

Transition To Neo Confucianism Shao Yung On Knowledge And Symbols Of Reality

Neo-Confucianism was the major philosophical tradition in China for most of the past millennium. This Companion is the first volume to provide a comprehensive introduction, in accessible English, to the Neo-Confucian philosophical thought of representative Chinese thinkers from the eleventh to the eighteenth centuries. It provides detailed insights into changing perspectives on key philosophical concepts and their relationship with one another.

*This volume is a comprehensive collection of critical essays on *The Taming of the Shrew*, and includes extensive discussions of the play's various printed versions and its theatrical productions. Aspinall has included only those essays that offer the most influential and controversial arguments surrounding the play. The issues discussed include gender, authority, female autonomy and unruliness, courtship and marriage, language and speech, and performance and theatricality. *The Encyclopedia*, the first of its kind, introduces Confucianism as a whole, with 1,235 entries giving full information on its history, doctrines, schools, rituals, sacred places and terminology, and on the adaptation, transformation and new thinking taking place in China and other Eastern Asian countries. An indispensable source for further study and research for students and scholars. This comprehensive research bibliography compiles, annotates, indexes and cross-references resources in the principal Western languages which focus on China, Japan, and Korea in the areas of philosophy and religious studies, supporting resources in theology, history, culture, and related social sciences. A notable additional feature is the inclusion of extensive Internet-based resources, such as a wide variety of web-sites, discussion lists, electronic texts, virtual libraries, online journals and related material.*

Powerful Arguments

The Recluse of Loyang

The Religious Thought of Chu Hsi

Boston Confucianism

Shao Yung and the Moral Evolution of Early Sung Thought

Bibliography on East Asian Religion and Philosophy

The Ledgers of Merit and Demerit

Featuring contributions from the world's most highly esteemed Asian philosophy scholars, this important new encyclopedia covers the complex and increasingly influential field of Chinese thought, from earliest recorded times to the present day. Including coverage on the subject previously unavailable to English speakers, the Encyclopedia sheds light on the extensive range of concepts, movements, philosophical works, and thinkers that populate the field. It includes a thorough survey of the history of Chinese philosophy; entries on all major thinkers from Confucius to Mou Zongsan; essential topics such as aesthetics, moral philosophy, philosophy of government, and philosophy of literature; surveys of Confucianism in all historical periods (Zhou, Han, Tang, and onward) and in key regions outside China; schools of thought such as Mohism, Legalism, and Chinese Buddhism; trends in contemporary Chinese philosophy, and more.

From its beginnings, Confucianism has vibrantly taught that each person is able to find the Way individually in service to the community and the world. John Berthrong's comprehensive new work tells the story of the grand intellectual development of the Confucian tradition, revealing all the historical phases of Confucianism and opening the reader's eyes to the often neglected gifts of scholars of the Han, T'ang, and the modern periods, as well as to the vast contributions of Korea and Japan. The author concludes his revelatory study with an examination of the contemporary renewal of the Confucian Way in East Asia and its spread to the West.

It is arguably Confucianism, not Communism, which lies at the core of China's deepest sense of self. Although reviled by Chinese intellectuals of the 1950s-1990s, who spoke of it as 'yellow silt clotting the arteries of the country', Confucianism has defied eradication, remaining a fundamental part of the nation's soul for 2500 years. And now, as China assumes greater ascendancy on the world economic stage, it is making a strong comeback as a pragmatic philosophy of personal as well as corporate transformation, popular in home, boardroom and in current political discussion. What is this complex system of ideology that stems from the teachings of a remarkable man called Confucius (Kongzi), who lived in the distant sixth century BCE? Though he left no writings of his own, the oral teachings recorded by the founder's disciples in the 'Analects' left a profound mark on later Chinese politics and governance. They outline a system of social cohesiveness dependent upon personal virtue and self-control. For Confucius, society's harmony relied upon the appropriate behaviour of each individual within the social hierarchy; and its emphasis on practical ethics has led many to think of Confucianism as a secular philosophy rather than a religion. In this new, comprehensive introduction, Ronnie Littlejohn argues rather that Confucianism is profoundly spiritual, and must be treated as such. He offers full coverage of the tradition's sometimes neglected metaphysics, as well as its varied manifestations in education, art, literature and culture. Introduces the many strands of Confucianism in a style accessible to students and general readers.

Reconstructing the Confucian Dao

Zhu Xi's Appropriation of Zhou Dunyi

Three Neo-Confucian Perspectives on Transcending Self-Boundaries

Li Yong (1627-1705) and Epistemological Dimensions of Confucian Philosophy

World Philosophies

On Their Own Terms

Neo-Confucianism

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A Source Book in Chinese Philosophy is a milestone along the complex and difficult road to significant understanding by Westerners of the Asian peoples and a monumental contribution to the cause of philosophy. It is the first anthology of Chinese philosophy to cover its entire historical development. It provides substantial selections from all the great thinkers and schools in every period--ancient, medieval, modern, and contemporary--and includes in their entirety some of the most important classical texts. It deals with the fundamental and technical as well as the more general aspects of Chinese thought. With its new translation of source materials (some translated for the first time), its explanatory aids where necessary, its thoroughgoing scholarly documentation, this volume will be an indispensable guide for scholars, for college students, for serious readers interested in knowing the real China.

Recognized as one of the greatest philosophers in classical China, Chu Hsi (1130-1200) is known in the West through translations of one of his many works, the Chin-ssu Lu. This study offers an examination of Chu Hsi's religious thought, based on readings of both primary and secondary sources.

"Shen Gua (1031 – 1095) is a household name in China, known as a distinguished renaissance man and the author of Brush Talks from Dream Brook, an old text whose remarkable “ scientific ” discoveries make it appear curiously ahead of its time. In this first book-length study of Shen in English, Ya Zuo reveals the connection between Shen ’ s life as an active statesman and his ideas, specifically the empirical stance manifested through his wide-ranging inquiries. She places Shen on the broad horizon of premodern Chinese thought, and presents his empiricism within an extensive narrative of Chinese epistemology. Relying on Shen as a searchlight, Zuo focuses in on how an individual thinker summoned conditions and concepts from the vast Chinese intellectual tradition to build a singular way of knowing. Moreover, her study of Shen provides insights into the complex dynamics in play at the dawn of the age of Neo-Confucianism and compels readers to achieve a deeper appreciation of the diversity in Chinese thinking."

The Sung Neo-Confucian synthesis is one of the two great formative periods in the history of Confucianism. Shao Yung (1011-77) was a key contributor to this synthesis, and this study attempts to make understandable the complex and highly theoretical thought of a philosopher who has been, for the most part, misunderstood for a thousand years. It is the first full-length study in any language of Shao Yung's philosophy. Using an explicit metaphysical approach, the author examines the implicit and assumed aspects of Shao Yung's thought and shows how it makes sense to view his philosophy as an

explanatory theory. Shao Yung explained all kinds of change and activity in the universe with six fundamental concepts that he applied to three realms of reality: subsensorial "matter," the phenomenal world of human experience, and the theoretical realm of symbols. The author also analyzes the place of the sage in Shao's philosophy. Not only would the sage restore political and moral unity in society, but through his special kind of knowing he also would restore cosmological unity. Shao's recognition that the perceiver had a critical role in making and shaping reality led to his ideal of the sage as the perfect knower. Utilizing Shao's own device of a moving observational viewpoint, the study concludes with an examination of the divergent interpretations of Shao's philosophy from the eleventh to the twentieth century. Because Shao took very seriously numerological aspects of Chinese thought that are often greatly misunderstood in the West (e.g., the I Ching), the study is also a very good introduction to the epistemological implications of an important strand of all traditional Chinese philosophical thought.

Area Bibliography of China

An Introduction

2-volume set

The Bendo and Benmei

Redrawing Ethnic Boundaries in Tang and Song China

Ordering the World

The Thought of Mengzi and Wang Yangming

The essays in *Powerful Arguments* reconstruct the standards of validity underlying argumentative practices in a wide array of late imperial Chinese discourses, ranging from historiography, philosophy, law and religion to natural studies, literature, and the civil examination system. In the West, love occupies center stage in the modern age, whether in art, intellectual life, or the economic life. We may observe a similar development in China, on its own impetus, which has resulted in this characteristic of modernity--this feature of modern life has been securely and unambiguously established, not the least facilitated by the thriving of literature about qing, whether in traditional or modern forms. Qiancheng Li concentrates on the nuances of a similar trend manifested in the Chinese context. The emphasis is on critical readings of the texts that have shaped this trend, including important Ming- and Qing-dynasty works of drama, Buddhist texts and other religious/philosophical works, in all their subtlety and evocative power. "The power of qing or strong emotion is a major theme in late imperial Chinese literature--some writers asserting that it can transcend even life itself. Qiancheng Li surveys a number of seventeenth-century philosophical, religious, and literary texts to elucidate the metaphysical aspects of emotional attachment and of sexual desire in particular.

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Through his broad and penetrating reading, Li demonstrates incontrovertibly how, to seventeenth-century writers, qing and religion were inextricably linked. To those writers, qing could bring enlightenment, and certainly Li's study enlightens its readers to new levels of complexity in major literary works of that period. *Transmutations of Desire* sets a major new milestone in the study of traditional Chinese culture."--Robert E. Hegel, Washington University in St. Louis

Ogyû Sorai (1666–1728) was one of the greatest philosophers of early modern Japan. This volume, a monumental work of scholarship, offers for the first time in any Western language unabridged and fully annotated translations of Sorai's masterpieces. The *Bendô* (*Distinguishing the Way*) and *Benmei* (*Distinguishing Names*) are works of political philosophy that define the theoretical foundation for a leadership exercising total power, the best remedy, in Sorai's view, for a regime in crisis. The translations are based on the 1740 (Genbun 5) woodblock edition, the first major edition of these seminal texts published during the Tokugawa period. In his commentary, John Tucker situates the *Bendô* and *Benmei* in relation to Neo-Confucianism via what is known as "philosophical lexicography." This genre, which links Sorai's thinking with Neo-Confucianism, is traced to the early-thirteenth-century Song dynasty text the *Xingli ziyi* (*The Meanings of Neo-Confucian Terms*) by Chen Beixi (1159–1223). Although Sorai was an unrelenting critic the Neo-Confucian formulations of the great Song synthesizer Zhu Xi (1130–1200), his thinking remained, due to its genre, methodology, and conceptual repertory, essentially a radical revision of Neo-Confucian discourse. Tucker's introduction also examines the reception of Sorai's two *Ben* during the remainder of the Tokugawa, calling attention to radical tendencies in later developments of Sorai's thought as well as to the increasingly scathing critiques of his "Chinese" approach to philosophy, language, and politics. Finally, it traces the vicissitudes of the two *Ben* in modern Japanese intellectual history and their role in the formation of the ideas of Meiji intellectuals such as Nishi Amane (1829–1897) and Kato Hiroyuki (1836–1916). As before, however, Sorai came under attack—this time for his supposed irreverence toward the throne, the Japanese people, and the imperial nation-state. Though an unpopular philosophy in early twentieth-century Japan, in the postwar years Sorai's thought was interpreted (by Maruyama Masao and others) as an important modernizing force. While it critiques such ideologically grounded attempts to cast Sorai's *Bendô* and *Benmei* as theoretical contributions to political modernization, Tucker's study nevertheless acknowledges that Sorai's masterworks, in their concern for language analysis as the way to solve philosophical

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problems, share significant common ground with the analytic approach to philosophy pioneered by various twentieth-century Anglo-American philosophers.

Since the middle of the nineteenth century, imperial reformers, early Republicans, Guomindang party cadres, and Chinese Communists have all prioritized science and technology. In this book, Elman gives a nuanced account of the ways in which native Chinese science evolved over four centuries, under the influence of both Jesuit and Protestant missionaries. In the end, he argues, the Chinese produced modern science on their own terms.

The Natural Philosophy of Chu Hsi (1130-1200)

Transformations Of The Confucian Way

Confucian Bioethics

From Sung Neo-Confucianism to a Doctrine of Political Rights

The Underground History of Electromagnetic Theory

I Ching

Ethics in the Confucian Tradition

Just over a thousand years ago, the Song dynasty emerged as the most advanced civilization on earth. Within two centuries, China was home to nearly half of all humankind. In this concise history, we learn why the inventiveness of this era has been favorably compared with the European Renaissance, which in many ways the Song transformation surpassed. With the chaotic dissolution of the Tang dynasty, the old aristocratic families vanished. A new class of scholar-officials—products of a meritocratic examination system—took up the task of reshaping Chinese tradition by adapting the precepts of Confucianism to a rapidly changing world. Through fiscal reforms, these elites liberalized the economy, eased the tax burden, and put paper money into circulation. Their redesigned capitals buzzed with traders, while the education system offered advancement to talented men of modest means. Their rationalist approach led to inventions in printing, shipbuilding, weaving, ceramics manufacture, mining, and agriculture. With a realist's eye, they studied the natural world and applied their observations in art and science. And with the souls of diplomats, they chose peace over war with the aggressors on their borders. Yet persistent military threats from these nomadic tribes—which the Chinese scorned as their cultural inferiors—redefined China's understanding of its place in the world and solidified a sense of what it meant to be Chinese. The Age of Confucian Rule is an essential introduction to this transformative era. "A scholar should congratulate himself that he has been born in such a time" (Zhao Ruyu, 1194).

Transition to Neo-Confucianism Shao Yung on Knowledge and Symbols of Reality Stanford University Press

Discusses how Zhou Dunyi's thought became a cornerstone of neo-Confucianism. Zhu Xi, the twelfth-century architect of the neo-Confucian canon, declared Zhou Dunyi to be the first true sage since Mencius. This

was controversial, as many of Zhu Xi's contemporaries were critical of Zhou Dunyi's Daoist leanings, and other figures had clearly been more significant to the Song dynasty Confucian resurgence. Why was Zhou Dunyi accorded such importance? Joseph A. Adler finds that the earlier thinker provided an underpinning for Zhu Xi's religious practice. Zhou Dunyi's theory of the interpenetration of activity and stillness allowed Zhu Xi to proclaim that his own theory of mental and spiritual cultivation mirrored the fundamental principle immanent in the natural world. This book revives Zhu Xi as a religious thinker, challenging longstanding characterizations of him. Readers will appreciate the inclusion of complete translations of Zhou Dunyi's major texts, Zhu Xi's published commentaries, and other primary source material. Joseph A. Adler is Professor of Asian Studies and Religious Studies at Kenyon College. He is the author of Chinese Religious Traditions. "A major transformation in thought took place during the Southern Sung (1127-1279). A new version of Confucian teaching, Tao-hsueh Confucianism (what modern scholars sometimes refer to as Neo-Confucianism), became state orthodoxy, a privileged status which it retained until the twentieth century." "Existing studies of the new Confucianism generally depict a single line of development to and from Chu Hsi (1130-1200), the greatest theoretician of the tradition. In this study of unprecedented scope, however, Hoyt Cleveland Tillman offers an integrated intellectual history of the development of Tao-hsueh Confucianism which for the first time places Chu Hsi within the context of his contemporaries. Tillman's methodological strategy allows a rich, complex picture of the Tao-hsueh movement to emerge - one that is sure to transform the field of Sung Confucianism." "To reconstruct the evolution of the Tao-hsueh group, Tillman studies a number of Confucians from four distinct periods, reflecting the basic diversity that existed among them. His discussion is deeply grounded in political and philosophical history and in research on the social networks that joined the members of the Tao-hsueh group. Within this framework, he provides a vivid account of the changing scope of the movement, tracing its development into a "fellowship" and at times a political faction and demonstrating its movement from diversity to gradually increasing exclusiveness, particularly under the influence of Chu Hsi. Close attention is given to confrontational writings and debates within the group, which covered such issues as humaneness, the function of the mind, uses of the Book of Changes, social welfare programs, teaching methods, expediency, and the grounds for knowledge and authority." "A superbly erudite work, Confucian Discourse and Chu Hsi's Ascendancy is an invaluable contribution to the study of the history of Confucian thought in China."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

**Ogyu Sorai's Philosophical Masterworks
All Under Heaven
Limits to Autocracy
Shen Gua's Empiricism**

Transforming Paradigms in Confucian-Christian Dialogue

The Holistic Inspirations of Physics

Classical Commentary and Literati Activism in the Northern Song Period, 960-1127

The Sung Dynasty (960–1278) was a time of vast changes and new challenges in China. The growth of the urban and rural economics, population increase, the emergence of an educated elite, political and intellectual ferment, and threats from hostile neighbors are some of the forces that shaped the age. How did Sung statesmen and thinkers view the relation of state and society and the role of political action in solving society's ills? The essays in *Ordering the World* explore contemporary ideas underlying policies, programs, and institutions of the period and examine attitudes toward history and sources of authority. Their findings have important implications for our understanding of the neo-Confucian movement in Sung history and of the Sung in the history of Chinese ideas about politics and social action. Contents: Introduction by Conrad Schirokauer and Robert P. Hymes "Su Hsun's Pragmatic Statecraft," by George Hatch "State Power and Economic Activism during the New Policies, 1068–1085," by Paul J. Smith "Government, Society, and State," by Peter K. Bol "Chu Hsi's Sense of History," by Conrad Schirokauer "Community and Welfare," by Richard von Glahn "Charitable Estates as an Aspect of Statecraft in Southern Sung China," by Linda Walton "Moral Duty and Self-Regulating Process in Southern Sung Views of Famine Relief," by Robert P. Hymes "The Historian as Critic," by John W. Chaffee "Wei Liao-weng's Thwarted Statecraft," by James T. C. Liu "Chen Te-hsiu and Statecraft," by Wm. Theodore de Bary This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, *Voices Revived* makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1993.

This book is a study of comparative philosophy and theology. The themes are the critical issues arising from the modern interpretation of Confucian doctrine as they confront the Christian beliefs of the nineteenth and twentieth centuries. *Ivanhoe* (philosophy and Asian languages and cultures, U. of

Michigan-Ann Arbor) revises the 1990 first edition, published by The American Academy of Religion, partly in response to its critical reception. He examines the moral philosophy of Wang (1472-1529) in light of its relation to the moral philosophy of Mengzi, highlighting how Wang recasts Mengzi's moral teachings in terms characteristic of his own time. Annotation copyrighted by Book News, Inc., Portland, OR

A combination of scholarly, commercial, and popular interests has generated a large quantity of literature on every aspect of Chinese life during the past two decades. This bibliography reflects these combined interests; it is broken up into sections by subject headings, and cross-references refer the researcher to related topics.

Shao Yung on Knowledge and Symbols of Reality

Standards of Validity in Late Imperial China

The Age of Confucian Rule

Social Change and Moral Order in Late Imperial China

Transition to Neo-Confucianism

Literature and Religion in Late Imperial China

A Source Book in Chinese Philosophy

World Philosophies presents in one volume a superb introduction to all the world's major philosophical and religious traditions. Covering all corners of the globe, Ninian Smart's work offers a comprehensive and global philosophical and religious picture. In this revised and expanded second edition, a team of distinguished scholars, assembled by the editor Oliver Leaman, have brought Ninian Smart's masterpiece up to date for the twenty-first century. Chapters have been revised by experts in the field to include recent philosophical developments and the book includes a new bibliographic guide to resources in world philosophies. A new introduction which celebrates the career and writings of Ninian Smart, and his contribution to the study of world religions, helps set the work in context.

This volume explores Confucian views regarding the human body, health, virtue, suffering, suicide, euthanasia, 'human drugs,' human experimentation, and justice in health care distribution. These views are rooted in Confucian metaphysical, cosmological, and moral convictions, which stand in contrast to modern Western liberal perspectives in a number of important ways. In the contemporary world, a wide variety of different moral traditions means there is real moral diversity. Given this circumstance, difficult and even painful ethical dilemmas often occur between the East and the West with regard to the issues of life, birth, reproduction, and death. The essays in this volume analyze the ways in which Confucian bioethics can address important moral concepts, provide arguments, and offer ethical guidance. The volume is of interest to both general readers coming afresh to the study of bioethics, ethics, and Confucianism, as well as for philosophers, ethicists, and other scholars already familiar with the subject.

"Few thinkers have stood as squarely at both the center and the periphery of an intellectual movement as has Shao Yung (1011-1077). Ethical model and eccentric, socialite and er

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Shao Yung is perhaps not only the greatest enigma of early Neo-Confucianism, but also its undisputed giant. In this impressive life-and-thought study, Don J. Wyatt painstakingly goes through all available evidence relating to Shao Yung and his scholarship to provide a portrait that fully exposes the moral center of the man and his work. Drawing on the abundant letters and accounts by Shao's contemporaries and his own much-neglected poetry, Wyatt has assembled a study that intimately relates Shao's life to his thought. He challenges the assumptions of previous Western scholarship by persuasively arguing against the accepted works traditionally ascribed to Shao - specifically, the *Kuan-wu wai-p'ien* (Outer Chapter: Observing Things), the *Yu-ch'iao wen-ta* (Fisherman and Woodcutter Dialogue), and the quasi-autobiographical essay *Wu-ming kung chuan* (Biography of the Nameless Lord). Shao is presented as an independent thinker whose philosophical lexicon functioned according to a profound interdependence that was unique among the systems of his peers. His metaphysical concepts, which appear impervious to and beyond the scope of human influence - namely *ching-shih* (world ordering), *kuan-wu* (observing things), and *I-Ching* - derived *hsien-t'ien* (before Heaven) methodologies - are essentially the products of a morally reflective life. Wyatt's discoveries, therefore, refute the common assertion of Shao Yung's moral indifference. Moreover, by meticulously integrating the progress of this Neo-Confucian's thought in the course of his life, the author has produced one of the most textured and accessible works by a philosopher of the Sung era."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

In a much-revised version of his 1980 doctoral dissertation in the history of science from Princeton University, Kim (history and philosophy of science, Seoul National U.) examines the knowledge about the natural world that informed Chu Hsi's renowned neo-Confucian science. He sets out his basic concepts, reviews his understanding of the world, and examines the relationship between the two. He includes an extensive glossary with the English meanings of the Chinese characters. Annotation copyrighted by Book News Inc., Portland, OR

Essentials of Neo-Confucianism

The Way of the Barbarians

Approaches to State and Society in Sung Dynasty China

Mencius and Masculinities

An Annotated Bibliography

The Song Transformation of China

Offers three neo-Confucian understandings of broadening the Way as broadening oneself, through an ongoing process of removing self-boundaries. *Persons Emerging* explores the renewed idea of the Confucian person in the eleventh-century philosophies of Zhou Dunyi, Shao Yong, and Zhang Zai. Galia Patt-Shamir discusses their responses to the Confucian challenge that the Way, as perfection, can be broadened by the person who travels it. Suggesting that the three neo-Confucian philosophers undertake the classical Confucian task of "broadening the way," each proposes to deal with it from a different angle: Zhou Dunyi offers a metaphysical emerging out of the infinitude-finitude boundary, Shao Yong emerges out of the epistemological boundary between in and out, and Zhang Zai offers a pragmatic emerging out of the boundary between life and death. Through the lens of these three Song-period China philosophers, the idea of "transcending self-boundaries" places neo-Confucian philosophies within the global philosophical context. Patt-Shamir questions the Confucian notions of person, Way, and how they relate to human flourishing to highlight how the emergence of personhood demands transcending metaphysical, epistemological, and moral self-boundaries. Galia Patt-Shamir is Assistant Professor of Philosophy

at Tel-Aviv University, Israel. She is the author of *To Broaden the Way: A Confucian-Jewish Dialogue*, and, in Hebrew, *Tongshu – Text and Commentary* and *A Human Riddle: Human Nature in Chinese Philosophy*.

Many modern scholars of Chinese history, and many Chinese intellectuals throughout the twentieth century, have charged neo-Confucianism with laying the ideological foundations for the growth of autocracy in China. They have especially condemned neo-Confucian political thinkers of the Northern Sung dynasty (960-1127) who promoted a policy of "revering the emperor and expelling the barbarian" (tsun-wang jang-i), accusing them of having advocated a doctrine of unconditional obedience to the ruler and thereby inhibiting the rise of democracy in China. In *Limits to Autocracy* Alan T. Wood leads readers to a reconsideration of this prevalent view by arguing that Sung neo-Confucianists did not intend to enhance the power of the emperor but limit it. Sung political thinkers, who embedded their most important ideas in commentaries on the Confucian classic the *Spring and Autumn Annals*, believed passionately in the existence of a moral cosmos governed by universal laws accessible to human understanding. These laws, they believed, transcended the ruler and were not subject to his authority. By affirming the existence of a moral law higher than the ruler, this neo-Confucian doctrine could be used to set limits to his power rather than indulge it. Wood makes a striking comparison of this view with a similar doctrine of universal morality - natural law - that also provided a basis for limiting the power of the ruler and ultimately gave rise to a doctrine of human rights in Europe.

The *Routledge Encyclopedia of Philosophy* is the most ambitious international philosophy project in many years. Edited by Edward Craig and assisted by thirty specialist subject editors, the REP consists of ten volumes of the world's most eminent philosophers writing for the needs of students and teachers of philosophy internationally.

Looks at the Confucian classic Mencius from a feminist perspective and uncovers the "maternal thinking" within the work.

Dao Companion to Neo-Confucian Philosophy

Portable Tradition in the Late-Modern World

The Yijing and Chinese Politics

Encyclopedia of Chinese Philosophy

Confucianism

An Introduction to Confucianism

Routledge Encyclopedia of Philosophy: Index

Analyzes the three main philosophical problems, metaphysics, epistemology, and ethics, as elucidated by the eight major Neo-Confucian philosophers of the Song (960-1279) and Ming (1360-1644) periods.

While many books have claimed parallels between modern physics and Eastern philosophy, none have dealt with the historical influences of both Chinese traditional thought and non-mechanistic, holistic western thought on the philosophies of the scientists who developed electromagnetic field theory. In *The Holistic Inspirations of Physics*, R. Valentine Dusek asks: to what extent is classical field theory a product of organic and holistic philosophies and frameworks? Electromagnetic theory has been greatly influenced by holistic worldviews, Dusek posits, and he highlights three alternative scientific systems that made the development of electromagnetic theory possible: medieval Chinese science, Western Renaissance occultism, and the German romantic traditions. He situates these "alternative" approaches in their social context and background, and traces their connection with components of "accepted" physical

science in relation to a number of social movements and philosophical theories. Readers will learn of specific contributions made by these alternative traditions, such as the Chinese inventing the compass and discovering the earth's magnetic field and magnetic declination. Western alchemical ideas of active forces and "occult" influences contributed to Newton's theory of gravitation force as action at a distance, rather as a result of purely mechanical collisions and contact action. Dusek also describes the extent to which women's culture supplied (often without credit) the philosophical background ideas that were absorbed into mainstream field theory.

Neo-Confucianism is a philosophically sophisticated tradition weaving classical 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.

This study has three separate but interrelated aims: to offer a methodological approach for comparative philosophy on the level of the philosophical system; to examine Confucian philosophy as a philosophical system, with emphasis on its epistemological dimensions; and to use the thought of a particular thinker as an example of how the Confucian tradition was appropriated by individual thinkers. The author demonstrates that Confucian philosophy was a social system in which ideas and actions gained philosophical meaning in reference to specific socio-historical contexts and to specific levels of society (from the Confucian tradition itself to the individual person). Throughout, the author employs insights from anthropological theory, notably the social theory of communication, and draws on Western philosophy to illuminate Confucian ideas and assumptions and to provide cross-cultural comparisons and contrasts.

Confucian Discourse and Chu Hsi's Ascendancy

A Philosophical Introduction

The Encyclopedia of Confucianism

Persons Emerging

Eight Major Philosophers of the Song and Ming Periods

Transmutations of Desire

Dynamics of Power, Morality, and Maternal Thinking
Discusses interpretations of the Yijing (the I Ching or Book of Changes) during the Northern Song period and how these illuminate the momentous changes in

Chinese society during this era.

The ledgers of merit and demerit were a type of morality book that achieved sudden and widespread popularity in China during the sixteenth and seventeenth centuries. Consisting of lists of good and bad deeds, each assigned a certain number of merit or demerit points, the ledgers offered the hope of divine reward to users "good" enough to accumulate a substantial sum of merits. By examining the uses of the ledgers during the late Ming and early Qing periods, Cynthia Brokaw throws new light on the intellectual and social history of the late imperial era. The ledgers originally functioned as guides to salvation for twelfth-century Taoists and Buddhists, but Brokaw shows how the literati of turbulent sixteenth-century China began to use them as aids in the struggle for official status through civil service examinations. The author describes how the responses of some Confucian thinkers to the popularity of the ledgers not only refined the orthodox Neo-Confucian method of self-cultivation but also revealed the serious ambiguity of the classic Confucian understanding of the relationship between fate and human action. Finally, she demonstrates that by the end of the seventeenth century the ledgers were used not so much to facilitate upward mobility as to promote social stability by prescribing standards that encouraged people to keep to their social places. Originally published in 1991. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Shao-yun Yang challenges assumptions that the cultural and socioeconomic watershed of the Tang-Song transition (800–1127 CE) was marked by a xenophobic or nationalist hardening of ethnocultural boundaries in response to growing foreign threats. In that period, reinterpretations of Chineseness and its supposed antithesis, "barbarism," were not straightforward products of political change but had their own developmental logic based in two interrelated intellectual shifts among the literati elite: the emergence of Confucian ideological and intellectual orthodoxy and the rise of neo-Confucian (daoxue) philosophy. New discourses emphasized the fluidity of the Chinese-barbarian dichotomy, subverting the centrality of cultural or ritual practices to Chinese identity and redefining the essence of Chinese civilization and its purported superiority. The key issues at stake concerned the acceptability of intellectual pluralism in a Chinese society and the importance of Confucian moral values to the integrity and continuity of the Chinese state. Through close reading of the contexts and changing geopolitical realities in which new interpretations of identity emerged, this intellectual history engages with ongoing debates over relevance of the concepts of culture, nation, and ethnicity to premodern China.

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Argues that Confucianism can be important to the contemporary, global conversation of philosophy and should not be confined to an East Asian context.