Dialogue of Religions and Beliefs in China

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对话
中國宗教與信仰
国际研讨会
International Conference Dialogue of Religions and Beliefs in China

- 中国本土宗教：道教与儒教
- 佛教与基督教
- 佛教的过去、现在及未来
- 基督教与中国本土宗教的关系
- 当代宗教的诠释意义

Council for Research in Values and Philosophy (CVVP)
北京大学伦理学研究所
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北京 什刹海书院
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Selected possible reasons of high adaptability and attractiveness of Buddhism

- Buddha's focus on the suffering of man and its causes (Crook 2009)
- The idea of various levels of teachings and skilful means (Theravada, Mahayana, Chan fāngbiàn 方便, Sūtra, etc.) and syncretism of
孔传加号碑

元大德十一年（1307），元武宗特诏命孔子加谥为“大成至圣文宣王”，元顺帝至元二年（1336）刻石立碑。

Stone Stele Marking the Conferring of a Title on Confucius

In 1307, Emperor Wuzong of Yuan Dynasty conferred another title: “King of Men of Letters with Great Success and Highest Moral Accomplishment” on Confucius, Emperor Yuan Shundi ordered this stone stele made in 1336.
Preface

Confucius was a famous thinker and educator in ancient China, who was known as the founder of Confucianism, and revered as "The Sage", "Great and holy Wenxuan Wang" (Man with Great Success and Highest Moral Achievement), and "The Teacher for All Ages". He was also on the list of "Ten Cultural Celebrities" granted by the UNESCO (United Nations Educational, Scientific and Cultural Organization). As an educator, his instructions covered politics, literature, history, art and so on. Among more than 3,000 disciples of Confucius, there were 72 excellent ones reputed as "The 72 Distinguished Disciples of Confucian School", who were firm followers, practitioners and active advocates of Confucianism.

Confucian Temple and Imperial College Museum regards it as its responsibility to promote traditional Chinese culture and carry forward the spiritual heritage of ancient Chinese sages. Therefore it has built the gallery of porcelain paintings of "The 72 Distinguished Disciples of Confucian School" and erected the jade statue of Confucius outside the Chong Sheng Memorial Temple as a new view for visitors to pay their respects and show their appreciations.
A Brief Introduction of Beijing Bai Yun Guan (White Cloud Temple)

Beijing Bai Yun Guan is honored as the chief temple of the Three Ancestral Temples of the Quan Zhen (Complete Reality) Taoist tradition. Originally called Tian Chang Guan (Temple of Eternal Heaven), it was built in 741 A.D. under Emperor Xuanzong of the Tang Dynasty. In the Song Dynasty, it was renamed Tai Ji Gong. At the beginning of the Yuan Dynasty, Master Qiu Chang Chun was appointed to this temple by Emperor Genghis Khan to preside over Taoism in China, upon which it was renamed Chang Chun Gong (Temple of Eternal Spring). After Qiu Chang Chun’s ascension to heaven, Chu Shun Tang was built to enshrine his physical remains, a hall located east of Chang Chun Gong. In the early Ming Dynasty, the temple was ruined by war, only Chu Shun Tang remained to become the center of rebuilding, the temple was then renamed Bai Yun Guan.

Since the founding of the People's Republic of China, the temple has undergone three extensive renovations with support from the Chinese government and so the traditional magnificence of this time-honored temple has been revitalized. At present the temple buildings cover an area of approximately 10,000 square meters, including nineteen deity halls carefully aligned along three north-south axes, with a rear garden, the overall area of the temple is about 60,000 square meters. Listed as a historic site under the protection of the Chinese government in 2001, it houses the offices of the Chinese Taoist Association, the Institute of Chinese Taoist Culture, the Chinese Taoist College, and the Editorial Department of the Journal of Chinese Taoism.
道教主要节日（农历）

玉皇圣诞正月初九
吕祖圣诞四月十四
道德天尊圣诞二月十五
清明节清明日（幽醮法事）

上元节正月十五
九皇会九月初九
灵宝天尊圣诞夏至日
中元节七月十五（幽醮法事）

邱祖圣诞正月十九
下元节十月十五
元始天尊圣诞冬至日
民岁腊十月初一（幽醮法事）

简 介

道教之斋醮科仪，有阳事（清醮）与阴事（幽醮）之分，清醮有祈福谢恩、消灾解厄、祛病延寿；祝国迎祥、祈晴祷雨、祝寿庆贺、安宅镇土等太平法事。幽醮有摄召亡魂、沐浴度桥、破狱破湖、超度亡灵、济炼施食等法事。

为满足广大信众信仰需求，本观接待个人和团体各类法事，有意者请与本观预定日期，节日法事在老律堂登记。
道教的朝拜礼仪

道教是中华民族的传统宗教，其礼拜时所用的也是本民族的传统礼仪。《周礼·春官·大祝》曰：“辨九拜，一曰稽首，二曰顿首，三曰空首……”前三种礼拜统称“三拜”。“稽首”的原意为礼拜时保持、稽留姿式，后来专指作揖鞠躬，即《礼记》中所说的“受立不跪”之礼。稽首如跪拜，并以头触地称“顿首”或叩首；头不触地而是叩在手背上称“空首”。稽首一般用于在朋友见面打招呼时出于礼貌而常行的礼节，叩首则在致神或谒见师长时才使用。

稽首
（图1）：双手自然垂伸，右于在内左于在外合抱成拳，然后上举至眉际，一般高以不超过眉际为度。

稽首（图4）：接上动作，双手抱拳由眉际自然随身体前俯，做低头鞠躬姿式，稽首礼成。

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