

dōng guō zǐ wèn yú zhuāng zǐ yuē suǒ wéi dào wú hū zài zhuāng
 东郭子问于庄子曰：“所谓道，恶乎在？”庄
 zǐ yuē wú suǒ bù zài dōng guō zǐ yuē qī ér hòu
 子曰：“无所不在。”东郭子曰：“期而后
 kě yuē zhuāng zǐ yuē zài lóu yǐ yuē hé qí xià
 可**诵读**子曰：“在蝼蚁。”曰：“何其下
 yé zǐ yuē zài tí bǐ
 邪？”曰：“在稊稗。”

Dong-guo asked Zhuangzi, saying, 'Where is what you call dao to be found?' Zhuangzi replied, 'Everywhere.' The other said, 'Specify an instance of it. I will be satisfied if it is here in this ant.' 'Give an instance in this part of the field.'

东郭子问庄子请教说：“人们所说的道，究竟存在于什么地方呢？”庄子说：“大道无所不在。”东郭子曰：“必定得指出具体存在的地方才行。”庄子说：“在蝼蚁之中。”东郭子说：“怎么处在这样低下卑微的地方？”庄子说：“在稻田的稊草里。”

庄子·知北游(下)

Knowledge Rambling In The North

Jione Havea



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"The" Texts of Taoism, 1891 **Zhuang Zi - Selected Writings** Lars Bo Christensen, 2022-04-03 Zhuang Zi is one of the most important texts describing the ancient Chinese concept of Dao The Way It was written in the Zhou dynasty around the 4th century B C by the philosopher Zhuang Zi The book Zhuang Zi is a collection of 250 anecdotes parables and fables This selection of writings include translations of 122 of the best and most authentic stories told in the famous style of Zhuang Zi that is irreverent intelligent vivid and humorous **Essentials of Chinese Humanism** Xiaoyue Xu, 2023-05-10 Professor Xu Xiaoyue a top notch scholar specializing in ancient Chinese philosophies and religions displays essential constituents of Chinese humanism before readers According to him key concepts such as Confucian ten virtues Daoist Way and Buddhist metaphysical voidness play quite a significant role in shaping the Chinese humanism which not only is historically indispensable to the creation of traditional Chinese culture but it also realistically matters to present day China s cultural reconstruction in the world that is being remolded by the roots *T&T Clark Handbook of the Doctrine of Creation*, 2024-03-07 The T how the doctrine of creation informs and is informed by various dogmatic commitments and how the doctrine of creation relates to a range of human concerns and activities The Handbook represents a celebration of fascination with bewilderment at lament about and hope for all that is and serves as a scholarly innovative and constructive reference for those interested in attending to what Christian belief has to contribute to thinking about and living with the mysterious existence named creation *Doing Theology in the New Normal* Jione Havea, 2021-07-30 Responses to the recent pandemic have been driven by fear with social distancing and locking down of communities and borders as the most effective tactics Out of fear and strategies that separate and isolate emerges what has been described as the new normal which seems to mutate daily Truly global in scope with contributors from across the world this collection revisits four old responses to crises assure protest trick amend to explore if how those might still be relevant and effective and or how they might be mutated during and after a global pandemic Together they paint a grounded earthy context focused picture of what it means to do theology in the new normal **The Sacred Books of China**, 1891 **The Translatability of the Religious Dimension in Shakespeare from Page to Stage, from West to East** Jenny Wong, 2018-05-29 This interdisciplinary study traverses the disciplines of translation studies hermeneutics theater studies and sociology Under the power turn or political turn in translation studies the omission and untranslatability of religious material are often seen as the product of censorship or self censorship But the theology of each individual translating agent is often neglected as a contributing factor to such untranslatability This book comprehensively traces the hermeneutical process of the translators as readers and the situational process and semiotics of theater translation Together these factors contribute to an image of translated literature that in turn influences the literature s reception While translation theorists influenced by the current sociological turn view social factors as determining translation activities and strategies this volume argues that the translator s or the dramatist s

theology and religious values interact with the socio cultural milieu to carve out a unique drama production Often it is the religious values of the translating agents that determine the product rather than social factors Further the translatability of religious discourse should be understood in a broader sense according to the seven dimensions proposed by Ninian Smart rather than merely focusing on untranslatability as a result of semantic and linguistic differences **Daoist**

Phenomenology Jay Goulding,2025-05-01 Jay Goulding s Daoist Phenomenology represents a lifelong project of interpolating the works of Martin Heidegger with the interweavings of Daoism and Zen Illustrating styles of reading complex texts from Europe and East Asia Goulding moves away from horizontal reading of simple comparisons on a single plain to vertical reading as a deep dive of ideas into ancient worlds Vertical Reading is hermeneutic strategy that captures the depth of connection between phenomenology and Daoism especially Heidegger and classical Daoists Laozi and Zhuangzi His method reveals Daoist implications of Dogen s Zen and draws on writing and ideas from popular culture including Jules Verne H P Lovecraft Philip K Dick George Lucas Star Wars universe and martial artist Bruce Lee Original and wide ranging Goulding s interconnected approach to phenomenology and Daoism enhances and promotes further intercultural dialogues between two great traditions in world philosophies *Chinese Art Theory II* Jixiang Peng,2025-08-15 As the second volume of a two volume set on Chinese art theory this book introduces the typology of Chinese art and expands on the aesthetic and artistic theories of Chinese traditional art The first part of this volume introduces representative genres of Chinese traditional art including literary works painting and calligraphy It covers scholar artist art folk art palace art and religious art at various levels and dimensions The book demonstrates how Chinese traditional art uniquely embodies the nation s aesthetic sensibility while reflecting its distinctive national traits in both creation and appreciation The second part distills these theories to identify the fundamental principles and aesthetic characteristics that best represent the artistic spirit of Chinese tradition Throughout this book illustrates how traditional Chinese art reflects the cultural mindset and aesthetic consciousness of its people This book is a valuable read for students and scholars of art studies especially Chinese art theory and history It will also appeal to anyone interested in the philosophical and aesthetic foundations of Chinese traditional art

Unhomely Life Xiaobo Su,2024-04-02 How do Chinas mobile individuals create a sense of home in a rapidly changing world Unhomely life different from houselessness refers to a fluctuating condition between losing home feelings and the search for home a prevalent condition in post Mao China The faster that Chinese society modernizes the less individuals feel at home and the more they yearn for a sense of home This is the central paradox that Xiaobo Su explores how mobile individuals lifestyle migrants and retreat tourists from China s big cities displaced natives and rural migrants in peripheral China handle the loss of home and try to experience a homely way of life In Unhomely Life Xiaobo Su examines the subjective experiences of mobile individuals to better understand why they experience the loss of home feelings and how they search for home Integrating extensive empirical data and a robust theoretical framework the author presents a journey based critical

analysis of home under constant making un making and re making in post Mao China Su argues that the making of home is not a solely economic or rational calculation for maximum return but rather a synthesis of resistance and compromise under the disappointing conditions of modernity Offering rich insights into the continuity and disruption of China s great transformation Unhomely Life Develops an original theory of unhomely life that incorporates contemporary research and traditional Chinese ideas of home Explores the process of homemaking and its implications for understanding the costs of high speed economic growth in China Analyzes mobile individuals across different genders ages ethnicities social classes and economic backgrounds to address the balance between meaning and money in everyday life Containing in depth and sophisticated empirical data collected from 2002 to 2020 Unhomely Life Modernity Mobilities and the Making of Home in China is an invaluable resource for advanced undergraduates graduate students lecturers and academic researchers in cultural studies migration tourism China studies cultural anthropology sociology and social and cultural geography **The**

Sacred Books of China: The writings of Kwang-Zze [suite]. The Thâi-Shang tractate of actions and their retributions ,1891 *The Sacred Books of China: The writings of Kwang-tze, books XVIII-XXXIII : The Thâi-shang, tractate of actions and their retributions ; Appendixes I-VIII* ,1891 *Jizi and His Art in Contemporary China* David Adam Brubaker,Chunchen Wang,2015-02-12 This interdisciplinary study promotes the thesis that some contemporary Chinese ink artists succeed in using principles of traditional Chinese aesthetics to convey the union of self with nature others and the universe The investigation is a case study of the writings and paintings of Jizi an ink wash artist in Beijing who combines images of icy mountains Tibetan landscapes cosmic vistas and enclosures of personal existence Jizi s success in expressing the unification of these dimensions is confirmed by developing and applying an interpretation of Jing Hao s classic description of the authentic image which resonates with the vitality of nature To find words for resonance with visible nature the inquiry extends to such writers as Li Zehou Arthur Danto and Maurice Merleau Ponty In short an account of authenticity in Chinese ink painting is offered experimentally as a means for assessing whether contemporary Chinese artworks are expressive of Chinese philosophy and culture The text includes stylistic comparisons with artists such as E C Escher Guo Xi Jia Youfu Liu Guosong Rene Magritte Piet Mondrian and Xu Bing The result is an appreciation of the healing influence of Chinese ink art in a global culture that is vibrant complex diverse and affirming of the present In this rigorous far reaching and original analysis of contemporary ink art painting Brubaker and Wang focus our attention on the work of one independent painter Jizi whose work exemplifies an uncanny marriage between ink art and contemporary concerns In the central chapters Brubaker persuasively argues that in this work Jizi captures principles essential to traditional Chinese aesthetics articulated in terms of wholeness emptiness and visibility that enable the works to express the unification of the self with nature and the universe as a whole It does this through forms that are innovative and part of artistic practices and discourses that are becoming increasingly global Mary Wiseman The City University of New York This important publication

focuses on the evocative ink wash paintings of an artist who has over the course of decades demonstrated an unwavering commitment to exploring the technical formal philosophical and experiential dimensions of his chosen medium The essays commentaries and critical reflections collected in this volume present unique perspectives on Jizi's practice significantly contributing to the growing body of scholarship on the continuing vitality of the ink wash tradition in the global contemporary Dr Wenny Teo The Courtauld Institute of Art Through an in depth study of the ink painting practice of contemporary Chinese artist Jizi the authors discover Chinese ink painting's philosophical perspectives cosmic foundations and contemporary possibilities They also uncovered a way to enter into the artist's rich and profound spiritual world through Jiazi's expansive visual patterning and refined spiritual imagery he activates a long and great cultural tradition Yu Yang Central Academy of Fine Arts

The Sacred Books of the East: Sacred Books of China, the texts of Taoism, part 1 & part 2 Friedrich Max Müller, 1891 *The Sacred Books of the East* Friedrich Max Müller, 1891 **The Gongsun Longzi and Other Neglected Texts** Rafael Suter, Lisa Indraccolo, Wolfgang Behr, 2020-04-06 The Gongsun Longzi is often considered the only extant work of the Classical Chinese School of Names an early intellectual tradition trad dated to the 4th cent B C mainly concerned with logic and the philosophy of language The Gongsun Longzi is a heterogeneous collection of five chapters that include short treatises and largely fictive dialogues between an anonymous persuader and his opponent which typically revolve around a paradoxical claim Its value as a testimony to Early Chinese philosophy however is somewhat controversial due to the intricate textual history of the text and our limited knowledge about its intellectual backgrounds This volume gathers contributions by leading specialists in the fields of Classical Chinese philosophy philology logic and linguistics Besides an overview of the scholarly literature on the topic and a detailed account of the reception of the text throughout time it presents fresh insights into philological and philosophical problems raised by the Gongsun Longzi and other closely related texts equally attributed to the School of Names

The Texts of Taoism (Complete) Anonymous, In writing the preface to the third volume of these Sacred Books of the East in 1879 I referred to L o dze as the acknowledged founder of the system of T oism Prolonged study and research however have brought me to the conclusion that there was a T oism earlier than his and that before he wrote his T o Teh King the principles taught in it had been promulgated and the ordering of human conduct and government flowing from them inculcated For more than a thousand years the Three Religions has been a stereotyped phrase in China meaning what we call Confucianism T oism and Buddhism The phrase itself simply means the Three Teachings or systems of instruction leaving the subject matter of each Teaching to be learned by inquiry Of the three Buddhism is of course the most recent having been introduced into China only in the first century of our Christian era Both the others were indigenous to the country and are traceable to a much greater antiquity so that it is a question to which the earlier origin should be assigned The years of Confucius's life lay between B C 551 and 478 but his own acknowledgment that he was a transmitter and not a maker and the testimony of his grandson that he handed down the

doctrines of Y o and Shun B C 2300 and elegantly displayed the regulations of W n and W B C 1200 taking them as his model are well known L o dze s birth is said in the most likely account of it to have taken place in the third year of king Ting of the K u dynasty B C 604 He was thus rather more than fifty years older than Confucius The two men seem to have met more than once and I am inclined to think that the name of L o dze as the designation of the other arose from Confucius s styling him to his disciples The Old Philosopher They met as Heads of different schools or schemes of thought but did not touch so far as we know on the comparative antiquity of their views It is a peculiarity of the T o Teh King that any historical element in it is of the vaguest nature possible and in all its chapters there is not a single proper name Yet there are some references to earlier sages whose words the author was copying out and to sentence makers whose maxims he was introducing to illustrate his own sentiments¹ In the most distant antiquity he saw a happy society in which his highest ideas of the T o were realised and in the seventeenth chapter he tells us that in the earliest times the people did not know that there were their rulers and when those rulers were most successful in dealing with them simply said We are what we are of ourselves Evidently men existed to L o dze at first in a condition of happy innocence in what we must call a paradisiacal state according to his idea of what such a state was likely to be

The Sacred Books and Early Literature of the East Charles Francis Horne,1917 **The Sacred Books of China, The Texts of Tāoism** ,1891 **The Sacred Books of China: The writings of Kwang-3ze, books 18-33. The thai-shang tractate of actions and their retributions** ,1891

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