## Contents

1 **Confucianism and Constructive Postmodernism** ................................. 1
   1.1 What Kind of Age Are We in Now? .............................................. 1
   1.2 The Rise of Two Trends of Thought in China in the 1990s ........... 3
   1.3 In the New Historical Period of Chinese Revival and in the Context of Globalization, Traditional Chinese Culture May Well Make an Epochal Contribution to Human Society .......... 5
      1.3.1 "Man and Nature as a Closely Related Living Community" and "Unity of Man and Heaven" ............... 5
      1.3.2 Constructive Postmodernism, a Second Enlightenment and Confucian Renxue (Learning of Goodness) .......... 7
      1.3.3 Defining "Human" and Examining "Human Rights" from the Standpoint of Li: A Traditional Chinese Concept ................................................................. 8

2 **The Contemporary Significance of Confucianism** ............................. 11
   2.1 Why Addressing the Topic "The Contemporary Significance of Confucianism"? ......................... 11
   2.2 Various Points of View About the "Learning of the Chinese Classics," Especially Confucianism, in Academic and Cultural Circles .............................................. 12
   2.3 What are the Main Issues in Contemporary Human Society? .......... 16
   2.4 The Relationship Between Man and Nature .................................... 17
   2.5 The Relationship Between Man and Man ..................................... 23
   2.6 The Relationship Between Body and Mind ..................................... 28
   References ....................................................................................... 31

3 **Toward a Chinese Hermeneutics** ..................................................... 33
   3.1 Is there a Subject Called "Hermeneutics" in Ancient China? ........ 33
   3.2 Is it Possible to Find Out General Patterns of Interpretation in the Study of Chinese Classics? ............... 37
3.2.1 *Zuo Chuan's Interpretation of Chun Qiu* ........................................ 39
3.2.2 *Ji Ci's Interpretation of I Ching* ................................................. 41
3.2.3 *Han Fei Tzu's Interpretation of Lao Tzu* ...................................... 46
Glossary ......................................................... 52
References ..................................................... 53

4 Emotion in Pre-Qin Ruist Moral Theory:
An Explanation of "Dao Begins in Qing" .................................................. 55
4.1 On "Dao Begins in Qing" .......................................................... 55
4.2 The Basis for the Pre-Qin Ruist Emphasis on Qing .......................... 57
4.3 On "Qing Arises from Xing" ...................................................... 59
4.4 Distinguishing Qing and Desire .................................................. 61

5 Some Reflections on New Confucianism in Chinese Mainland
Culture of the 1990s ........................................................................... 67

6 The Problem of Harmonious Communities in Ancient China ............ 79

7 An Inquiry into the Possibility of a Third-Phase Development of
Confucianism .................................................................................... 83

8 Immanence and Transcendence in Chinese Chan Buddhism ............. 87
8.1 Chinese Chan Buddhism Neither Valued Scriptures nor Established in Words, but Claimed Everything Should Listen to the Essential Mind .................................................. 88
8.2 Chinese Chan Buddhism Broke Outmoded Conventions and Abolished Sitting in Meditation, but Only Valued Seeing the Nature and Accomplishing the Buddhahood .................................................. 90
8.3 Chinese Chan Buddhism Did Not Worship Images, Rather Abused the Buddhas and Berated the Masters, but Claimed "One Who Is Enlightened in One Thought Is a Buddha" ...................................................................... 93

9 The Introduction of Indian Buddhism into China: A Perspective on the Meaning of Studies in Comparative Philosophy and Comparative Religion ................................................... 101
9.1 The Introduction of Indian Buddhism into China and the Popularization of the School of Prajna Teachings [bo-re xue] in the Wei and Jin Periods .................................................. 101
9.1.1 The Beginnings of Buddhism in China ...................................... 101
9.1.2 The An Shigao of Hinayana School ......................................... 105
9.1.3 The Zhi-lou-jia-qian of Mahayana School ................................ 107
9.2 The Interaction Between the Imported Ideological Culture—Buddhism—And the Previously Existing Ideological Culture of China .................................................. 122
9.2.1 Adaptation to Tradition ......................................................... 123
9.2.2 The Enrichment and Intensification of Tradition ..................... 128
9.2.3 Relative Excellence and Real Contribution ............................... 130
Contents

9.3 The Comparative Study of Philosophies and Regions .................. 133
  9.3.1 The Search for Common Laws .................................. 134
  9.3.2 Attention to the Specific Characteristics 
of a Culture ..................................................... 136
9.4 The Isolation of Old Topics and New Issues ............................. 141

10 Relationships Between Traditional and Imported Thought 
    and Culture in China: The Importation of Buddhism .................. 145
    Vocabulary ......................................................... 151

11 On the Dao De Jing (Tao Te Ching) ...................................... 153

12 The Origin and Characteristics of Daoism ............................... 159
  12.1 General Background ............................................. 160
  12.2 The Development of Daoism ..................................... 164
  12.3 Characteristics of Daoism ....................................... 167
    Vocabulary ......................................................... 170

13 The Daoist Religion of China ............................................. 173

14 The Attempt of Matteo Ricci to Link Chinese 
    and Western Cultures ............................................. 179
  14.1 Modes of Relating Oriental and Occidental Cultures .............. 181
    14.1.1 Linking Catholicism with Confucianism (Heru) .......... 181
    14.1.2 Complementing Confucianism (Buru) ..................... 182
    14.1.3 Transcending Confucianism (Chaoru) .................... 184
    14.1.4 Concordance with Confucianism (Furu) ................. 185
  14.2 “Body and Use” and the Correlation of Chinese 
    and Western Harmony ........................................... 187

15 The Possible Orientations of Chinese Culture 
    in the Context of Globalization .................................. 191

16 Prospects for the Study of the History of Chinese Philosophy 
    and the Issue of the True, the Good, and the Beautiful in China’s 
    Traditional Philosophy ........................................... 197
  16.1 Chinese Philosophy as a Threefold Integration .................. 198
    16.1.1 Integration of Heaven with Man: The True ............. 198
    16.1.2 Integration of Knowledge with Practice: The Good ...... 200
    16.1.3 Integration of Feeling with Scenery: The Beautiful ...... 203
  16.2 The Study of Chinese Philosophy and the Reason for Being 
    Human .................................................................. 205

17 Questions Concerning the Categorical System 
    of Traditional Chinese Philosophy ................................... 209
  17.1 The Significance of Studying the Categorical System 
    of Traditional Chinese Philosophy ................................ 209
  17.2 How to Study the Concepts and Categories 
    of Traditional Chinese Philosophy ................................ 212
    17.2.1 Analysis of the Meaning of Concepts 
    and Categories ..................................................... 213
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>17.2.2 Analysis of the Development of the Meanings of Concepts and Categories</td>
<td>214</td>
</tr>
<tr>
<td>17.2.3 Analysis of the Systems of Concepts and Categories of Philosophers (or Philosophical Schools)</td>
<td>216</td>
</tr>
<tr>
<td>17.2.4 Analysis of the Similarities and Differences Between the Concepts and Categories of Chinese and Foreign Philosophies</td>
<td>219</td>
</tr>
<tr>
<td>17.3 A Tentative Theory of the Categorical System of Traditional Chinese Philosophy</td>
<td>220</td>
</tr>
<tr>
<td>17.4 Discussion</td>
<td>226</td>
</tr>
<tr>
<td>18 New Progress in the Study of the History of Chinese Philosophy</td>
<td>229</td>
</tr>
<tr>
<td>18.1 The History of Chinese Philosophy as the History of Knowledge of the Chinese Nation</td>
<td>229</td>
</tr>
<tr>
<td>18.2 The Concept and Category of Traditional Chinese Philosophy</td>
<td>231</td>
</tr>
<tr>
<td>18.3 The Comparison and Analysis of Traditional Chinese and Foreign Philosophies</td>
<td>233</td>
</tr>
<tr>
<td>18.4 The Method Employed by Traditional Chinese Philosophy in Establishing a System</td>
<td>235</td>
</tr>
<tr>
<td>19 A Reconsideration of the Question of “The True, the Good, and the Beautiful” in Traditional Chinese Philosophy</td>
<td>239</td>
</tr>
<tr>
<td>19.1 Confucius’ Demands of the Realm of Life</td>
<td>240</td>
</tr>
<tr>
<td>19.2 Laozi’s Quest in the Realm of Life</td>
<td>245</td>
</tr>
<tr>
<td>19.3 Zhuangzi’s Quest in the Realm of Life</td>
<td>250</td>
</tr>
<tr>
<td>19.4 Brief Conclusion</td>
<td>255</td>
</tr>
<tr>
<td>Chinese Character</td>
<td>257</td>
</tr>
<tr>
<td>20 Chinese Traditional Cultures and Corporate Management</td>
<td>261</td>
</tr>
<tr>
<td>21 A Study of the Question of China’s Cultural Development</td>
<td>265</td>
</tr>
<tr>
<td>22 The Enlightenment and Its Difficult Journey in China</td>
<td>279</td>
</tr>
<tr>
<td>22.1 The Eighteenth-Century European “Enlightenment Movement” and China’s Sixteenth-Century Late Ming “Enlightenment Trend of Thought”</td>
<td>279</td>
</tr>
<tr>
<td>22.2 The Mid-Nineteenth-Century Chinese Society Amid the “Enlightenment” of the West and Its Struggle to Advance Through Manifold Obstacles</td>
<td>280</td>
</tr>
<tr>
<td>22.3 China’s Own Enlightenment and Its Slogan of “Science and Democracy”: Have They Come to Fruition?</td>
<td>281</td>
</tr>
<tr>
<td>22.4 Whither Enlightenment in Chinese Society?</td>
<td>282</td>
</tr>
</tbody>
</table>
23 The Coexistence of Cultural Diversity: Sources of the Value of Harmony in Diversity ........................................... 285
   23.1 Introduction ....................................................... 285
   23.2 Harmony in Diversity ............................................ 286
   23.3 Commonalities Across Cultural Traditions .................... 288
   23.4 Regional Diversity and the Bidirectional Nature of Cultural Selection ......................................................... 288
   23.5 Conclusion ....................................................... 290

24 On the Clash and Coexistence of Human Civilizations .......... 291
   24.1 "The Clash of Civilizations" and the "New Empire" Theory . 291
   24.2 "Coexistence of Civilizations" and New Axial Age .......... 294
   24.3 Can Chinese Culture Make Contributions to the Coexistence of Civilizations? ............................................. 298
      24.3.1 The Confucian Doctrine of Ren (仁, Benevolence, Virtue) Is a Resource of Thinking with a Positive Meaning for the "Coexistence of Civilizations" ................................. 299
      24.3.2 The Taoist Doctrine of the Way ( tao) Can Provide Significant Resources of Thinking to Prevent "The Clash of Civilizations" ........................................ 304

25 Constructing "Chinese Philosophy" in Sino-European Cultural Exchange ............................................................. 309
   25.1 Western Philosophy and Chinese Philosophy as an Independent Discipline ......................................................... 311
   25.2 Paradigms and Frameworks of Western Philosophy and Potential Problems in Chinese Philosophy ......................... 313
   25.3 Future Developments in Chinese Philosophy .................... 315
Chinese Glossary ....................................................... 316