

Last two national Party Congresses endorsed the concept of "increased participation by citizens in government affairs in an orderly way," and China's new leadership has noted the value of public input in decision making. In addition to rate-setting hearings on ticket prices, tolls, and the like, and experimentation by local Peoples' Congresses with legislative hearings, the State Council recently adopted new regulations that open the door to increased public participation in administrative rule making by both central and local bureaucracies that enjoy a pervasive influence in the daily lives of China's citizens. Some localities have issued draft regulations for public input, and the State Council for the first time experimented with a kind of "notice and comment" procedure characteristic of United States administrative rule making when it published the draft of national property-management regulations in two newspapers of national circulation, as well as on the website of some local governments. The State Council received nearly 350 comments that were taken into account before finalizing the June 2003 regulations.

What we are seeing is in fact progress, endorsed in general terms by the party, toward resolving many of the systemic rule-of-law weakness enumerated by Peerenboom. Experiments with greater public input, more outspoken media, greater access to government-held information, and more independent and robust business associations and consumer rights, environmental, and other interest groups are all taking place. Work continues in important areas such as a comprehensive Administrative Procedure Act to standardize and restrain bureaucratic behavior, a restructuring of the courts to achieve greater independence from government in terms of funding and appointment, and efforts to promote a rule-of-law culture. Citizens are increasingly suing government agencies for abuse of power. These and other developments taking place at all levels in China support Peerenboom's prediction that China will continue to move toward and beyond a thin version of rule of law characterized by more standardized procedures, greater transparency, and official accountability. Moreover, Chinese officials and scholars are actively studying foreign legal systems and experience the better to devise China's own version of rule of law—one with Chinese characteristics, as it were.

This is not a book explaining current Chinese law or describing the Chinese legal system per se. Peerenboom focuses on the capacities and challenges to the main institutional players in China's legal system—the party, the legislature, the judiciary, the legal profession, and the administrative-law regime—in the context of progress toward some notion of rule of law as China evolves into a modern regulatory state. Peppered with illuminating anecdotes drawn from Peerenboom's experience as a foreign legal practitioner in China, these discussions are far ranging—touching on political, economic, international, social, and cultural forces working for change—and informed by comparative analysis. This is a thought-provoking, theoretically innovative, and well-researched volume. It should be read by serious scholars of China and comparative legal systems and rule-of-law issues, policymakers, and those involved in law-reform efforts everywhere.

JAMIE HORSLEY
Yale University

Toward a Modern Chinese Buddhism: Taixu's Reforms. By DON A. PITTMAN. Honolulu: University of Hawai'i Press, 2001. xi, 389 pp. \$49.00 (cloth).

In his book *Toward a Modern Chinese Buddhism*, Don A. Pittman provides a thorough examination of the life and thought of the early to mid-twentieth-century

Toward A Modern Chinese Buddhism Taixus Reforms

Stuart Chandler



Toward A Modern Chinese Buddhism Taixu Reforms:

Staatslexikon Heinrich Oberreuter, 2017-05-03 Mit etwa 2000 Beiträgen bietet die 8. Auflage des Staatslexikons tiefgehende Information und Orientierung zu den zentralen Aspekten gesellschaftlichen Zusammenlebens wirtschaftlichen Wirkens politischen Entscheidens und staatlichen Handelns. Das Werk vermittelt seinen Lesern umfassende Informationen, die über rein lexikalische Klärungen von Begrifflichkeiten deutlich hinausgehen. Sorgfältig ausgewählte Literaturhinweise erlauben dem Interessierten zudem weitere Vertiefung. Die 8. Auflage wurde neu konzipiert und den Anforderungen der heutigen Informationsgesellschaft angepasst. Sie präsentiert eine große Bandbreite akademischer Disziplinen von Rechtswissenschaft Wirtschaftswissenschaften Politikwissenschaft und Soziologie über Geschichte Philosophie und Pädagogik bis hin zu Sozialethik und Theologie Medizin u.a. Zum ersten Mal im Jahr 1889 erschienen, ist es den Herausgebern gelungen, das Lexikon als viel beachtetes Nachschlagewerk im deutschen Sprachraum erfolgreich zu etablieren. Dafür stehen 18 Fachredakteure und die vielen hundert wissenschaftlichen Autorinnen und Autoren. Das Gesamtwerk umfasst 6 Bände. *Der Mönchsgelehrte Yinshun (*1906) und seine Bedeutung für den Chinesisch-Taiwanischen Buddhismus im 20. Jahrhundert* Marcus Bingenheimer, 2004 **Anarchy in the Pure Land** Justin Ritzinger, 2017-08-31 Anarchy in the Pure Land investigates the twentieth century reinvention of the cult of Maitreya, the future Buddha conceived by the reformer Taixu and promoted by the Chinese Buddhist reform movement. The cult presents an apparent anomaly. It shows precisely the kind of concern for ritual supernatural beings and the afterlife that the reformers supposedly rejected in the name of modernity. This book shows that rather than a concession to tradition, the reimagining of ideas and practices associated with Maitreya was an important site for formulating a Buddhist vision of modernity. Justin Ritzinger argues that the cult of Maitreya represents an attempt to articulate a new constellation of values integrating novel understandings of the good clustered around modern visions of utopia with the central Buddhist goal of Buddhahood. In Part One, he traces the roots of this constellation to Taixu's youthful career as an anarchist. Part Two examines its articulation in the Maitreya School's theology and its social development from its inception to World War II. Part Three looks at its subsequent decline and contemporary legacy within and beyond orthodox Buddhism. Through these investigations, Anarchy in the Pure Land develops a new framework for alternative understandings of modernity in Buddhism. *Mapping Modern Mahayana* Jens Reinke, 2021-01-18 This book presents a multi-sited ethnographic study of the global development of the Taiwanese Buddhist order Fo Guang Shan. It explores the order's modern Buddhist social engagements by examining three globally dispersed field sites: Los Angeles in the United States of America, Bronxhorstspruit in South Africa, and Yixing in the People's Republic of China. The data collected at these field sites is embedded within the context of broader theoretical discussions on Buddhism, modernity, globalization, and the nation-state. By examining how one particular modern Buddhist religiosity that developed in a specific place moves into a global context, the book provides a fresh view of what constitutes both modern and contemporary

Buddhism while also exploring the social cultural and religious fabrics that underlie the spatial configurations of globalization

From Comrades to Bodhisattvas Gareth Fisher, 2014-08-31 From Comrades to Bodhisattvas is the first book length study of Han Chinese Buddhism in post Mao China Using an ethnographic approach supported by over a decade of field research it provides an intimate portrait of lay Buddhist practitioners in Beijing who have recently embraced a religion that they were once socialized to see as harmful superstition The book focuses on the lively discourses and debates that take place among these new practitioners in an unused courtyard of a Beijing temple In this non monastic space which shrinks each year as the temple authorities expand their commercial activities laypersons gather to distribute and exchange Buddhist themed media listen to the fiery sermons of charismatic preachers and seek solutions to personal moral crises Applying recent theories in the anthropology of morality and ethics Gareth Fisher argues that the practitioners are attracted to the courtyard as a place where they can find ethical resources to re make both themselves and others in a rapidly changing nation that they believe lacks a coherent moral direction Spurred on by the lessons of the preachers and the stories in the media they share these courtyard practitioners inventively combine moral elements from China s recent Maoist past with Buddhist teachings on the workings of karma and the importance of universal compassion Their aim is to articulate a moral antidote to what they see as blind obsession with consumption and wealth accumulation among twenty first century Chinese Often socially marginalized and sidelined from meaningful roles in China s new economy these former communist comrades look to their new moral roles along a bodhisattva path to rebuild their self worth Each chapter focuses on a central trope in the courtyard practitioners projects to form new moral identities The Chinese government s restrictions on the spread of religious teachings in urban areas curtail these practitioners ability to insert their moral visions into an emerging public sphere Nevertheless they succeed at least partially Fisher argues in creating their own discursive space characterized by a morality of concern for fellow humans and animals and a recognition of the organizational abilities and pedagogical talents of its members that are unacknowledged in society at large Moreover as the later chapters of the book discuss by writing copying and distributing Buddhist themed materials the practitioners participate in creating a religious network of fellow Buddhists across the country thereby forming a counter cultural community within contemporary urban China Highly readable and full of engaging descriptions of the real lives of practicing lay Buddhists in contemporary China From Comrades to Bodhisattvas will interest specialists in Chinese Buddhism anthropologists of contemporary Asia and all scholars interested in the relationship between religion and cultural change

Globalization and Chinese Buddhism Tannie Liu, 2005

Transformations of the Buddhist Community in Modern China Jayeeta Ganguly, 2017-08-31 Buddhism one of the greatest world religions spans 2500 years of Asian history It is a diverse complexity of not only doctrines and institutions but also ritual moral devotional and meditative practices Since the Awakening of Gautama Buddha in the fifth century B C E Buddhism has focused on the realization of enlightenment through the cultivation of morality meditation and wisdom While

the vast array of Buddhist religious and cultural forms defines the breadth of the experience of Buddhism its profound spiritual quest for enlightenment defines its depth As Buddhism has evolved over the last few decades it may be speculated that Buddhism has become an indispensable part of China that could not be ignored even by the Communist regime Since the founding of New China in 1949 major reforms have taken place that have changed the lives of the monks and nuns and Buddhist lay devotees Very few Indian scholars have endeavoured to study this field A humble attempt is being made here to analyse the relevant conditions of Buddhism in this regard from available materials in English and Chinese In the present juncture of Sino Indian relations the present study will hopefully be of contemporary significance

Buddhism, War, and Nationalism Xue Yu, 2013-10-14 This thesis examines the doctrinal grounds and different approaches to working out this new Buddhist tradition a startling contrast to the teachings of non violence and compassion which have made Buddhism known as a religion of peace In scores of articles as war approached in 1936 37 new monks searched and reinterpreted scripture making controversial arguments for ideas like compassionate killing which would justify participating in war

Establishing a Pure Land on Earth Stuart Chandler, 2004-01-01 Based on direct observations private interviews and careful textual and historical analysis Stuart Chandler looks at the challenges faced by Master Xingyun and his followers as they try to adhere to traditional practices and values while tapping into the advantages afforded by modern global society Anyone with an interest in modern Buddhism or Chinese religion and culture will find *Establishing a Pure Land on Earth* an accessible in depth study of one of the most important Buddhist movements of the twenty first century **BOOK JACKET**

From Taixu to Shengyan Scott Thomas Pacey, 2010 This thesis examines the thought of five Chinese and Taiwanese Buddhist monastics Taixu 1890 1947 Yinshun 1906 2005 Xingyun 1927 Zhengyan 1937 and Shengyan 1930 2009 Taixu rose to prominence as the premier reformer of Chinese Buddhism during the first half of the twentieth century advocating an interpretation of the Dharma he called Buddhism for human life rensheng Fojiao and later Buddhism for the human world renjian Fojiao His student Yinshun became the next major architect of this concept after his arrival in Taiwan in 1952 Taixu and Yinshun s views subsequently provided the basis for Xingyun Zhengyan and Shengyan to develop their own understandings of the Dharma in Taiwan Although their interpretations were different they each shared three important features Each claimed to be presenting kyamuni s original teachings but also that these were suited to the modern world and that these teachings accorded with contemporary Chinese intellectual trends This thesis examines their attempts to demonstrate these three points by aligning the Dharma with and demonstrating its superiority over important non Buddhist ideas in the modern context Four aspects of their approach will be considered First they defined Buddhism as more comprehensively anthropocentric than Confucianism theistic religion and science They therefore claimed it conformed to the demands of modern Chinese thinkers who emphasised human agency and considered religion to be superstitious Second they claimed that Buddhism embodied Enlightenment ideals such as science and rationality and that it would enable the goals of

Western ideologies such as Marxism anarchism and democracy to be both achieved and surpassed Third they claimed that Buddhism had utopian aims It was therefore unlike the decadent otherworldly religion its critics claimed it to be and instead could contribute to social progress Their visions of a Pure Land in the human world renjian jingtu were also sites demonstrating the superiority of the Dharma over non Buddhist ideas Fourth they provided new models for the ideal person that were based on the bodhisattva and embodied beliefs about the preeminence of the Dharma By advocating social engagement based on the bodhisattva ideal they countered the view that Buddhists neglected society The thesis will conclude that this approach was a Buddhist response built on concepts first articulated by Taixu to the challenges Buddhism faced in the twentieth century By showing how the Dharma conformed to the intellectual contours of republican era China and later of Taiwan it was hoped that Buddhism would find intellectual acceptance in the twentieth century This expedient approach however led to non Buddhist ideas exerting a transformative influence over Buddhist ones The Dharma therefore underwent fundamental changes as it traversed the different intellectual landscapes of the twentieth century and was influenced by competing non Buddhist ideas and approaches

Modern Urban Reform Buddhism in Thailand Mark Speece, 2014 Thailand's success at pursuing development over the past century has fostered economic growth urbanization and the rise of an educated urban middle class However many middle class Thai feel that economic success has not bred happiness but rather new and bigger problems They hope for guidance from Buddhism but traditional Buddhism seems irrelevant focused on the traditional dichotomy between the Thai elite and the rural masses Thus a number of urban middle class Buddhist reform movements have developed We examine four of the most prominent movements using Rawlinson's 2000 four quadrant taxonomy which classifies religious traditions by the type of psychology they address The hot cool dimension distinguishes whether traditions stress an other beyond oneself to which one must refer to attain salvation hot or see salvation as essentially a matter of self realization cool Structured traditions follow some roadmap with or without help from an other Unstructured traditions do not distinguish stages or a map but aim for realization that truth God is present always and one only needs to see it The reform movements have diverged to reoccupy all four quadrants Reform from within remains within official Thai Theravada's cool structured framework itself based on official reforms of the 1800s and early 1900s Wat Dhammakaya has re-integrating esoteric elements into a hot structured form similar to Vajrayana in many respects Santi Asoke diverged along the other dimension becoming a cool unstructured form sharing many characteristics with Zen a Mahayana tradition Kuan Im the Chinese Kuan Yin was brought to Thailand by Thai Chinese She is often associated with Pure Land Buddhism and offers salvation to her followers through her compassion and grace a hot unstructured traditions

Buddhism In Late Ch'ing Political Thought Sin-wai Chan, 2019-03-05 This book is a revised version of the doctoral thesis I presented to the School of Oriental and African Studies University of London in 1977 It is basically an attempt to study the religious cultural and political significance of Buddhism in late Ch'ing intellectual thought through an examination of the

writings of a few influential figures like Liang Ch i ch ao Kang Yu wei Chang Ping lin and particularly T an Ssu t ung My findings reveal that Buddhism came to play a part in these reformers' thought as a result of several factors: the rekindled interest in Buddhism brought about through the efforts of laymen such as Yang Wen hui; the need to find a counter balance to Christianity; the search for a new unifying ideology for China as Confucianism crumbled before the challenge from the West; and the immense potentiality of Buddhism to cater for the intellectuals' diverse cultural and political purposes. The masterpiece of T an Ssu t ung entitled *An Exposition of Benevolence* Jen hsiieh is chosen here to exemplify the use of Buddhism in late Ch ing political thought. Buddhism not only served as the all embracing school of his eclectic synthesis; it also formed the foundation of the major concepts in the treatise and was closely related to his radical thinking.

Buddhist Modernities Hanna Havnevik, Ute Hüsken, Mark Teeuwen, Vladimir Tikhonov, Koen Wellens, 2017-02-17. The transformations Buddhism has been undergoing in the modern age have inspired much research over the last decade. The main focus of attention has been the phenomenon known as Buddhist modernism, which is defined as a conscious attempt to adjust Buddhist teachings and practices in conformity with the modern norms of rationality, science, or gender equality. This book advances research on Buddhist modernism by attempting to clarify the highly diverse ways in which Buddhist faith, thought, and practice have developed in the modern age, both in Buddhist heartlands in Asia and in the West. It presents a collection of case studies that taken together demonstrate how Buddhist traditions interact with modern phenomena such as colonialism and militarism, the market economy, global interconnectedness, the institutionalization of gender equality, and recent historical events such as de industrialization and the socio cultural crisis in post Soviet Buddhist areas. This volume shows how the re invention of traditions constitutes an important pathway in the development of Buddhist modernities and emphasizes the pluralistic diversity of these forms in different settings.

Women in Chinese Buddhism Jessica Huset Tilton, 2026. Tilton examines how cultural, political, and economic forces exert pressures on the levels of freedom and equality for female Buddhists within the Buddhist community, as well as women's rights within society. The book charts women's spiritual paths over four periods, beginning with the Buddha and his revolutionary stance on women, to the creation of a fully ordained female Sa gha in China, which peaks during the Tang dynasty and finally to its resurgence in the late Qing and early Republic period, ending with its sharp decline to the near extinction during the Mao Zedong years 1949-1976. As the nun and lay communities arise directly from the broader female community, Tilton argues that there is a direct correlation between women's rights issues and those of liberties for Buddhist women within the Sa gha, specifically women's equality within this world, as well as their right to achieve liberation from this world, or sa s ra. Charting the evolution of Buddhist women in China across multiple centuries, this is a valuable resource for academics, researchers, and students of Asian Studies, Buddhist Studies, as well as those interested in the intersection of gender and religion.

Provided by publisher *Buddhist Education and the Rise of the Buddhist University in Modern Taiwan* Chin-ling Tsai, 2012. This thesis explores the role of Buddhist

education in Chinese history and the background that caused modern Buddhist monasteries in Taiwan to establish higher educational institutions I begin my investigation with a brief survey of Buddhist education in pre modern China but turn quickly to the Republican period when Buddhism was regarded as a declining religion that brought no contribution to a society seeking modernization Against this background the revolutionary monk Taixu championed a series of reforms including reforms to Buddhist education The modern scholar Holmes Welch writing in the 1960s concluded that Taixu s blueprint of reviving Chinese Buddhism was mostly unsuccessful in his own days and therefore of only limited influence Yet even after Taixu s Buddhist seminaries shut down young monks who were educated there later on fled to Taiwan where these young monks continued to propagate Taixu s idea of Humanistic Buddhism and to adopt Buddhism to the needs of contemporary society Among these efforts the promotion of Buddhist education played a crucial role and is embodied in the establishment of five universities in the past two decades In the later part of the thesis I examine how these universities are different from other types of universities and whether or not they fulfill the missions that the funding groups intended to achieve when starting these universities I argue that within a competitive environment these universities set up by Buddhist groups need to establish a more clear identity and a better understanding of what exactly is needed in the educational environment of Taiwan Only by doing so will they prove their values to society and establish a stable position in the future

Buddhism in Court Cuilan Liu, 2024 What happens to Buddhist monks and nuns who commit crimes Buddhism in Court is the first book to uncover a long overlooked Buddhist campaign for clerical legal privileges that aim to exempt monks and nuns from being tried and punished in the courtroom It unveils this campaign s origins in Indian Buddhism and how Chinese Buddhists engagement with it reshaped Buddhism s place in the jurisdictional landscape in China from the fourth century to the present In Asia the jurisdictional boundary between Buddhism and the state was never fixed Buddhism in Court is the first study to examine the unique contribution of Chinese Buddhists in negotiating that boundary by creating what Cuilan Liu describes as hybrid courts and hybrid laws in the fourth century to deal exclusively with religious legal matters Drawing on various pre modern and contemporary primary sources in Chinese Buddhism in Court traces the legacy of the campaign for clerical legal privileges from its origins in India to its transformation in China and its continuing impact in the Chinese courtroom to the present day Diverting from the dynasty centered approach to studying religion law and history in China Buddhism in Court expands our understanding of this legacy of early Chinese Buddhism and challenges the notion that the passage between imperial and post imperial China was one of disruption

Metamorphosis of Buddhism in New Era China Yoshiko Ashiwa, David L. Wank, Ji Zhe (Professor of sociology), 2025 This study of contemporary Chinese Buddhism explores the relationship between religion and the state in China and argues that Buddhism has entered a new era since the mid 2000s Case studies from extended fieldwork in and beyond the People s Republic of China take readers to Buddhist temples nunneries mega expos and study centres exploring multiple traditions institutions and regions This a much needed

contribution to the field of contemporary Buddhism **The Problem of Chinese Buddhism** ,1952 *Six Pathways to Happiness* Xiankuan,2019-03-27 Why is it that all of us want to be happy and yet we continue experience and cause ourselves distress Are there specific skills that the wise have practiced for many centuries that helped them feel joyful and happy Are these skills still relevant today Can we learn them and apply them to our daily lives Xiankuan has studied and practiced both Western psychological methods and Eastern meditative techniques In the *Six Pathways to Happiness* Xiankuan integrates Western psychology with ancient Buddhist wisdom He presents six pathways calming the mind cultivating clear insight improving loving kindness and compassion deepening concentration maturing our wisdom and being of benefit to all beings This is the first of three volumes in which Cognitive Behavioral Therapy is shown to be supported by Chinese Buddhist practices In addition Xiankuan discusses the etymology of basic Chinese characters in order to help the reader literally picture how ancient masters understood the world

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