

Readings In Classical Chinese Philosophy Philip J Ivanhoe

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Reading Medieval Chinese Poetry

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 Virág 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 reality 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 agency 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.

Readings in Classical Chinese Philosophy (Second Edition)

Huang-Lao thought, a unique and sophisticated political philosophy which combines elements of Daoism and Legalism, dominated the intellectual life of late Warring States and Early Han China, providing the ideological foundation for post-Qin reforms. In the absence of extant texts, however, scholars of classical Chinese philosophy remained in the dark about this important school for over 2000 years. Finally, in 1973, archaeologists unearthed four ancient silk scrolls: the Silk Manuscripts of Huang-Lao. This work is the first detailed, book-length treatment in English of these lost treasures.

Classical Chinese for Everyone

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.

The Spirit of Chinese Philosophy

This book reinterprets classical Chinese philosophical tradition along the conceptual line of human dignity. Through extensive textual evidence, it illustrates that classical Confucianism, Mohism and Daoism contained rich notions of dignity, which laid the foundation for human rights and political liberty in China, even though, historically, liberal democracy failed to grow out of the authoritarian soil in China. The book critically examines the causes that might have prevented the classical schools from developing a liberal tradition, while affirming their positive contributions to the human dignity concept. Analysing the inadequacies of the western concept of human dignity, the text covers relevant teachings of Kongzi, Mengzi, Xunzi, Mozi, Laozi and Zhuangzi (in comparison with Rousseau). While the Confucian notions of humanity (Ren), righteousness (Yi), and gentleman (Junzi) bear most directly on the conception of dignity, Mohism and Daoism provide salutary corrections to the ossification of the orthodox Confucian practice (Li).

Readings in Classical Chinese Philosophy (Second Edition)

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

Readings in Classical Political Thought

First published in 1947. *The Spirit of Chinese Philosophy* covers the major philosophers and philosophical movements in China from Confucius to the middle of the twentieth century including: Confucius, Mencius, Yang Chu and Mo Ti, the Dialecticians and Logicians, Lao Tzu and Chuang Tzu, The Han Scholars, The Mystical School, The Ch'an Tsung of Buddhism, The Neo-Confucianist Philosophy.

Readings from the Lu-Wang School of Neo-Confucianism

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.

Readings in Classical Chinese Philosophy

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.

Heaven and Earth Are Not Humane

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.

The Bloomsbury Research Handbook of Chinese Philosophy Methodologies

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.

Introduction to Classical Chinese Philosophy

A philosopher and mother mines classic Daoist and Confucian texts of Chinese philosophy for wisdom relevant to today's parents. The ancient Chinese philosopher Mencius compared children to tender sprouts, shaped by soil, sunlight, water, and, importantly, the efforts of patient farmers and gardeners. At times children require our protection, other times we must take a step back and allow them to grow. Like sprouts, a child's character, tendencies, virtues, and vices are at once observable and ever-changing. A practical parenting manual, philosophical reflection on the relationship between parent and child, and necessary response to modern stereotypes of Eastern parenting, *Little Sprouts and the Dao of Parenting* reconsiders cultural definitions of success and explores how we might support and nourish young people. Engaging deeply with foundational Daoist and Confucian thinkers, Georgetown philosopher Erin Cline offers accessible, provocative musings on key parenting issues. She reveals how ancient Chinese philosophers encourage surprisingly modern values—a love of nature and of learning, mindfulness in everyday interactions, an embrace of disabilities and diversity, and the power of performing rituals with reflection—and relates these to concrete parenting practices, whether celebrating special occasions or finding a child's unique talents and gifts. *Little Sprouts* shows how—through the nurturing efforts of parents, grandparents, aunts, uncles, friends, and teachers—we can strengthen innate virtues of compassion, generosity, and individuality in our own tender sprouts. With an engaging and intuitive approach, Cline offers a balanced philosophy that helps us grow into better parents of joyful, fulfilled children.

Readings in Han Chinese Thought

The influence of Buddhism on the Chinese language, on Chinese literature and on Chinese culture in general cannot be overstated, and the language of most Chinese Buddhist texts differs considerably from both Classical and Modern Chinese. This reader aims to help students develop familiarity with features of Buddhist texts in Chinese, including patterns of organization, grammatical features and specialized vocabulary. It also aims to familiarize students with the use of a range of resources necessary for becoming independent readers of such texts. *Chinese Buddhist Texts* is suitable for students who have completed the equivalent of at least one year's college level study of Modern Chinese and are familiar with

roughly one thousand of the commonest Chinese characters. Previous study of Classical Chinese would be an advantage, but is not assumed. It is an ideal textbook for students taking relevant courses in Chinese studies programs and in Buddhist studies programs. However, it is also possible for a student to work through the reader on his or her own. Further online resources are available at: lockgraham.com

Chinese Philosophy of Technology

An examination of pleasure--short-term delight and the cultivation of longer-term satisfaction--in early Chinese thought. In *The Chinese Pleasure Book*, Michael Nylan takes up one of the most important themes in Chinese thought: the relation of pleasurable activities to bodily health and the health of the body politic. In a notable contrast to Western writings on the subject, early Chinese writings oppose pleasure not with pain but with insecurity. All assume that it is right and proper to seek and take pleasure, as well as short-term delight, and all are equally certain that 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 over the long term, as one invests time and effort into their cultivation, include friendship and music, sharing with others, developing integrity and greater clarity, reading and classical learning, and going home. Nylan explores each of these fields of activity through the early sources (mainly fourth century BC to the eleventh century AD), providing new translations for both well-known and seldom-cited texts.

Chinese Buddhist Texts

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.

Mengzi

This is a second, revised edition of Kupperman's introduction to Asian philosophy via its canonical texts. Kupperman ranges from the Upanishads to the Bhagavad Gita through Confucius to Zen Buddhism, walking students through the texts, conveying the vitality and appeal of the works, and explaining their philosophical roots. Kupperman has made revisions throughout the text, clarifying where necessary, and added a new chapter on al-Arabi's *The Bezels of Wisdom*, a classic of Islamic Sufism.

After Confucius

Nine renowned sinologists present a range of studies that display the riches of

medieval Chinese verse in varied guises. All major verse-forms, including shi, fu, and ci, are examined, with a special focus on poetry's negotiation with tradition and historical context.

The Jesuit Reading of Confucius

From Homer to Machiavelli, this reader is designed for an undergraduate course in classical Western political thought. Almost half of the work is devoted to Plato and Aristotle with selections by the former including the *Crito*, the *Republic*, and *Laws* and from the latter, the *Nicomachean Ethics* and *Politics*. Also included are writings from Hesiod, Protagoras, Herodotus, Aristophanes, Cicero, Augustine, Thomas Aquinas, and others. Annotation copyrighted by Book News, Inc., Portland, OR

John Dewey and Confucian Thought

Assesses John Dewey's visit to China in 1919–21 as an "intra-cultural" episode and promotes "Chinese natural philosophy" as a philosophical context in which to understand the connections between Dewey's philosophy and early Confucian thinking. In this conclusion to his two-volume series, Jim Behuniak builds upon the groundbreaking work begun in *John Dewey and Daoist Thought* in arguing that "Chinese natural philosophy" is the proper hermeneutical context in which to understand early Confucianism. First, he traces Dewey's late-period "cultural turn" in more detail and then proceeds to assess Dewey's visit to China in 1919–21 as a multifaceted "intra-cultural" episode: one that includes not only what Dewey taught his Chinese audiences, but also what he learned in China and what we stand to learn from this encounter today. "Dewey in China" provides an opportunity to continue establishing "specific philosophical relationships" between Dewey and Confucian thought for the purpose of getting ourselves "back in gear" with contemporary thinking in the social and natural sciences. To this end, Behuniak critically assesses readings of early Chinese thought reliant on outdated Greek-medieval assumptions, paying particular attention to readings of early Confucianism that rely heavily on Western virtue ethics, such as the "Heaven's plan" reading. Topics covered include education, tradition, ethics, the family, human nature, and religiousness—thus engaging Dewey with themes generally associated with Confucian thought. Jim Behuniak is Professor of Philosophy at Colby College. He is the author of *John Dewey and Daoist Thought: Experiments in Intra-cultural Philosophy, Volume One* and *Mencius on Becoming Human*, both also published by SUNY Press.

The Emotions in Early Chinese Philosophy

A thoroughly updated and substantially expanded edition of an acclaimed anthology This is a thoroughly updated and substantially expanded new edition of one of the most popular, wide-ranging, and engaging anthologies of Western political thinking, one that spans from antiquity to the twenty-first century. In addition to the majority of the pieces that appeared in the original edition, this new edition features exciting new selections from more recent thinkers who address vital contemporary issues, including identity, cosmopolitanism, global justice, and populism. Organized chronologically, the anthology brings together a fascinating

array of writings—including essays, book excerpts, speeches, and other documents—that have indelibly shaped how politics and society are understood. Each chronological section and thinker is presented with a brief, lucid introduction, making this a valuable reference as well as reader. A thoroughly updated and substantially expanded edition of an acclaimed anthology of political thought Features a wide range of thinkers, including Thucydides, Plato, Aristotle, Cicero, Augustine, Aquinas, Christine de Pizan, Machiavelli, Luther, Calvin, Hobbes, Spinoza, Locke, Swift, Hume, Rousseau, Adam Smith, Jefferson, Burke, Olympe de Gouges, Wollstonecraft, Kant, Hegel, Bentham, Mill, de Tocqueville, Frederick Douglass, Lincoln, Marx, Nietzsche, Lenin, John Dewey, Gaetano Mosca, Roberto Michels, Weber, Emma Goldman, Freud, Einstein, Mussolini, Arendt, Hayek, Franklin D. Roosevelt, T. H. Marshall, Orwell, Leo Strauss, de Beauvoir, Fanon, Martin Luther King Jr., Malcolm X, Havel, Fukuyama, Mitchell Cohen, Habermas, Foucault, Rawls, Nozick, Walzer, Iris Marion Young, Martha Nussbaum, Peter Singer, Amartya Sen, and Jan-Werner Müller Includes brief introductions for each thinker

The Geography of Thought

An Introduction to Chinese Philosophy unlocks the mystery of ancient Chinese philosophy and unravels the complexity of Chinese Buddhism by placing them in the contemporary context of discourse. Elucidates the central issues and debates in Chinese philosophy, its different schools of thought, and its major philosophers. Covers eight major philosophers in the ancient period, among them Confucius, Laozi, and Zhuangzi. Illuminates the links between different schools of philosophy. Opens the door to further study of the relationship between Chinese and Western philosophy.

Readings in Later Chinese Philosophy

The Dao De Jing represents one of the most important works of Chinese philosophy, in which the author, Lao Zi (c. 580-500 BC), lays the foundations of Taoism. Composed of 81 short sections, the text itself is written in a poetic style that is ambiguous and challenging for the modern reader. Yet while its meaning may be obscure, the text displays the originality of Lao Zi's wisdom and remains a hugely influential work to this day. In *Reading the Dao: A Thematic Inquiry*, Wang Keping offers a clear and accessible guide to this hugely important text. Wang's thematic approach opens up key elements of the Dao De Jing in a way that highlights and clarifies the central arguments for the modern reader. Presenting comprehensive textual analysis of key passages and a useful survey of recent Taoist scholarship, the book provides the reader with an insight into the origins of Taoist philosophy. This is the ideal companion to the study of this classic Taoist text.

Little Sprouts and the Dao of Parenting: Ancient Chinese Philosophy and the Art of Raising Mindful, Resilient, and Compassionate Kids

In this illustrated introduction Wen Haiming explores the characteristics of different philosophers in Chinese history and distinguishes the 'Chinese philosophical

sensibility' motivating their thoughts. Employing Western philosophical categories to describe significant issues in the history of philosophy, Wen Haiming considers Chinese political philosophy in the pre-Qin era, Chinese metaphysics from Han to Tang dynasties, Chinese epistemology from Song to Ming dynasties and modern Chinese-Western comparative philosophy. Chinese Philosophy provides a clear, accessible conception of the Chinese philosophical sensibility and its evolution throughout history.

The Wrong of Rudeness

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.

Classic Asian 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

Chinese Philosophy

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.

Philosophers of the Warring States: A Sourcebook in Chinese Philosophy

"The Workbook contains the entire text of the fourth edition of the Rulebook, while supplementing this core text with extensive further explanations and exercises."

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.

A Workbook for Arguments

Classical Chinese is the most comprehensive and authoritative textbook on the language, literature, philosophy, history, and religion of premodern China. Rigorously and extensively field-tested and fine-tuned for years in classroom settings, it sets a new standard for the field. Originally published in three volumes, Classical Chinese appears here in one convenient and easy-to-use volume. Classical Chinese contains forty selections from texts written between the fifth century BC and the first century AD, during which the classical Chinese language was fully developed and standardized. These passages, which express key themes in Chinese humor, wit, wisdom, moral conviction, and political ideals, are arranged in the order of complexity of the grammatical patterns they exemplify. Uniquely, each text is translated into both modern Chinese and English. A detailed glossary defines unfamiliar terms and names found in the first part of the textbook, and the last section features in-depth grammatical analyses, in which every sentence in the main selections is fully diagrammed to show the grammatical relations between their various parts. Corresponding exercises review and reinforce the materials. Four supplementary volumes—an introduction to grammar, readings in poetry and prose, selected historical texts, and selected philosophical texts—are separately available for use in conjunction with this basic reader. Classical Chinese provides a definitive resource for students and instructors of classical Chinese language and culture.

Taking Back Philosophy

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.

An Introduction to Chinese Philosophy

Bryan W. Van Norden lambastes academic philosophy for its Eurocentrism and insularity and challenges educational institutions to live up to their cosmopolitan ideals. Taking Back Philosophy is at once a manifesto for multicultural education,

an accessible introduction to Confucian and Buddhist philosophy, and a defense of the value of philosophy.

The Path

"In this book intellectual historian Paul Goldin presents a history and interpretation of the eight most important classical Chinese philosophical texts and schools of thought associated with them: the Analects, Mencius, Mozi, Zhuangzi, Sunzi, Xunzi and Han Feizi. These eight texts represent the core of ancient Chinese thought and are usefully studied in conjunction as they continually respond to one another's arguments. They have also exerted outsize influence on both the history of Chinese philosophical thought, and intellectual life, and remain widely read today. Goldin aims to strike a fundamental balance: paying due attention to the historical circumstances of each text's transmission, without losing sight of its animating ideas. A significant fact (and one which differentiates these texts from the vast majority of Western philosophical texts) is that not one of the eight texts was written in its present form by the philosopher to whom it is attributed. 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. In a final section Goldin explains the versatile concept of qi (chi), which played a central role in Chinese philosophical thought (as well as the martial arts) and which was thought to be the animating life force of nature and the control of which the key to philosophical wisdom"--

Classical Chinese

In this book Bryan W. Van Norden examines early 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.

Reading the Dao

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.

Princeton Readings in Political Thought

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 small 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.

A Daoist Theory of Chinese Thought

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 --- A substantial and highly accessible introduction to the indigenous philosophies of China. Van Norden shares his clear distillations of classical Chinese philosophies using conceptual frameworks many will find familiar. This reader-friendly book sets the historical and cultural contexts for the philosophies discussed, and includes appendices, study questions, and imaginative scenarios, which aid us in appreciating some of the most important philosophy ever developed. --Ann Pirruccello, Professor of Philosophy, University of San Diego --- This lucid introduction to early Chinese thought offers historical, textual and conceptual analyses of the schools of Classical Chinese philosophy, illuminating their basic themes, theories, and arguments and providing readers with an intellectual bridge between Chinese and Western thought. Introductory texts such as this are especially needed today, as the study of philosophy faces the challenges of globalization and the urgent need for dialogue among different philosophical traditions. --- An ideal text for introductory courses, this book will also inspire graduate students, scholars and experts in philosophy in general, and Chinese Philosophy in particular, with its theoretical insights and comparative methodology. --Vincent Shen, Lee Chair in Chinese Thought and Culture, Departments of Philosophy and East Asian Studies, University of Toronto

Human Dignity in Classical Chinese Philosophy

"Chinese Philosophy: A Reader sets itself apart in several key ways, making it a useful resource for undergraduate students. Ryan's general attitude through the text, including the translations, is able to capture a sense of curiosity and wonder that all good philosophy instructors aim to inspire." -Paul J. D'Ambrosio, Teaching Philosophy
A basic textbook in Chinese philosophy, including Buddhism. The first seven chapters include translations of the classic texts of Confucius, Mencius, Laozi, Zhuangzi, Mozi, Xunzi, Gongsun Longzi, and Han Feizi. (The Laozi translation is based on the standard version and the Mawangdui and Guodian versions, and it includes some of Wang Bi's notes.) Following a very short introduction to Buddhism, the final chapters are devoted to Chinese Buddhist texts, including two essays by the 5th-Century C.E. monk Sengzhao, Tang Dynasty Buddhist texts of Fazang (including his analogies of the ten coins, the rafter, and the golden lion), the Tang Dynasty Buddhist text "The Awakening of Faith" (with many of Fazang's notes), the Tang-Song Buddhist text "Huangbo Xiyun's Essential Teachings of the Transmission of the Mental State," and a passage from the "Record of Linji." Introductory and critical essays by the translator begin each chapter, and lists of suggested additional readings end each chapter. The book is suitable for any interested reader and for undergraduate courses in Chinese philosophy, Chinese intellectual history, and Chinese religions.

Virtue Ethics and Consequentialism in Early Chinese Philosophy

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-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Law and Morality in Ancient China

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

The Art of Chinese Philosophy

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.

Chinese Philosophy

Thierry Meynard examines how the Jesuits in China came to understand the Confucian tradition, and how they offered the first complete translation of the Lunyu in the West, in the *Confucius Sinarum Philosophus* (Confucius, the Philosopher of China, 1687).

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