

THE  
RELIGIOUS  
THOUGHT  
OF  
CHU HSI

JULIA CHING

# Religious Thought Of Chu Hsi

**H Kauffman**



## **Religious Thought Of Chu Hsi:**

**The Religious Thought of Chu Hsi** Julia Ching, 2000 Recognized as one of the greatest philosophers in classical China Chu Hsi 1130 1200 is known in the West through translations of one of his many works the Chin ssu Lu This study offers an examination of Chu Hsi s religious thought based on readings of both primary and secondary sources [Dao Companion to ZHU Xi's Philosophy](#) Kai-chiu Ng, Yong Huang, 2020-03-04 Zhu Xi 1130 1200 has been commonly and justifiably recognized as the most influential philosopher of Neo Confucianism a revival of classical Confucianism in face of the challenges coming from Daoism and more importantly Buddhism His place in the Confucian tradition is often and also very plausibly compared to that of Thomas Aquinas slightly later in the Christian tradition This book presents the most comprehensive and updated study of this great philosopher It situates Zhu Xi s philosophy in the historical context of not only Confucian philosophy but also Chinese philosophy as a whole Topics covered within Zhu Xi s thought are metaphysics epistemology ethics political philosophy hermeneutics philosophy of religion moral psychology and moral education This text shows both how Zhu Xi responded to earlier thinkers and how his thoughts resonate in contemporary philosophy particularly in the analytic tradition This companion will appeal to students researchers and educators in the field [Modern Chinese Religion I \(2 vols.\)](#) ,2014-12-04 A follow up to Early Chinese Religion Brill 2009 10 Modern Chinese Religion focuses on the third period of paradigm shift in Chinese cultural and religious history from the Song to the Yuan 960 1368 AD As in the earlier periods political division gave urgency to the invention of new models that would then remain dominant for six centuries Defining religion as value systems in practice this multi disciplinary work shows the processes of rationalization and interiorization at work in the rituals self cultivation practices thought and iconography of elite forms of Buddhism Daoism and Confucianism as well as in medicine At the same time lay Buddhism Daoist exorcism and medium based local religion contributed each in its own way to the creation of modern popular religion With contributions by Juhn Ahn Bai Bin Chen Shuguo Patricia Ebrey Michael Fuller Mark Halperin Susan Huang Dieter Kuhn Nap yin Lau Fu shih Lin Pierre Marsone Matsumoto K ichi Joseph McDermott Tracy Miller Julia Murray Ong Chang Woei Fabien Simonis Dan Stevenson Curie Virag Michael Walsh Linda Walton Yokote Yutaka Zhang Zong **Reconstructing the Confucian Dao** Joseph A. Adler, 2014-03-27 Zhu Xi the twelfth century architect of the neo Confucian canon declared Zhou Dunyi to be the first true sage since Mencius This was controversial as many of Zhu Xi s contemporaries were critical of Zhou Dunyi s Daoist leanings and other figures had clearly been more significant to the Song dynasty Confucian resurgence Why was Zhou Dunyi accorded such importance Joseph A Adler finds that the earlier thinker provided an underpinning for Zhu Xi s religious practice Zhou Dunyi s theory of the interpenetration of activity and stillness allowed Zhu Xi to proclaim that his own theory of mental and spiritual cultivation mirrored the fundamental principle immanent in the natural world This book revives Zhu Xi as a religious thinker challenging longstanding characterizations of him Readers will appreciate the inclusion of complete translations of Zhou Dunyi s major

texts Zhu Xi's published commentaries and other primary source material

*Vital Post-Secular Perspectives on Chinese Philosophical Issues* Lauren F. Pfister, 2020-10-27 *Vital Post-Secular Perspectives on Chinese Philosophical Issues* presents a number of contemporary philosophical issues from a wide range of Chinese philosophical texts, figures, and sub-traditions that are usually not addressed in English studies of Chinese philosophical traditions. Lauren F. Pfister presents new perspectives in three parts: the first part offers critical perspectives on the life and works of one of the most significant 20th-century Chinese philosophers and historians of Chinese philosophical traditions, Feng Youlan (1895-1990); the second part explores questions related to Ruist Confucian theism and the complicated textual developments within two canonical Ruist texts, ending with a critique of a 21st-century translation and interpretation of one of those two classical texts; the third part presents philosophical assessments of 20th and 21st-century cultural issues that have had immense social and interpretive impacts in contemporary Chinese contexts: Chinese utopian projects, Chinese netizens in Human Flesh Searches, and questions about the links between sageliness and saintliness in Ruist and Christian communities.

*Strange Names of God* Sangkeun Kim, 2004 One of the most precarious and daunting tasks for sixteenth-century European missionaries in the cross-cultural mission frontiers was translating the name of God (Deus) into the local language. When the Italian Jesuit Matteo Ricci (1552-1610) introduced the Chinese term *Shangti* as the semantic equivalent of *Deus*, he made one of the most innovative cross-cultural missionary translations. Ricci's employment of *Shangti* was neither a simple rewording of a Chinese term nor the use of a loan word, but was indeed a risk-taking identification of the Christian God with the Confucian Most High *Shangti*. *Strange Names of God* investigates the historical progress of the semantic configuration of *Shangti* as the divine name of the Christian God in China by focusing on Chinese intellectuals' reaction to the strangely translated Chinese name of God.

*Paul Tillich and Chu Hsi* Kin Ming Au, 2002 This book demonstrates the similarities within differences between Paul Tillich's (1886-1965) and Chu Hsi's (1130-1200) concepts of human condition. Tillich and Chu, one of the leading Christian theologians of the twentieth century and the greatest Sung Neo-Confucian philosopher respectively, were both profound students of human nature. By developing three vague comparative theological categories: unity, activity, and reunification, this book suggests that although these two great thinkers came from two radically different religious traditions and cultures, Tillich and Chu articulated similar views of the unity of human reality and the problem of human existence. Furthermore, they proposed remarkably parallel strategies to resolve the tensions of finite human existence in searching for a reunification of human nature with its root in divine reality. Although these three comparative categories are generated from the fertile matrix of Tillich's thought, they are designed to deal with a problem and its resolution common to Chu's thought as well.

[Contextualization of Sufi Spirituality in Seventeenth- and Eighteenth-Century China](#) Dr. David Lee, 2015-11-11 Liu Zhi (c. 1662-c. 1730), a well-known Muslim scholar in China, published in Chinese outstanding theological works, short treatises, and easy-to-memorize short poems on Islam. He encountered various challenges in his interpretation and transmission of Islamic texts. First, traditional

Arabic and Persian Islamic texts used Arabic and Persian concepts to explain Islam This book answers the question did Liu Zhi communicate difficult Islamic concepts Second Islam has insisted on monotheism This book discusses whether and how Liu Zhi integrated the basic religious living of the Hui Muslims into their pluralistic Chinese culture Finally Muslims have settled over hundreds of years in various parts of China Were Liu Zhi s works able to make a substantial difference in the life and thought of Hui Muslims in China Liu Zhi s success was due to his method of contextualization integrating the Muslim way of life into Chinese culture This book is an in depth study of Liu Zhi s contextualization of Islam into Chinese culture that argues that his contextualization has not deviated from the basic tenets of Islamic belief *The Natural Philosophy of Chu Hsi (1130-1200)* Yung Sik Kim,2000 Chu Hsi 1130 1200 exerted a lasting influence on the thought and life of the Chinese in subsequent cent The core of his synthesis was moral and social philosophy but it also included knowledge about the natural world His doctrine of ke wu invest of things made him mindful of the specialized knowledged in such scientific traditions as astronomy harmonics med etc This study of Chu Hsi s thought gives a systematic account of the basic concepts of his natural philosophy Also discusses Chu Hsi s actual knowledge about the natural world And examines the relation between Chu Hsi and Chinese scientific traditions and compares his natural knowledge with that of the Western scientific tradition

**Journal of Chinese Religions** ,2001 **Alfred North Whitehead and Yi Yulgok** Chung Soon Lee,2006-02-23 This book explores the Confucian Christian dialogue in Korea through a comparative study of the cosmologies of Alfred North Whitehead 1861 1947 the founder of process philosophy and Yi Yulgok 1536 1584 the great scholar of Korean Neo Confucianism Although their philosophical traditions are different Yulgok and Whitehead s perspectives on the universe were very similar This study argues that Whitehead s theory of eternal object actual entity has affinities with Yulgok s theory of principle material force Their two theories both based on reciprocal dialectical interrelationships view the world as a cosmos characterized by the process of becoming Accordingly Whitehead s panentheistic interpretation of the God world relationship correlates with Yulgok s Neo Confucian notion of how the Great Ultimate relates to material force These two concepts suggest a balanced structure of God and the world and offer insights into encouraging interreligious spirituality in Korea

**Courses in Religion** Columbia University,1927 **Confucian Spirituality** Weiming Tu,Mary Evelyn Tucker,2003 One of the most important works on Confucian religion ethics and spirituality The vibrant nature of the 2500 year old Confucian tradition is celebrated here Insights into this spiritual richness regarding topics such as self cultivation education family relationships social commitment and political engagement are now available for the first time in English Bulletin of the Catholic University of Peking Fu ren da xue (Beijing, China),1926 *The Best Books for Academic Libraries: Religion and philosophy* ,2002 The Chinese People Arthur Evans Moule,1914 Atti ,1973 Includes a later edition of the Proceedings of the 1st congress Comprenant le sommaire des travaux de la premi re pe iode et les m moires in extenso de la seconde p riode Chinese Recorder and Missionary Journal ,1902 **Japanese Civilization in the Modern World: Religion**

Tadao Umesao, Harumi Befu, Josef Kreiner, 1984  
Selbie, Louis Herbert Gray, 1917

*Encyclopaedia of Religion and Ethics* James Hastings, John Alexander

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