)-John Lagerwey 2008-12-24 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 multifaceted 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, ceremonies and medicine, ethics and self-cultivation, sacrifice, scholasticism, and ritual 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).

Passionate Women-Paul Ropp 2021-07-26 This is a collection of original essays which focuses on the causes, meanings and significance of female suicides in Ming and Qing China. It is the first attempt in English-language scholarship to revise earlier views of female self-destruction that had been shaped by the May Fourth Movement and anti-Confucian critiques of Chinese culture, and to consider the matter of female suicide in the wider context of more recent scholarship on women and gender relations in late imperial China. The essays also reveal the world of tensions, conflicting demands and expectations, and a variety of means by which both women and men made moral sense of their lives in late imperial China. The volume closes with an extensive bibliography of relevant and important Chinese, Japanese, and Western publications related to female suicide in late imperial China.

Biographical Dictionary of Chinese Women: Antiquity Through Sui, 1600 B.C.E.- 618 C.E-Lily Xiao Hong Lee 2015-03-26 This new volume of the “Biographical Dictionary of Chinese Women” spans more than 2,000 years from antiquity to the early seventh century. It recovers the stories of more than 200 women, nearly all of them unknown in the West. The contributors have sifted carefully through the available sources, from the oracle bones to the earliest legends, from Liu Xiang's didactic Biographies to official and unofficial histories, for glimpses and insights into the lives of women. Empresses and consorts, nuns and shamanas, women of notoriety or exemplary virtue, scholars of arts and letters - all women are to be found here. The editors have assembled the stories of women high born and low, representing the full range of female endeavor. The biographies are organized alphabetically within three historical groupings, to give some context to lives lived in changing circumstances over two millennia. A glossary, a chronology, and a finding list that identifies women of each period by background or field of endeavor are also provided.

The Plum in the Golden Vase or, Ching P’ing Mei, Volume Two- 2013-05-02 In this second of a planned five-volume series, David Roy provides a valuable and annotated translation of the famous Ch’in P’ing Mei, an anonymous sixteenth-century Chinese novel that focuses on the domestic life of His-men Ch’ing, a corrupt, upwardly mobile merchant in a provincial town, who maintains a harem of six wives and concubines. This work, known primarily for its erotic realism, is also a landmark in the development of narrative art—not only from a specifically Chinese perspective but in a world-historical context. With the possible exception of The Tale of Genji (1010) and Don Quixote (1615), there is no earlier work of prose fiction of equal sophistication in world literature. Although its importance in the history of Chinese narrative has long been recognized, the technical virtuosity of the author, which is more reminiscent of the Dickens of Bleak House, the Joyce of Ulysses, or the Nabokov of Lolita than anything in the earlier Chinese fiction tradition, has not yet received adequate recognition. This is partly because all of the existing European translations are either abridged or based on an inferior recension of the text. This translation and its annotation aim to faithfully represent and elucidate all the rhetorical features of the original in its most authentic form and thereby enable the Western reader to appreciate this Chinese masterpiece at its true worth.

Ming Erotic Novellas-Richard G Wang 2011-03-13 Richard Wang's Ming Erotic Novellas is path breaking in its attention to a virtually ignored body of literature that certainly influenced the writing of the Jin Ping Mei, the Sanyan vernacular stories, and most likely Li Yu's fiction. Compared to other titles in the field, this is the first scholarly monograph in any language to contextualize the erotic novellas of late imperial China. Moreover, existing studies in this area have tended to concentrate on a limited number of works of Chinese erotic fiction, or have only brushed up against these works tangentially during more general discussions of Ming and early Qing literature. Ming Erotic Novellas adopts a provocative approach to fiction, moving beyond the traditional textual analyses of gender politics and the qing cult, and examining these erotic novellas as a new genre within the contexts of print culture, readership, consumption patterns, as well as religious dimensions. Ming Erotic Novellas
focuses on a group of mid to late Ming literary (wenyan) novellas, which are all stories of erotic romance. These novellas include a profusion of poems mixed with prose narratives that are characterized by "simple" literary Chinese with a tendency toward vernacular. The plots are complex, with some running 20,000 characters or more, allowing for nuanced character development, rich dialogue, and psychological description. Circulated widely during the Ming, the novellas had a significant impact on later erotic and "scholarbeauty" (caizi jaren) novels. This particular group of novellas was of great importance in the development of Chinese fiction, functioning as a transitional link between the classical tale to the vernacular novel. By approaching these works through the lens of a cultural study, Wang is able to explore the social functions of the novellas as well as their signification in the development of Chinese fiction in the Ming cultural context.


**Japanese Mandalas**-Elizabeth ten Grotenhuis 1998-11-01 The first broad study of Japanese mandalas to appear in a Western language, this volume interprets mandalas as sanctified realms where identification between the human and the sacred occurs. The author investigates eighth-to-seventeenth-century paintings from three traditions: Esoteric Buddhism, Pure Land Buddhism, and the kami-worshipping (Shinto) tradition. It is generally recognized that many of these mandalas are connected with texts and images from India and the Himalayas. A pioneering theme of this study is that, in addition to the South Asian connections, certain paradigmatic Japanese mandalas reflect pre-Buddhist Chinese concepts, including geographical concepts. In convincing and lucid prose, ten Grotenhuis chronicles an intermingling of visual, doctrinal, ritual, and literary elements in these mandalas that has come to be seen as characteristic of the Japanese religious tradition as a whole. This beautifully illustrated volume is the first introduction to the Book of Documents and ends in present-day Japan at the sacred site of Kumano. Ten Grotenhuis focuses on the Diamond and Womb World mandalas of Esoteric Buddhist tradition, on the Taima mandala and other related mandalas from the Pure Land Buddhist tradition, and on mandalas associated with the kami-worshipping sites of Kasuga and Kumano. She identifies specific sacred places in Japan with sacred places in India and with Buddhist cosmic diagrams. Through these identifications, the reader of the book is identified with the realities of the kami and human beings, and Japanese geographical areas are identified with Buddhist sacred geography. Explaining why certain fundamental Japanese mandalas look the way they do and how certain visual forms came to embody the sacred, ten Grotenhuis presents works that show a complex mixture of Indian Buddhist elements, pre-Buddhist Chinese elements, Chinese Buddhist elements, and indigenous Japanese elements.

**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.

**Tang Dynasty Tales**-William H. Nienhauser 2010 The book provides the most up-to-date and comprehensive survey of the genre of Tang tales in English, including discussions of the numerous Chinese studies from the last decade. Tang Tales itself contains the first annotated translations of these famous stories, which are deciphered and interpreted specifically for students and scholars interested in the medieval Chinese literature. Following the model of intertextual readings employed by Glen Dudbridge in The Tale of Li Wa (Oxford, 1983), the annotation points to the resonances to the classical texts; the translator's notes following each translation then explain how these references expand the meaning of the text. In addition to six translations of the major tales (chaumi, "transmitting the strange"), there is also a rendition of a fantastic tale by Liu Zongyuan, suggesting close ties with popular and oral literature. The appended glossary of terms marks the first attempt to create such a reference for readers and scholars of Tang tales that will be of use in reading other tales as well. The meticulous scholarship of this book elevates it above all existing collections of these stories, and the inclusion of the standard introduction to the Tang tales for graduate students and researchers engenders a deeper appreciation.

**Scholarism**-Jose Ignacio Cabezon 1998-01-01 Leading scholars in the field of religious studies show that scholasticism as a comparative category is useful in the analysis of a variety of religious and philosophical traditions and even in the task of cultural criticism.

**Literature, Religion, and East/West Comparison**-Anthony C. Yu 2005 This book pays critical homage to the eminent comparatist of Chinese and Western literature and religion, Anthony C. Yu of The University of Chicago. Broadly comparative, cross-cultural, and interdisciplinary in scope, the volume consists of an introductory essay on Yu’s scholarly career, and thirteen additional essays on topics such as literary texts and traditions of varying provenance and periods, ranging from ancient Greece, medieval Europe, and nineteenth- and twentieth-century England and America, to China from the classical to modern periods. The disciplines and areas of research that the essays draw into constructive engagement with one another include comparative literature, religion and literature, history of religions, (or comparative religion), religion and social thought, and the study of myth. Eric Ziolkowski is Professor and Head of the Department of Religious Studies at Lafayette College.

**Images in Asian Religions**-Phyllis Granoff 2010-10-01 This collection offers a challenge to any simple understanding of the role of images by looking at aspects of the reception of image worship that have only begun to be studied, including the many hesitations that Asian religious traditions expressed about image worship. Written by eminent scholars of anthropology, art history, and religion with interests in different regions (India, China, Japan, and Southeast Asia), this volume takes a fresh look at the many ways in which images were defined and received in Asian religions. Buddha Dharma Kyokai Foundation Book on Buddhism and Comparative Religion

**Daoism, Meditation, and the Wonders of Serenity**-Stephen Eskildsen 2015-11-04 An overview of Daoist texts on passive meditation from the Latter Han through Tang periods. Stephen Eskildsen offers an overview of Daoist religious texts from the Latter Han (25–220) through Tang (618–907) periods, exploring passive meditation methods and their anticipated effects. These methods entailed observing the processes that unfold spontaneously within mind and body, rather than actively manipulating them by means common in medieval Daoist religion such as visualization, invocations, and the swallowing of breath or saliva. Through the resulting deep serenity, it was
claimed, one could attain profound insights, experience visions, feel surges of vital force, overcome thirst and hunger, be cured of ailments, ascend the heavens, and gain eternal life. While the texts discussed follow the legacy of Warring States period Daoism such as the Laozi to a significant degree, they also draw upon medieval immortality methods and Buddhism. An understanding of the passive meditation literature provides important insights into the subsequent development of Neidan, or Internal Alchemy, meditation that emerged from the Song period onward.