

Readings In Classical Chinese Philosophy Philip J Ivanhoe

That bad things happen to good people was as true in early China as it is today. Franklin Perkins uses this observation as the thread by which to trace the effort by Chinese thinkers of the Warring States Period (c.475-221 BCE), a time of great conflict and division, to seek reconciliation between humankind and the world. Perkins provides rich new readings of classical Chinese texts and reflects on their significance for Western philosophical discourse.

An exceptional contribution to the teaching and study of Chinese thought, this anthology provides fifty-eight selections arranged chronologically in five main sections: Han Thought, Chinese Buddhism, Neo-Confucianism, Late Imperial Confucianism, and the Twentieth Century. The editors have selected writings that have been influential, that are philosophically engaging, and that can be understood as elements of an ongoing dialogue, particularly on issues regarding ethical cultivation, human nature, virtue, government, and the underlying structure of the universe. Within those topics, issues of contemporary interest, such as Chinese ideas about gender and the experiences of women, are brought to light. Introductions to each main section provide an overview of the period, while brief headnotes to selections highlight key points. The translations are the works of many distinguished scholars, and were chosen for their accuracy and accessibility, especially for students, general readers, and scholars who do not read Chinese. Special effort has been made to maintain consistency of key terms across translations. Also included are a glossary, bibliography, index of names, and an index locorum of The Four Books.

Despised, Sarma completes the first outline in more than fifty years of India's key philosophical traditions, inventively sourcing seminal texts and clarifying language, positions, and issues. Organized by tradition, the volume covers six schools of orthodox Hindu philosophy: Mimamsa (the study of the earlier Vedas, later incorporated into Vedanta), Vedanta (the study of the later Vedas, including the Bhagavad Gita and the Upanishads), Sankhya (a form of self-nature dualism), Yoga (a practical outgrowth of Sankhya), and Nyaya and Vaiesika (two forms of realism). It also discusses Jain philosophy and the Mahayana Buddhist schools of Madhyamaka and Yogacara. Sarma maps theories of knowledge, perception, ontology, religion, and salvation, and he details central concepts, such as the pramanas (means of knowledge), pratyaksa (perception), dravyas (types of being), moksa (liberation), and nirvana. Selections and accompanying materials inspire a reassessment of long-held presuppositions and modes of thought, and accessible translations prove the modern relevance of these enduring works.

Bryan Van Norden's new translation of the Mengzi (Mencius) is accurate, philosophically nuanced, and fluent. Accompanied by selected passages from the classic commentary of Zhu Xi—one of the most influential and insightful interpreters of Confucianism—this edition provides readers with a parallel to the Chinese practice of reading a classic text alongside traditional commentaries. Also included are an Introduction that situates Mengzi and Zhu Xi in their intellectual and social contexts; a glossary of names, places and important terms; a selected bibliography; and an index.

Awakened Cosmos
Classical Readings and Contemporary Work
Readings in Han Chinese Thought
With Selections from Traditional Commentaries
Readings in Classical Chinese Poetry and Prose
The Wrong of Rudeness
I Ching

Philip J. Ivanhoe's richly annotated translation of this classic work is accompanied by his engaging interpretation and commentary, a lucid introduction, and a Language Appendix that compares eight classic translations of the opening passage of the work and invites the reader to consider the principles upon which each was rendered. The Bloomsbury Research Handbook of Chinese Philosophy Methodologies presents a new understanding of the changing methods used to study Chinese philosophy. By identifying the various different approaches and discussing the role, and significance of philosophical methods in the Chinese tradition, this collection identifies difficulties and exciting developments for scholars of Asian philosophy. Divided into four parts, the nature of Chinese philosophical thought is illuminated by discussing historical developments, current concerns and methodological challenges. Surveying recent methodological trends, this research companion explores and evaluates the methodologies that have been applied to Chinese philosophy. From these diverse angles, an international team of experts reflect on the considerations that enter their methodological choices and indicate new research directions. The Bloomsbury Research Handbook of Chinese Philosophy Methodologies is an important contribution to the education of the next generation of Chinese philosophers.

Mohism was an ancient Chinese philosophical movement founded in the fifth century BCE by the charismatic artisan Mozi, or "Master Mo." Its practitioners advanced a consequentialist ethics, along with fascinating political, logical, and epistemological theories, that set the terms of philosophical argumentation and reflection in China for generations to come. Mohism faded away in the imperial era, leaving the impression that it was not as vital as other Chinese philosophical traditions, yet a complete understanding of Confucianism or Daoism is impossible without appreciating the seminal contribution of Mohist thought. The Philosophy of the Mozi is an extensive study of Mohism, situating the movement's rise and decline within Chinese history. The book also emphasizes Mohism's relevance to modern systems of thought. Mohism anticipated Western utilitarianism by more than two thousand years. Its political theory is the earliest to outline a just war doctrine and locate the origins of government in a state of nature. Its epistemology, logic, and psychology provide compelling alternatives to contemporary Western mentalism. More than a straightforward account of Mohist principles and practice, this volume immerses readers in the Mohist mindset and clarifies its underpinning of Chinese philosophical discourse.

Philosophers of the Warring States is an anthology of new translations of essential readings from the classic texts of early Chinese philosophy, informed by the latest scholarship. It includes the Analects of Confucius, Meng Zi (Mencius), Xun Zi, Mo Zi, Lao Zi (Dao De Jing), Zhuang Zi, and Han Fei Zi, as well as short chapters on the Da Xue and the Zhong Yong. Pedagogically organized, this book offers philosophically sophisticated annotations and commentaries as well as an extensive glossary explaining key philosophical concepts in detail. The translations aim to be true to the originals yet accessible, with the goal of opening up these rich and subtle philosophical texts to modern readers without prior training in Chinese thought.

Readings in Later Chinese Philosophy

Zhu Xi's Reading of the Analects

Studies in Early Chinese Philosophy

The Bloomsbury Research Handbook of Chinese Philosophy Methodologies

The First Consequentialists

The Problem of Evil in Classical Chinese Philosophy

What Chinese Philosophers Can Teach Us About the Good Life

This book gathers essays that introduce the ideological advances in the philosophy of engineering and technology in contemporary China. It particularly focuses on China's distinctive concepts and methods, revealing different views and academic debates to offer readers a comprehensive overview of this important field. The contributors present unique perspectives based on practical problems and traditional philosophy, examining such issues and concepts as axiology and theories of process, the difference between engineering activities and technology activities, and the core of the relationship between "dao" and "technique." Other essays cover the ethics of technology, practical wisdom (phronesis) and practical reasoning, as well as creative concepts and methods concerning the philosophical problems in high technology, architectural technology, and technological innovation. The authors also consider more general issues in the field. This book compiles the relevant research achievements of Chinese scholars in various time periods. Some authors have revised and translated into English papers published in Chinese, while others present their research in English specifically for this study. An annotated bibliography of the major publications in the field completes this collection.

*Readings in Classical Chinese Philosophy (Second Edition)*Hackett Publishing

From the acclaimed translator of the Tao Te Ching and The Art of War, his award-winning translation of the ancient Chinese oracle and book of wisdom, in a stunning Penguin Classics Deluxe Edition Pose a question, then toss three coins (or cast your yarrow stalks) to access the time-honored wisdom of the I Ching. The I Ching, or Book of Change, has been consulted through the ages, in both China and the West, for answers to fundamental questions about the world and our place in it. The oldest extant book of divination, it dates back three thousand years to ancient shamanistic practices involving the ritual preparation of the shoulder bones of oxen. From this early form of communication with the other world, it has become the Chinese spiritual book par excellence. An influence on such cultural icons as Bob Dylan, John Cage, Merce Cunningham, Philip K. Dick, and Philip Pullman, the I Ching is turned to by millions around the world for insights on spiritual growth, business, medicine, genetics, game theory, strategic thinking, and leadership, and of course for the window it opens on China. This new translation, over a decade in the making, is informed by the latest archaeological discoveries and features a gorgeously rendered codex of divination signs—the I Ching's sixty-four T'ao-ti-like hexagrams. It captures the majesty and mystery of this legendary work and charts an illuminating path to self-knowledge. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

A deep and radically original exploration of Taoist and Ch'an (Zen) Buddhist wisdom through the lens of life and work of Tu Fu, widely considered China's greatest classical poet. What is consciousness but the Cosmos awakened to itself? This question is fundamental to the Taoist and Ch'an (Zen) Buddhist worldview that shapes classical Chinese poetry. A uniquely conceived biography, Awakened Cosmos illuminates that worldview through the life and work of Tu Fu (712-770 C.E.), China's greatest classical poet. Tu Fu's writing traces his life from periods of relative normalcy to years spent as an impoverished refugee amid the devastation of civil war. Exploring key poems to guide the reader through Tu Fu's dramatic life, Awakened Cosmos reveals Taoist/Ch'an insight deeply lived across the full range of human experience. Each chapter presents a poem in three stages: first, the original Chinese; then, an English translation in Hinton's masterful style; and finally, a lyrical essay that discusses the untranslatable philosophical dimensions of the poem. The result is nothing short of remarkable: a biography of the Cosmos awakened to itself in the form of a magisterial poet alive in T'ang Dynasty China. Thirty years ago, David Hinton published America's first full-length translation of Tu Fu's work. Awakened Cosmos is published simultaneously with a newly translated and substantially expanded version of that landmark translation: The Selected Poems of Tu Fu: Expanded and Newly Translated (New Directions).

After Confucius

A Daoist Theory of Chinese Thought

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Mengzi

A Guide to the Essential Texts

Philosophers of the Warring States: A Sourcebook in Chinese Philosophy

A Guide for Absolute Beginners

After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of "thick description"—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin's plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution.

Non-Confucianism is a philosophically sophisticated tradition which means that Confucianism together with themes from Buddhism and Daoism. It began in China around the eleventh century CE, played a leading role in East Asian cultures over the last millennium, and has had a profound influence on modern Chinese society. Based on the latest scholarship but presented in accessible language, Neo-Confucianism: A Philosophical Introduction is organized around themes that are central in Neo-Confucian philosophy, including the structure of the cosmos, human nature, ways of knowing, personal cultivation, and approaches to governance. The authors thus accomplish two things at once: they present the Neo-Confucians in their own, distinctive terms; and they enable contemporary readers to grasp what is at stake in the great Neo-Confucian debates. This novel structure gives both students and scholars in philosophy, religion, history, and cultural studies a new window into one of the world's most important philosophical traditions.

Chinese philosophers, following the lead of Kongzi (Confucius) were much more concerned with the process of how to become good, as opposed to Western concerns of what is the good. Ranging in time from 551 B.C.E. to 1777 C.E., this study examines the similarities and differences between five philosophers' approaches to the question. Separate chapters are devoted to Kongzi, Mengzi (Mencius), Xunzi, Zhu Xi, Wang Yangming, Yan Yuan, and Dai Zhen. Paper edition (unseen), \$9.95. Annotation copyrighted by Book News, Inc., Portland, OR

This volume provides selected translations from the writings of Lu Xiangshan, Wang Yangming; and the Platform Sutra, a work which had profound influence on neo-Confucian thought. Each of these three sections is preceded by an introduction that sketches important features of the history, biography, and philosophy of the author and explores some of the main features and characteristics of his work. The range of genres represented—letters, recorded sayings, essays, meditations and poetry—provide the reader with insights into the philosophical and stylistic themes of this fascinating and influential branch of neo-Confucian thought.

An Introduction to Chinese Philosophy

Readings in Classical Chinese Philosophy (Second Edition)

Heaven and Earth Are Not Humane

A Philosophical Introduction

Classical Indian Philosophy

The Philosophy of the Mozi?

Glossaries, Analyses

This new edition offers expanded selections from the works of Kongzi (Confucius), Mengzi (Mencius), Zhuangzi (Chuang Tzu), and Xunzi (Hsun Tzu); two new works, the dialogues 'Robber Zhi' and 'White Horse'; a concise general introduction; brief introductions to, and selective bibliographies for, each work; and four appendices that shed light on important figures, periods, texts, and terms in Chinese thought.

This text explains the significance of Zhu Xi's interpretation of the Confucian tradition and of the genre of commentary in Eastern philosophy.

In a time of fractious politics, being rude can feel wickedly gratifying, while being polite can feel simple-minded or willfully naïve. Do manners and civility even matter now? Is it worthwhile to make the effort to be polite? When rudeness has become routine and commonplace, why bother? When so much of public and social life with others is painful and bitterly acrimonious, why should anyone be polite? As Amy Olberding argues, civility and ordinary politeness are linked both to big values, such as respect and consideration, and to the fundamentally social nature of human beings. Being polite is not just a nicety—it has deep meaning. Olberding explores the often overwhelming temptations to incivility and rudeness, and the ways that they must and can be resisted. Drawing on the wisdom of early Chinese philosophers who lived through great political turmoil but nonetheless avidly sought to “mind their manners,” the book articulates a way of thinking about politeness that is distinctively social. We can feel profoundly alienated from others, and others can sometimes be truly terrible, yet, as the Confucian philosophers encourage us to see, because we are social, neglecting the social and political courtesies comes at perilous cost. The book considers not simply why civility and politeness are important, but how. It reveals how all insults can accumulate to damage social relations, how separating people into tribes undermines our better interests, and how even bodily and facial expressions can influence our lives with others. Many of us, in spite of our best efforts, are often tempted to be rude, and will find here tools for fighting that temptation.

This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher's sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory. It must provide a single coherent account of the issues that motivated both the recently untangled Chinese linguistic analysis and the familiar moral-political disputes. Hansen's unified approach uncovers a philosophical sophistication in Daoism that traditional accounts have overlooked.

Eight Classical Texts and How to Read Them

Early Chinese Thought from Confucius to Han Feizi

Introduction to Classical Chinese

Introduction to Classical Chinese Philosophy

Contemporary Theories and Applications

The Dynamics of Masters Literature

Readings in Classical Chinese Philosophy

Confucianism as a form of virtue ethics and Mohism, an anti-Confucian movement, as a version of consequentialism. The philosophical methodology is analytic, in that the emphasis is on clear exegesis of the texts and a critical examination of the philosophical arguments proposed by each side. Van Norden shows that Confucianism, while similar to Aristotelianism in being a form of virtue ethics, offers different conceptions of 'the good life', the virtues, human nature, and ethical cultivation. Mohism is akin to Western utilitarianism in being a form of consequentialism, but distinctive in its conception of the relevant consequences and in its specific thought-experiments and state-of-nature arguments. Van Norden makes use of the best research on Chinese history, archaeology, and philology. His text is accessible to philosophers with no previous knowledge of Chinese culture and to Sinologists with no background in philosophy.

This comprehensive introductory textbook to early Chinese philosophy covers a range of philosophical traditions which arose during the Spring and Autumn (722-476 BCE) and Warring States (475-221 BCE) periods in China, including Confucianism, Mohism, Daoism, and Legalism. It considers concepts, themes and argumentative methods of early Chinese philosophy and follows the development of some ideas in subsequent periods, including the introduction of Buddhism into China. The book examines key issues and debates in early Chinese philosophy, cross-influences between its traditions and interpretations by scholars up to the present day. The discussion draws upon both primary texts and secondary sources, and there are suggestions for further reading. This will be an invaluable guide for all who are interested in the foundations of Chinese philosophy and its richness and continuing relevance.

Here are the chief riches of more than 3,000 years of Indian philosophical thought—the ancient Vedas, the Upanisads, the epics, the treatises of the heterodox and orthodox systems, the commentaries of the scholastic period, and the contemporary writings. Introductions and interpretive commentaries are provided.

By historicizing the notion of Chinese philosophy, we can, the author contends, answer not only the question of whether there is a Chinese philosophy but also the more interesting question of the future of philosophical thought around the world. --Book Jacket.

The Art of Chinese Philosophy

Han to the 20th Century

Classic Asian Philosophy

The Geography of Thought

Chinese Philosophy of Technology

Readings from the Lu-Wang School of Neo-Confucianism

A History of Classical Chinese Thought

"This is a second, revised edition of Kupperman's introduction to Asian philosophy via its canonical texts. Ranging from the Upanishads to the Bhagavad Gita, through Confucius to Zen Buddhism, Kupperman walks students through the most important texts of Asian philosophy, conveying the vitality and appeal of the works, and explaining their philosophical roots. This second edition includes revisions and updates throughout the text, clarifying where necessary, and a brand new chapter on al-Arabi's The Bezels of Wisdom, a classic of Islamic Sufism. Classic Asian Philosophy is a highly useful aid to students in philosophy, religion, or Asian studies courses who are studying these fascinating but complex texts, as well as laypersons or specialists in other areas who need assistance in understanding them."--Page 4 de la couverture.

In China, the debate over the moral status of emotions began around the fourth century BCE, when early philosophers first began to invoke psychological categories such as the mind (xin), human nature (xing), and emotions (qing) to explain the sources of ethical authority and the foundations of knowledge about the world. Although some thinkers during this period proposed that human emotions and desires were temporary physiological disturbances in the mind caused by the impact of things in the world, this was not the account that would eventually gain currency. The consensus among those thinkers who would come to be recognized as the foundational figures of the Confucian and Daoist philosophical traditions was that the emotions represented the underlying, dispositional constitution of a person, and that they embodied the patterned workings of the cosmos itself. Curie Vir g sets out to explain why the emotions were such a central preoccupation among early thinkers, situating the entire debate within developments in conceptions of the self, the cosmos, and the political order. She shows that the mainstream account of emotions as patterned really emerged as part of a major conceptual shift towards the recognition of natural reality as intelligible, orderly, and coherent. The mainstream account of emotions helped to summon the very idea of the human being as a universal category and to establish the cognitive and practical authority of human beings. This book, the first intensive study of the subject, traces the genealogy of these early Chinese philosophical conceptions and examines their crucial role in the formation of ethical, political and cultural values in China.

Presenting a comprehensive portrayal of the reading of Chinese and Buddhist philosophy in early twentieth-century German thought, Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought examines the implications of these readings for contemporary issues in comparative and intercultural philosophy. Through a series of case studies from the late 19th-century and early 20th-century, Eric Nelson focuses on the reception and uses of Confucianism, Daoism, and Buddhism in German philosophy, covering figures as diverse as Buber, Heidegger, and Misch. He argues that the growing intertextuality between traditions cannot be appropriately interpreted through notions of exclusive identities, closed horizons, or unitary traditions. Providing an account of the text, motivations, and hermeneutical strategies of early twentieth-century European thinkers' interpretation of Asian philosophy, Nelson also throws new light on the question of the relation between Heidegger and Asian philosophy. Reflecting the growing interest in the possibility of intercultural and global philosophy, Chinese and Buddhist Philosophy

Early Twentieth-Century German Thought opens up the possibility of a more inclusive intercultural conception of philosophy.

In just thirteen brief, accessible chapters, this engaging little book takes "absolute beginners" from the most basic questions about the language (e.g., what does a classical Chinese character look like?) to reading and understanding selections from classical Chinese philosophical texts and Tang dynasty poetry. "An outstanding introduction to reading classical Chinese. Van Norden does a wonderful job of clearly explaining the basics of classical Chinese, and he carefully takes the reader through beautifully chosen examples from the textual tradition. An invaluable work."--Michael Puett, Harvard University

Virtue Ethics and Consequentialism in Early Chinese Philosophy

Learning Modern Civility from Ancient Chinese Philosophy

The Gongsun Longzi and Other Neglected Texts

The Mind of Classical Chinese Poetry

The Emotions in Early Chinese Philosophy

The Daojing of Laozi

For the first time an award-winning Harvard professor shares the lessons from his wildly popular course on classical Chinese philosophy, showing you how these ancient ideas can guide you on the path to a good life today. The lessons taught by ancient Chinese philosophers surprisingly still apply, and they challenge our fundamental assumptions about how to lead a fulfilled, happy, and successful life. Self-discovery, it turns out, comes through looking outward, not inward. Power comes from holding back. Good relationships come from small gestures. Spontaneity comes from practice. And excellence comes from what you choose to do, not your "natural" abilities. Counterintuitive. Countercultural. Even revolutionary. These powerful ideas have made Professor Michael Puett's course the third most popular at Harvard University in recent years, with enrollment surging every year since it was first offered in 2006. It's clear students are drawn by a bold promise Professor Puett makes on the first day of class: "These ideas will change your life." Now he offers his course to the world.

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".

This textbook provides a comprehensive scholarly introduction to Classical Chinese and its texts. Classical Chinese is the language of Confucius and Mencius and their contemporaries, who wrote the seminal texts of Chinese philosophy more than 2,000 years ago. Although it was used as a living language for only a relatively short time, it was the foundation of Chinese education throughout the Imperial age, and formed the basis of a literary tradition that continues to the present day. This book offers students all the necessary tools to read, understand, and analyse Classical Chinese texts, including: step-by-step clearly illustrated descriptions of syntactic features; core vocabulary lists; introductions to relevant historical and cultural topics; selected readings from classical literature with original commentaries and in-depth explanations; introductions to dictionaries and other reference works on the study of ancient China; and a guide to philological methods used in the critical analysis of Classical Chinese texts. The extensive glossary provides phonological reconstructions, word classes, English translations, and citations to illustrate usage, while the up-to-date bibliography serves as a valuable starting point for further research.

Goldin thus begins the book by asking the basic question "what are we reading?" while also considering why it has been so rarely asked. Yet far from denigrating Chinese philosophy, he argues that liberating these texts from the mythic idea that they are the product of a single great mind only improves our understanding and appreciation. By no means does a text require single and undisputed authorship to be meaningful; nor is historicism the only legitimate interpretive stance. The first chapter takes up a hallmark of Chinese philosophy that demands a Western reader's cognizance: its preference for non-deductive argumentation. Chinese philosophy is an art (hence the title) he demonstrates, more than it is a rigorous logical method. Then comes the core of the book, eight chapters devoted to the eight philosophical texts divided into three parts: Philosophy of Heaven, Philosophy of the Way, and Two Titans at the End of an Age. .

Aligning Philosophical and Philological Perspectives

Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought

Neo-Confucianism

Taking Confucian Ethics Seriously

The Path

A Reader

A Philosophical Interpretation

This book takes up one of the most important themes in Chinese thought: the relation of pleasurable activities to bodily health and to the health of the body politic. Unlike Western theories of pleasure, early Chinese writings contrast pleasure not with pain but with insecurity, assuming that it is right and proper to seek and take pleasure, as well as experience short-term delight. Equally important is the belief that certain long-term relational pleasures are more easily sustained, as well as potentially more satisfying and less damaging. The pleasures that become deeper and more ingrained as the person invests time and effort to their cultivation include friendship and music, sharing with others, developing integrity and greater clarity, reading and classical learning, and going home. Each of these activities is explored through the early sources (mainly fourth century BC to the eleventh century AD), with new translations of both well-known and seldom-cited texts.

This book is an introduction in the very best sense of the word. It provides the beginner with an accurate, sophisticated, yet accessible account, and offers new insights and challenging perspectives to those who have more specialized knowledge. Focusing on the period in Chinese philosophy that is surely most easily approachable and perhaps is most important, it ranges over of rich set of competing options. It also, with admirable self-consciousness, presents a number of daring attempts to relate those options to philosophical figures and movements from the West. I recommend it very highly.--Lee H. Yearley, Walter Y. Evans-Wentz Professor, Religious Studies, Stanford University

This supplemental volume continues the rigorous standard set forth in the main, three-volume Classical Chinese: A Basic Reader while reinforcing its linguistic lessons from carefully chosen representative works. Comprised of three parts--"Poetry," "Lyrics," and "Prose"--it presents texts, chronologically, that represent the artistic embodiment of China's Confucian and Taoist thought. Two introductions separately describe the structural and formal features of regulated verse and parallel prose: each genre is unique to Chinese literature yet both share common characteristics tempered by the Chinese language. The main text and its four supplementary volumes together represent the most comprehensive and authoritative textbook on the language, literature, philosophy, history, and religion of premodern China. Field-tested and fine-tuned for years in classroom settings by three members of the Chinese Linguistics Project at Princeton University, it is the definitive new resource for students and instructors of classical Chinese language or culture.

A consideration of Confucian ethics as a living ethical tradition with contemporary relevance.

Canon, Commentary, and the Classical Tradition

A Source Book in Indian Philosophy
Classical Chinese for Everyone
Confucian Moral Self Cultivation
The Chinese Pleasure Book

When Richard Nisbett showed an animated underwater scene to his American students, they zeroed in on a big fish swimming among smaller fish. Japanese subjects, on the other hand, made observations about the background environment...and the different "seeings" are a clue to profound underlying cognitive differences between Westerners and East Asians. As Professor Nisbett shows in *The Geography of Thought*, people actually think - and even see - the world differently, because of differing ecologies, social structures, philosophies, and educational systems that date back to ancient Greece and China, and that have survived into the modern world. As a result, East Asian thought is "holistic" - drawn to the perceptual field as a whole, and to relations among objects and events within that field. By comparison to Western modes of reasoning, East Asian thought relies far less on categories, or on formal logic; it is fundamentally dialectic, seeking a "middle way" between opposing thoughts. By contrast, Westerners focus on salient objects or people, use attributes to assign them to categories, and apply rules of formal logic to understand their behaviour.

The intellectual contributions of the Han (206 BCE-CE 220) have for too long received short shrift in introductory anthologies of Chinese thought. It was during the Han's unprecedented centuries-long unification of China that a canon of classical texts emerged, syncretic and scholastic trends transformed the legacy of pre-imperial philosophy, and popular religious movements shook official verities. With Mark Csikszentmihalyi's collection, readers at last have an accessible, eclectic introduction to the key themes of thought during this crucial period. Providing clear introductory essays and elegant, readable translations, Csikszentmihalyi exercises a judicious revisionism by breaking down stereotypes of philosophical orthodoxy and offering a subtler vision of cross-fertilization in thought. His juxtaposition of texts that reflect very different social milieux and their problems gives a more vivid picture of the Han than has ever before been available in an English-language collection. The result is a work that should by rights be required reading in intellectual history courses for years to come. --David Schaberg, University of California, Los Angeles

Li Zehou is widely regarded as one of China ' s most influential contemporary thinkers. He has produced influential theories of the development of Chinese thought and the place of aesthetics in Chinese ethics and value theory. This book is the first English-language translation of Li Zehou ' s work on classical Chinese thought. It includes chapters on the classical Chinese thinkers, including Confucius, Mozi, Laozi, Sunzi, Xunzi and Zhuangzi, and also on later eras and thinkers such as Dong Zhongshu in the Han Dynasty and the Song-Ming Neo-Confucians. The essays in this book not only discuss these historical figures and their ideas, but also consider their historical significance, and how key themes from these early schools reappeared in and shaped later periods and thinkers. Taken together, they highlight the breadth of Li Zehou ' s scholarship and his syncretic approach—his explanations of prominent thinkers and key periods in Chinese intellectual history blend ideas from both the Chinese and Western canons, while also drawing on contemporary thinkers in both traditions. The book also includes an introduction written by the translator that helpfully explains the significance of Li Zehou ' s work and its prospects for fostering cross-cultural dialogue with Western philosophy. *A History of Chinese Classical Thought* will be of interest to advanced students and scholars interested in Chinese philosophy, comparative philosophy, and Chinese intellectual and social history.

This reader presents new translations of the major writings of Kongzi (Confucius), Mozi, Mengzi (Mencius), Laozi (Lao Tzu), Zhuangzi (Chuang Tzu), Xunzi (Hsn Tzu), and Han Feizi (Han Fei Tzu), with a concise general Introduction, brief introductions to each work, and select bibliographies for each figure represented.