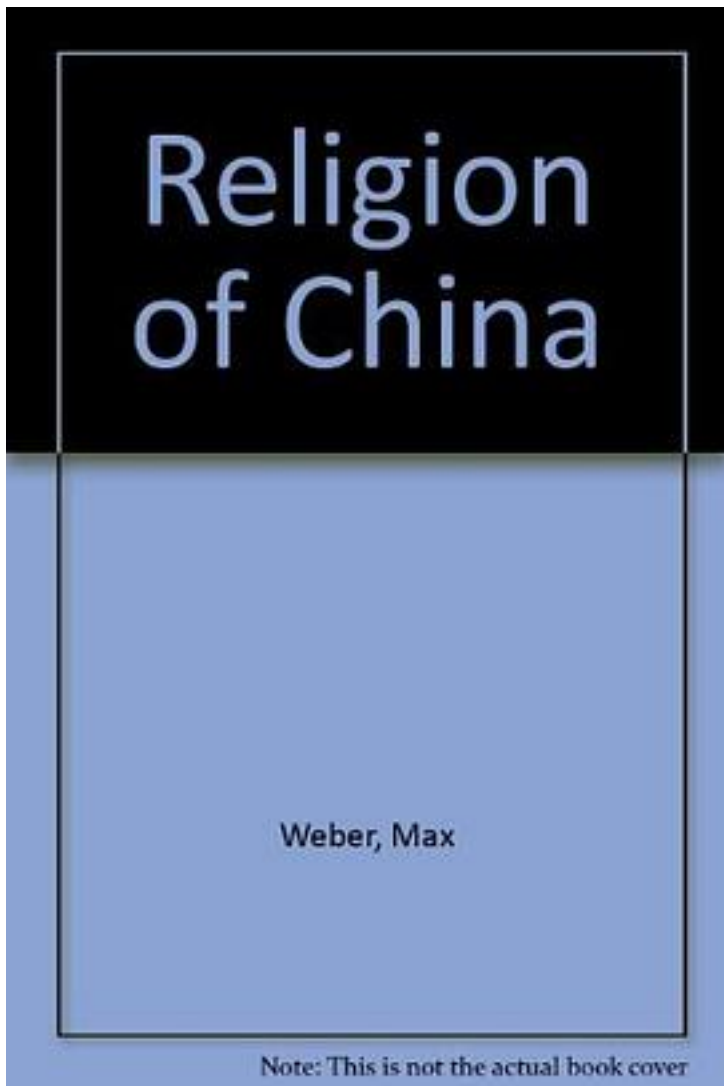


The Religion of China



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著者:Max Weber

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"The Religion of China: Confucianism and Taoism" (original Free Press edition 1951) is one of a number of works by the German sociologist Max Weber (1864-1920) published in English translation only long after his death, during a post-World-War II boom in Anglo-American interest in his writing. Such interest has recurred at irregular intervals since (one marked by this 1968 paperback reprinting), and Weber's major works, including technical and methodological studies, apparently have all been translated. Initially familiar to readers of English only for his theories on the relation between the Protestant (mainly Calvinist) world-view and the capitalist "rationalization" of economic life ("The Protestant Ethic and the Spirit of Capitalism"), Weber gradually has been revealed as an explorer of the nature of human societies in many times and places.

Sinologists have given his studies of China (here and in a few essays published elsewhere) a somewhat mixed reception. On the one hand, it was an important example of China being taken seriously as major civilization, illustrating basic trends in human social behavior, instead of an exotic footnote ("Oriental Despotism," "The Oriental Mode of Production"). A product of Bismarck's Germany, Weber was acutely aware of the effects of bureaucracy, centralization of authority, and economic rationalization on traditional societies, and used China as a test case for his general theories. The religious responses to China's social and political order are a main, but not the only focus, and his treatment of both Confucianism and (mainly philosophical) Taoism as embodying genuine religious experiences was then unusual. Weber's mastery of the available translations and secondary literature is often mentioned as amounting to nearly a professional command of the field.

On the other hand, Weber *was* unable to consult the primary sources directly. He was acutely aware that much of his information came from missionaries with ideological biases; according to some, however, he often chose the *wrong* missionary to believe. He seriously underestimated the antiquity of some developments in Chinese government. His examples are sometimes wrong, sometimes not especially pertinent; and better ones are missing because he had no access to them. He accepted the view of Confucius as a sort of learned academic with an interest in ethical government (popular among some modern Chinese as well as westerners), without seeming to notice that he has often been regarded as a supernatural figure, a prophet, or, in Weber's own terms, a "charismatic" leader. And the study of Buddhism in China was in its infancy, and its transformative impacts on Confucian and Taoist thought and practice only beginning to be grasped. The study of the very complex history of Taoism *as a religion* is also mostly a more recent development.

Bearing these limits in mind, Weber's study remains fascinating. His suggested interpretations of Chinese society have set the terms for much research attempting to confirm or refute his ideas. He was sometimes wrong about both absolute and relative datings, but he recognized many important trends, and successfully framed them in larger contexts.

As very much an amateur in Chinese studies (with greater limits than Weber, and not nearly as industrious, but able to benefit from modern scholarship), I have long found the book illuminating; I just try to check it against recent studies. For those who are familiar with Weber only for "The Protestant Ethic" (and the attendant controversy), this volume, and its companions on "Ancient Judaism" and "The Religions of India," may come as a considerable surprise.

Those interested in the sociology of Chinese religion (rather than beliefs and practices) will want to take a look at a book by C.K. Yang, the author of the Introduction to this

translation. Yang's "Religion in Chinese Society: A Study of Contemporary Social Functions of Religion and Some of Their Historical Factors" (originally University of California Press, 1961) provides information on Chinese religion in relation to government policies, and community and family structures, with documentation for specific regions. I consider it a complement, not a substitute, for Weber, because several chapters are probably too statistical to make it attractive to many readers. Yang also assumes familiarity with a body of professional sociological thought that Weber was still establishing. Of course, it too is beginning to show its age.

作者介绍:

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标签

社会学

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weber

韦伯

中国

宗教史

海外中国研究

评论

第一部分可能比后面儒家道家部分更重要，它显示出韦伯思考宗教问题的社会基础：东方社会从神魅向传统转型到何种阶段（尤其封建制和战争英雄叙事让位给稳定与统一大帝，政治合法性来源与官僚阶层形成路径），经济运行中有无、有多少理性成分存在，是否具备向资本主义转化潜力（尤其市场机会与经济货币化程度）。而韦伯将儒家道家称为中国宗教，亦因为两家在此中国社会中扮演宗教式角色：儒家解释与维系此岸世界，提供核心精神与文化气质，将精英社会化；道家残留部分上古魔法巫术思维，保留个人主义思维和彼岸理想，接近于大众。韦伯称儒家本质上是一理性思维，因其为现世世界背书，以精英道德文化为标杆格致现实世界且不反对经济获益；但又无法内生出西方资本主义精神，因其理性化只维系传统秩序与道德，且缺乏来自彼岸召唤的狂热与献身基础。

Original name is Confucianism and Taoism, renamed The Religion of China in order to "avoid the isms". Basically Weber contrasted the Chinese society with analogous part in Western countries and attributed the lack of spirit of capitalism to confucianism...

The Protestant Ethic and the "Spirit" of Capitalism

基础上更实证化的衍生，也是当下学术图谱中大部分问题的源头。个人觉得原系列标题中的“Economic Ethic (of religion)”

才是韦伯问题的核心。韦伯所留下的仍然有洞见的思考框架是：1.

儒教/道教与新教作为两类精神资源各自具备怎样的rational ethic,

而这又如何影响了与之相应的两种文化的不同政治/社会/经济路径；2.

更抽象而言，韦伯如何回应了马克思，从而重新反思了“mentality”与政/经/社环境之间的关系。

great book. by putting his theory of religion and society in the context of Chinese history, he made his points clearer to me

文化历史不同，随意链接对比，不认同。

a mark

韦伯理论的缺陷在于缺乏一个穷尽性的宗教分类。这个缺陷在分析儒学的时候暴露无遗。以韦伯的见识，如果可以活到21世纪看到东亚的发展，大概也会更新他的理论吧。不知道东亚崛起与韦伯在学界的失宠有多大关系，但很多他的书都是70年代后就没有再版了。

即将咳血。

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书评

这本薄薄的不到三百页的册子，花了我三天，因为读严肃书籍如临大敌是必要的，也因为译者译的实在有点硬
这是读马克思韦伯的第一本书，感觉还是很不错的，韦伯擅长思辨与逻辑推演，经常给出些令人拍案叫绝的论点，而韦伯对中国历史的一知半解也暴露的很明晰，很多问题他引用的论...

来源自wiki:

《中国的宗教:儒教与道教》是韦伯在宗教社会学上的第二本主要著作。韦伯专注于探索中国社会里那些和西欧不同的地方——尤其是与清教徒的对照，他并且提出了一个问题：为什么资本主义没有在中国发展呢？韦伯专注于早期的中国历史，尤其是诸子百家和战国，在这个时期...

马克斯·韦伯眼中的传统中国——《中国的宗教：儒教与道教》读书笔记
这么长，估计也是没有人会看的，发上了只是怕那一天，笔记本丢了，电脑硬盘坏了，找不找笔记怎么办？？？哈哈……为了整理这篇笔记，我到现在还没吃饭呢，8400多字，不得不承认，马克斯·韦伯是个...

马克斯·韦伯(Marx Weber)是近代德国著名的社会学家、历史学家和经济学家，他的名字与涂尔干和马克思的名字一起，被奉为社会学的“三大神明”。德国特色的大学制度造就了韦伯的博学多才，使他具有极其宽广的学术涉猎范围。他的思想体现在著作上，他的著作自然也就富含多种学...

导言

虽然此书名为《中国的宗教：儒教与道教》，但是内容却并不是仅仅介绍中国的宗教那么简单。首先，韦伯写作宗教社会学系列的目的是阐释为什么资本主义仅只在欧洲得到发展而没有在其他文明中开花结果。其次在他看来宗教社会学“所要研究的并不是宗教现象的本质，而是因宗教...

信任与冷漠——对韦伯的中国观察

如果把中国社会数千年来的积淀比作一个茂密的森林，那么韦伯在做中国研究时的形象就像一个拿着放大镜寻找新植物的植物分类学家。这个森林里的一切皆是全新的，每每看到与西方相似的植物便会引起他比较的欲望和联想。可惜的是，他仿佛是第一个...

韦伯是睿智深刻的。可惜这个版本翻译不太好，本应在流畅自然的语言中大放异彩的真知灼见，被生硬、枯燥、逻辑性差的翻译消减了光芒。有些词语恐怕翻译得不够准确（贯穿全书始终的“帝国”翻译成“国家”可能更合适，“氏族”翻译成“家族”可能更合适），很多语句逻辑很不符合...

不甚了了之处有之。马可斯韦伯在解读时好用比喻，这种比喻的结果对与韦伯相同背景的人，自然加深了理解，但苦了我们这些中国人，本来熟悉的东西，等着再出现一个“深刻”的剖析，却发现被引向了不甚明白的“别处”。在可以理解的譬喻之处，还是惊叹他的深刻。他说中国历史上几...

近代以来，当我们的仁人志士还在救国救民的泥潭里苦苦徘徊摸索时，在大陆彼岸遥远的西方，一位学者却以其渊博的学识，严谨的治学精神和非凡的思辨力，在不懂中文的情况下，对一个陌生的国度——中国传统社会的政治经济文化各方面进行了洞若观火的剖析，其论述之透彻、观点之精...

村落系统、宗族、人才选拔、古代卡里斯玛型文化。

自从萨伊德先生的《东方学》问世以来，作为，或仍将在很长的时间内被视作“后进国家”而存在的东方各民族，都在不同程度上开始警惕西方人的研究著作中所隐藏的“权力话语”、“后殖民要素”之类的陷阱。但是，自严复先生以来...

《儒教与道教》是在大学的时候那个说“思想上要激进，身体上要保守”的老师介绍的。韦伯的书有着扎实的社会学理论基础，论证了儒教是适应生活的理性主义，即顺阴阳明教化，清教是改变生活的理性主义，道即术士和巫师，出世和入世的最早起源可能是

生活的快乐和苦难导致的神鬼二...

作者从很多方面论述了中国为什么没有像西方一样产生资本主义。其中不乏精警的言论，但有的地方也确实有偏差。不过这么一部内容复杂庞大的著作，作者的功力着实不浅。从货币谈到城市、行会，从国家的各种体制、经济法律政策，谈到最高统治者和士人阶层……作者的篇幅...

译本与原著的一点想法

要搞清马克斯·韦伯在这里阐述了什么，必须把这本经典的小册子放在一个大的写作环境中去，才能更好地理解他在思考什么问题、为什么要这么思考、以及他是怎么思考的。在阅读本书之前，单单从书名的角度出发的话，好象整本书是以儒教与道教为中心的，其...

可能还没有抵达的

读一本汉译世界学术著丛书之一，马克斯·韦伯的《儒教与道教》，再读两本闲书，一本《佛学入门》圣严法师著，成都文殊院印；一本《太乙金华宗旨今语》冯广宏著，成都民族宗教文化丛书编委会印。前一本书是极为正式的商务印书...

中国封建制度得以存在并稳固的保留几千年，与其有一套完备的政治、经济、文化体系是分不开的。而其中，儒家思想是功不可没的。它做为封建国家的正统思想规范着臣民的礼仪，儒士作为儒家思想的践行人治理国家……这些方面无不彰显着儒家思想的重...

韦伯之《儒教与道教》一书，连同其《新教伦理与资本主义精神》，对中国知识界产生了深刻而广泛的影响，许多人接受了韦伯或者漫画化了的韦伯观念，即只有新教支持资本主义，儒家不利于经济发展。

清算韦伯是儒家在思想学术上得到重估的前提之一。为此，弘道书院联合开放时代杂志...

太长时间保持着开朗欣喜心中有花园的状态，自己觉着不大正常，又不是服用了什么药物，怎么能永远这么快乐？

今天，在我因为煮饭难吃而想妈妈，抱着自己身上的排骨，读完韦伯的《中国的宗教》却写不出书评以后，这种久违的自怨自艾降临，终于让我心安。
人和人的差距大到：他一...

韦伯的这本书系统庞杂。如果不去细细的梳理，于我而言印象最深的有三点。
一是杨庆堃在导论里面总结的。韦伯选择用卡尔文主义作为新教教义的范例。
卡尔文写到，上帝是如此令人敬畏地高高在上，他乃是超乎所有人类所能祈求与理解的。
在此上帝面前，人类孤零零地站着。这种人...

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