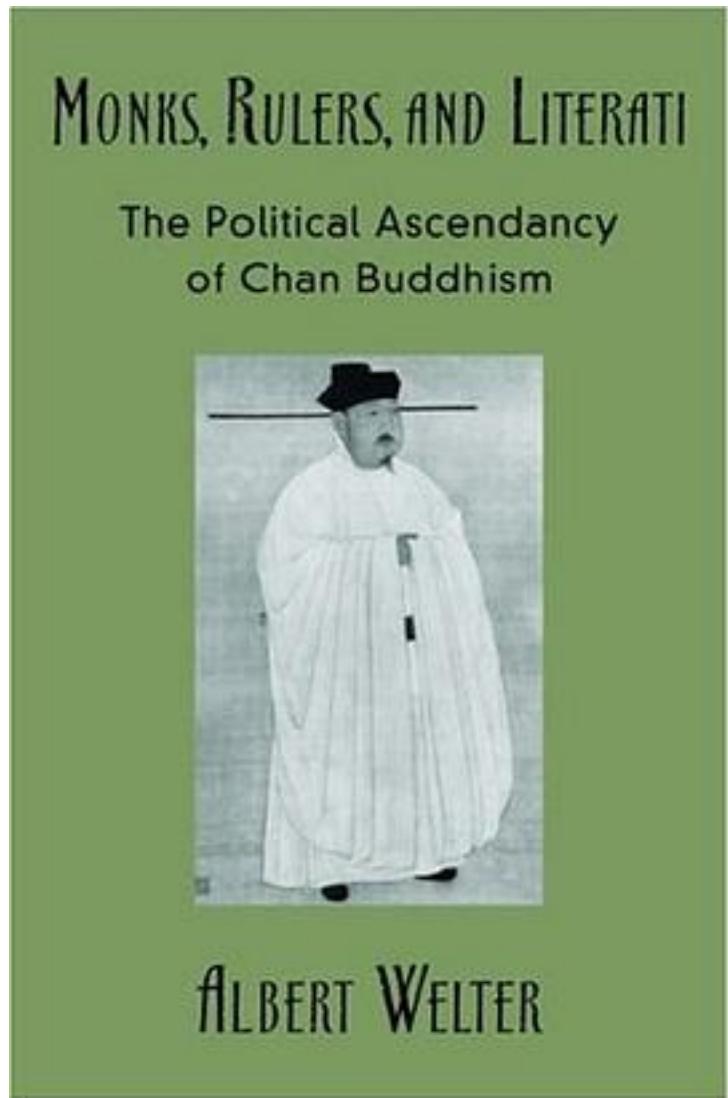


Monks, Rulers, and Literati



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出版者:Oxford University Press, USA

出版时间:2006-02-09

装帧:Hardcover

isbn:9780195175219

The Chan (Zen in Japanese) school of Chinese Buddhism began when, in the seventh century, a small religious community gathered around a Buddhist monk named Hongren. Over the centuries, Chan Buddhism grew from an obscure movement to an officially recognized and eventually dominant form of Buddhism in China and throughout East Asia. In this book Albert Welter presents, for the first time in a comprehensive fashion in a Western work, the story of the rise of Chan, a story which has been obscured by myths about Zen. Zen apologists in the twentieth century, Welter argues, sold the world on the story of Zen as a transcendental spiritualism untainted by political and institutional involvements. In fact, Welter shows that the opposite is true: relationships between Chan monks and political rulers were crucial to Chan's success. The book concentrates on an important but neglected period of Chan history, the 10th and 11th centuries, when monks and rulers created the so-called Chan "golden age" and the classic principles of Chan identity.

作者介绍:

目录:

[Monks, Rulers, and Literati](#) [下载链接1](#)

标签

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英文原版

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评论

很感谢Robson教授启发了我对五代十国佛教的思考并推荐了这本书。Welter对吴越国相关的人物和史料掌握功力不凡，对法眼文益、天台德韶、永明延寿等人和吴越王的关系，《宗镜录》和《传灯录》的异同都做了鞭辟入里的分析，读来颇觉爽快。自然，论汉传，不懂宋代佛教，难懂宋以后的佛教；而不懂五代佛教，也就难懂宋代佛教。关于汉地佛教在唐宋变革中的不少问题，答案都能在这本书里找到。

老师推荐的，入门教材。主要还是围绕《祖堂集》《景德传灯录》《天圣广灯录》三本禅宗语录，以历史的政治的角度描写唐宋时期禅宗发展过程，其中觉得比较精彩的是五代时期吴越政权对禅宗的影响部分，以及宋初古文运动、国家政策与禅宗关系的部分。因为这本书体会到为什么大学时候老师说，要了解唐宋以及之后的中国文学，必须从学禅宗开始。

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