The Yijing and Chinese Politics

The Yijing and Chinese Politics provides comprehensive coverage of Taoist religion, thought and history, reflecting the current state of Taoist scholarship. Taoist studies have progressed beyond any expectation in recent years. Researchers in a number of languages have investigated topics virtually unknown only a few years previously, while others have surveyed for the first time textual, doctrinal and ritual corpora. The Encyclopedia presents the full gamut of this new research. The work contains approximately 1,750 entries, which fall into the following broad categories: surveys of general topics; schools and traditions; persons; texts; terms; deities; temples and other sacred sites. Terms are given in their original characters, transliterated and translated. Entries are thoroughly cross-referenced and, in addition, ‘see also’ listings are given at the foot of many entries. Attached to each entry are references taking the reader to a master bibliography at the end of the work. There is chronology of Taoism and the whole is thoroughly indexed. There is no reference work comparable to the Encyclopedia of Taoism in scope and focus. Authored by an international body of experts, the Encyclopedia will be an essential addition to libraries serving students and scholars in the fields of religious studies, philosophy and religion, and Asian history and culture.

Transforming the Void

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.

Confucian Bioethics

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-Confucians 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.

Dao Companion to Neo-Confucian Philosophy

This book takes a fresh look at early modern Japanese Confucian thought through a study of Kumazawa Banzan (1619-91). It argues that, contrary to the often-held view that Confucianism was an ideological tool used to support the current regime, Banzan's thought suggests that the tradition contained elements subversive to the status quo: Banzan is presented as a figure of protest. The book explores his stormy relations with feudal authority and his remonstrations against contemporary maladministration. Banzan also criticized the historical militarization of Japanese society and high consumption, which he believed to cause deforestation and climatic warming. His thinking extended to metaphysics and the question of Japan's national identity. A remarkable feature of his thought was his identification of an arcadian society in the Tale of Genji, a book condemned by most of his fellow Confucian thinkers.

I Ching

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.
Ogyu Sorai’s Philosophical Masterworks

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.

An Introduction to Confucianism

In a much-revised version of his 1980 doctoral dissertation in the history of science for 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 synthesis. 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 meaning and the Chinese characters. Annotation copyrighted by Book-News Inc., Portland, OR

From Taoism to Einstein

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 metaphilosophical 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.

The Holistic Inspirations of Physics

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.

Boston Confucianism

"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."

Confucian Discourse and Chu Hsi's Ascendancy

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

Transmutations of Desire

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 brand 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.

The Sage Learning of Liu Zhi

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.

Routledge Encyclopedia of Philosophy: Index

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.

Ordering the World

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.

Essentials of Neo-Confucianism

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.

Encyclopedia of Chinese Philosophy

Incorporating cultural and religious contexts, this unique Encyclopedia provides a vital guide to the main concepts and thinkers in Asian philosophy - starting with Abhidharma and ending with Zurvan. The main philosophical trends and thinkers in each geographical area are featured, with an emphasis on endtemporary developments and movements. The A-Z structured encyclopedia emphasizes that Asian philosophy is not merely an ancient form of thought but that it is a living philosophy, with roots in the past, and also a potent and animate presence today. This translates into the reciprocal exchange of theories between Eastern and Western thinking, for example of new schools of thought such as orientalism. Requiring no prior knowledge of philosophy, religion or Asian cultures, this book is essential reading for students, teachers and the interested individual who wishes to gain an understanding of the philosophical basis to Asian cultural systems.

Idealism, Protest, and the Tale of Genji

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 flourish; there is real moral diversity. Given this circumstance, difficult and even painful ethical conflicts 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 clarify important moral concepts, provide arguments, and offer ethical guidance. The volume should be 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.

The Ledgers of Merit and Demerit

*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.*

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**World Philosophies**

In this remarkable and inspirational study, the author takes the view that ki can profitably be compared with European philosophy: in China, the ki thread appears as an original ‘primal ki’ (genki), which is the source of all things and affairs; in Europe, the thinking goes in the opposite direction.

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**On Their Own Terms**

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).

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**Limits to Autocracy**

A study of Sung Chinese historical consciousness, this is the first comprehensive English work on the subject. It presents “new and multiple” as the key ideas for interpretation. Eleven essays by leading Sung scholars in the U.S., Germany, Japan and Taiwan show that there were important developments in both Sung senses of the past and Sung historiography, from conservatism to historical analogy to new worldviews (Ch’ing-li new policy and Chu Hsi’s tao-hsueh), the Sung sought to redefine the writing of local, universal and genealogical histories, and brought about new visions of China’s past.

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**The Encyclopedia of Taoism**

Liu Zhi (ca. 1670–1734) was one of the most important scholars of Islam in traditional China. His Tianfang xingli (Nature and Principle in Islam), the Chinese-language text translated here, focuses on the roots or principles of Islam. It was heavily influenced by several classic texts in the Sufi tradition. Liu’s approach, however, is distinguished from that of other Muslim scholars in that he addressed the basic articles of Islamic thought with Neo-Confucian terminology and categories. Besides its innate metaphysical and philosophical value, the text is invaluable for understanding how the masters of Chinese Islam straddled religious and civilizational frontiers and created harmony between two different intellectual worlds. The introductory chapters explore both the Chinese and the Islamic intellectual traditions behind Liu’s work and locate the arguments of Tianfang xingli within those systems of thought. The copious annotations to the translation explain Liu’s text and draw attention to parallels in Chinese-, Arabic-, and Persian-language works as well as differences.

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**The Natural Philosophy of Chu Hsi (1130-1200)**

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

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**All Under Heaven**

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
symbols of reality

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introduces the many strands of confucianism in a style accessible to students and general readers.

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mencius and masculinities

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.

the recluse of loyang

powerful arguments

"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 eremite, shao yung is perhaps not only the greatest enigma of early neo-confucianism, but also one of its undisputed giants. in this impressive life-and-thought study, don j. wyatt painstakingly sifts 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 store of 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 acceptance of works traditionally ascribed to shao - specifically, the kuan-wu wai-p'ien (outer chapters on observing things), the Yu-ch'iao wen-ta (fisherman and woodcutter dialogue), and the cryptic 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 imprecise to and beyond the scope of human influence - namely, his 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 into the course of his life, the author has produced one of the most textured and accessible works on a philosopher of the sung era."--book jacket.

bibliography on east asian religion and philosophy

transmuting the void: embryological discourse and reproductive imagery in east asian religions provides new insight into how the body's generative processes are harnessed as powerful metaphors for spiritual attainment in the religious traditions of china and japan.

reconstructing the confucian dao

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 gods, heroes, and ancestors
Read Free Transition To Neo Confucianism Shao Yung On Knowledge And Symbols Of Reality

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.

Encyclopedia of Asian Philosophy

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.

The Age of Confucian Rule

Discusses interpretations of the Yi Jing (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.

Shen Gua’s Empiricism

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

The New and the Multiple


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

Though a minority religion in Vietnam, Christianity has been a significant presence in the country since its arrival in the sixteenth-century. Now, Anh Q. Tran brings to light, for the first time translated into English, the 1752 manuscript Tam Giao Chu Vong (The Errors of the ThreeReligions). Structured as a dialogue between a Christian priest and a Confucian, this anonymously authored manuscript paints a rich picture of the three traditional Vietnamese religions: Confucianism, Buddhism, and Daoism. The work explains and evaluates many religious customs and rituals of eighteenth-century Vietnam - many of which are still in practice today. In addition, it contains a trove of information on the challenges and struggles that Vietnamese Christian converts had to face in following the new faith. Besides its enormous historical value for studies in Vietnamese religion, language, and culture, Gods, Heroes, and Ancestors raises contemporary and highly complex issues concerning the encounter between Christianity and other religions: Christian missions, religious pluralism, and interreligiousdialogue.

Ethics in the Confucian Tradition

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.

Transition to Neo-Confucianism