Index

action
in the Analects, 26–29, 36, 38
in Buddhist philosophy, 267–268, 270, 272, 277
in the Daodejing, 92, 104, 107, 109, 112, 114, 116–117
in Later Mohist philosophy, 152, 155
in the Lüshi Chunqiu, 235
in Mingjia debates, 150
in the Mozi, 77, 80, 87–88, 90
in the Xunzi, 64–71
in the Yijing, 241, 255–261
aesthetic dimension
in the Analects, 29
(lack of), in the Mozi, 78, 83
of qi, 261
in the Xunzi, 62
in the Zhuangzi, 194
affection
in the Analects, 27
in Guodian texts, 57
in the Mencius, 46, 48, 50
in Mohist philosophy, 49, 79–80
agency
in the Analects, 36–39
in the Mozi, 89
in the Yijing, 255–261
antagonism between ruler and people, in
Legalist thought, 169, 178, 180, 187
anthropocentricity, rejection of
in the Daodejing, 12, 117–120
in the Zhuangzi, 195
anti-Confucian
Daoist, 5, 110–111
in Legalist thought, 169, 174–175, 178–182, 186
in Mohist philosophy, 73, 80, 91
Appendices, of the Yijing, 226, 230, 233, 247, 253, 255, 261
assertions/propositions
in Later Mohist philosophy, 150–155, 157, 160–161
in Mingjia discussions, 137–138
attunement
in the Analects, 59
in the Xunzi, 58, 62, 68
in the Yijing, 239, 252
in the Zhuangzi, 216, 220, 222
baijia zhi xue (Hundred schools of learning).
3, 11
Ban Biao, 133, 234
Ban Gu, 133, 244
Ban Zhao, 133
Bárcenas, Alejandro, 176
being and nonbeing
in Buddhist philosophy, 274, 283–284, 301
in the Daodejing. See wu (nonbeing, nothing)
benefit, mutual
in the Analects, 26
in Later Mohist philosophy, 159
benefit, mutual (cont.)
in the Mozi, 79–84
benefit, one’s parents, in the Mozi, 80
benefit, oneself
in Later Mohist philosophy, 159
in the Mozi, 81
in the Yijing, 261
best man or best system, 181–182
bian (disputation), 89, 131, 147, 149
in the Zhuangzi, 199–202
bian (distinguish, discriminate)
in Later Mohist philosophy, 147
in the Mozi, 89
in the Zhuangzi, 201
Bianzhe, 15, 130–133, 136, 146–147, 159–162
Bloom, Irene, 2, 71
Bodde, Derk, 283–284
bodhisattva, 271, 282, 290, 302
Bohu Tong, 244
brothers vying for property, 56, 61
Buddha-nature, 282, 284–285, 289, 291,
296, 298–299, 302
Buddhism, Chan, 278, 294–300, 302
Buddhism, Hinayana, 272, 287, 290
Buddhism, Hua Yan (Flower Garland),
289–294
Buddhism, Jingtu (Pure Land), 282, 296,
302
Buddhism, Mahayana, 271, 277, 281–282,
287, 290–291, 302
Buddhism, San Lun (Three Treatise),
283–284
Buddhism, Theravada, 272
Buddhism, Wei Shi (Consciousness-Only),
284–286, 288
bureaucracy, in Legalist thought, 165,
169–173, 176, 183–185, 187
Canons, Later Mohist, 144, 147–150,
155–158
capabilities
human, 6–8, 69, 71
of the junzi, 34
moral, 65
of the ruler, 182, 241
care ethic, feminist, 36
causality
in Buddhist philosophy, 269–270
in the Daodejing, 108–109
in Later Mohist philosophy, 156
in the Yijing, 261
in the Zhuangzi, 222
Celestial Masters, 95, 98
Chan, Alan, 47, 279
Chan, Wing-tsit, 100, 107, 134, 188
change, 13–16, 247–262
Cheng, Chung-yiing, 107, 248, 300
Cheng Zhi, 46
child about to fall into a well, 53
Chunqiu (Spring and Autumn Annals), 67,
226, 237
Chunqiu fanlu, 237, 243–245, 249
cicada-catcher, 7, 217, 222
collective and individual interests, 7, 10
collective welfare, maximising, in the Mozi,
78–84
collectivist and individualist societies,
10, 11
comentarial tradition, 4, 16
common people
in the Analects, 28, 126, 183
in Han thought, 245
in Legalist thought, 163, 171, 179–181,
187
in the Mozi, 76, 78, 85, 87
in the Xunzi, 60
in the Yijing, 257
compassion
in the Analects, 24
in Buddhist philosophy, 271, 290
in the Mencius, 41, 51, 53–54, 80
complementarity
in the Daodejing, 108, 124
in the Shi Jing, 239
in the Yijing, 240, 242, 250
complementation between opposite
polarities, 15, 105, 123
compound names, 144, 150, 153
concept-matching, in Buddhist philosophy,
273
conformity, 12–13, 28, 32, 178
<table>
<thead>
<tr>
<th>Term</th>
<th>Pages/References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confusion</td>
<td>in the Analects, 38, 232</td>
</tr>
<tr>
<td></td>
<td>in Later Mohist philosophy, 154, 161</td>
</tr>
<tr>
<td></td>
<td>in the Xunzi, 58</td>
</tr>
<tr>
<td>Consciousness</td>
<td>in Buddhist philosophy, 266, 268, 271, 274, 284–286, 288, 294, 298, 302</td>
</tr>
<tr>
<td>Context</td>
<td>See environment</td>
</tr>
<tr>
<td>Controlling the populace</td>
<td>(large numbers), in Legalist thought, 169, 171, 180</td>
</tr>
<tr>
<td></td>
<td>conventional values, rejection of, in the Daodejing, 100, 106, 113–114, 116–117, 163</td>
</tr>
<tr>
<td>Cook Ding</td>
<td>196, 207, 214, 217, 219–220</td>
</tr>
<tr>
<td>Correlative relationships</td>
<td>239, 246–247</td>
</tr>
<tr>
<td>Correlative thinking</td>
<td>15, 63, 261</td>
</tr>
<tr>
<td>Cosmic order</td>
<td>during the Han dynasty, 224–233</td>
</tr>
<tr>
<td>Cosmic processes</td>
<td>225, 238</td>
</tr>
<tr>
<td>Cosmic vision</td>
<td>99, 248</td>
</tr>
<tr>
<td>Cosmogony</td>
<td>in the Taiyi Sheng Shui, 102</td>
</tr>
<tr>
<td>Creel, Herrlee</td>
<td>163, 165</td>
</tr>
<tr>
<td>Criteria</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in Later Mohist philosophy, 157, 161</td>
</tr>
<tr>
<td></td>
<td>in the Mozi, 75, 90</td>
</tr>
<tr>
<td></td>
<td>in the Zhuangzi, 199, 236</td>
</tr>
<tr>
<td>Criteria (san jū)</td>
<td>in Mohist philosophy, 84–91</td>
</tr>
<tr>
<td>Cua, Antonio</td>
<td>27, 123</td>
</tr>
<tr>
<td>Cultivation</td>
<td>6–8</td>
</tr>
<tr>
<td></td>
<td>in the Analects, 26, 30–39</td>
</tr>
<tr>
<td></td>
<td>in Buddhist philosophy, 294, 296, 298, 302</td>
</tr>
<tr>
<td></td>
<td>in Confucian philosophy, 20, 41, 68, 70, 89</td>
</tr>
<tr>
<td></td>
<td>in the Mencius, 49, 55, 65, 80</td>
</tr>
<tr>
<td></td>
<td>in the Mozi, 83</td>
</tr>
<tr>
<td></td>
<td>in the Xunzi, 64</td>
</tr>
<tr>
<td></td>
<td>in the Zhuangzi, 207–221</td>
</tr>
<tr>
<td>Dao</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in Mawangdui texts, 98</td>
</tr>
<tr>
<td></td>
<td>in Xuanxue discussions, 278–279</td>
</tr>
<tr>
<td></td>
<td>in Xuanxue thought, 280</td>
</tr>
<tr>
<td></td>
<td>in the Xunzi, 58, 64</td>
</tr>
<tr>
<td></td>
<td>in the Yijing, 249, 251</td>
</tr>
<tr>
<td></td>
<td>in the Zhuangzi, 189, 206, 210–211, 216</td>
</tr>
<tr>
<td></td>
<td>221</td>
</tr>
<tr>
<td>Dao (generative)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in the Daodejing, 102, 125</td>
</tr>
<tr>
<td></td>
<td>in Guodian texts, 103</td>
</tr>
<tr>
<td></td>
<td>in Mawangdui texts, 98</td>
</tr>
<tr>
<td></td>
<td>in the Yijing, 256</td>
</tr>
<tr>
<td>Dao (reality)</td>
<td>in the Daodejing, 99</td>
</tr>
<tr>
<td>Dao (way, path)</td>
<td>in the Daodejing, 109–114</td>
</tr>
<tr>
<td>Dao Jing</td>
<td>97</td>
</tr>
<tr>
<td>Dao Sheng</td>
<td>277, 282, 298</td>
</tr>
<tr>
<td>Dao-an</td>
<td>273, 275</td>
</tr>
<tr>
<td>Daodejing</td>
<td>4–5, 7, 9, 92, 97–128, 130, 177, 188, 190, 195, 202, 218, 221, 235, 274–275, 278–279</td>
</tr>
<tr>
<td>Daoism</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lao-Zhuang, 93–95, 98, 164, 173, 187, 192, 235</td>
</tr>
<tr>
<td>Daoism, religious</td>
<td></td>
</tr>
<tr>
<td></td>
<td>See Daojiao</td>
</tr>
<tr>
<td>Daojiao</td>
<td>94–96</td>
</tr>
<tr>
<td>Daozang</td>
<td>95, 145</td>
</tr>
<tr>
<td>Daqiu</td>
<td>144, 158</td>
</tr>
<tr>
<td>Dayi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>See Taiyi</td>
</tr>
<tr>
<td>de (potency)</td>
<td>in the Daodejing, 95, 105–109, 122, 128</td>
</tr>
<tr>
<td>de Bary, William Theodore</td>
<td>2, 36</td>
</tr>
<tr>
<td>De Jing</td>
<td>97</td>
</tr>
<tr>
<td>de Ku, Wim</td>
<td>132</td>
</tr>
<tr>
<td>Dedaojing</td>
<td>98</td>
</tr>
<tr>
<td>Defoort, Carine</td>
<td>75, 83, 220</td>
</tr>
<tr>
<td>Deng Xi</td>
<td>132–134, 147</td>
</tr>
<tr>
<td>Desires</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in the Analects, 23</td>
</tr>
<tr>
<td></td>
<td>in Guodian texts, 57</td>
</tr>
<tr>
<td></td>
<td>in Legalist thought, 178</td>
</tr>
<tr>
<td></td>
<td>in the Mozi, 80</td>
</tr>
<tr>
<td></td>
<td>in the Xunzi, 56–59</td>
</tr>
<tr>
<td>Diamond Sutra</td>
<td>276</td>
</tr>
<tr>
<td>Discretion</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in the Analects, 28, 35, 39</td>
</tr>
<tr>
<td></td>
<td>in Legalist thought, 171</td>
</tr>
<tr>
<td></td>
<td>in the Mozi, 90</td>
</tr>
</tbody>
</table>
discretion (cont.)
in the Xunzi, 58
doctrine
in the Daodejing, 110
in Gaozi’s view, 47
in Later Mohist philosophy, 161
in the Mencius, 47
in the Mohist Yi Zhi’s view, 48–49
in the Zhuangzi, 195, 218–219
Dong Zhongshu, 237, 244
Du Shun, 290
dualism, in the Yijing. See complementarity dukkha. See suffering, in Buddhist philosophy
Duyvendak, Jan J. L., 106, 166–168, 177, 180–183, 185–187
dynamism
in Buddhist philosophy, 269–270
in the Daodejing, 101, 106
in the Yijing, 233, 237, 240, 251, 257
efficacy, 62, 106, 213, 220, 252, 259–260
Eightfold Path, 268
emotions
in the Analects, 26, 29–31, 33–34
in Buddhist philosophy, 268
in Confucian philosophy, 36, 71
in Guodian texts, 57, 61, 211
in the Mencius, 50–57
in the Xing Zi Ming Chu, 51, 63
in the Xunzi, 56–59, 61
in the Zhuangzi, 217
emptiness, in Buddhist philosophy, 273–275, 277, 283–288, 290–291, 293, 301
Engraver Qing, 196, 209
enlightenment, in Buddhist philosophy, 272, 277, 282, 288, 290, 294, 297–299, 302
environment, 9–11, 13, 16–17
in the Daodejing, 106–109, 122, 124
(family), in the Analects, 27
in the Mencius, 47
(natural), in the Daodejing, 117–120
in the Yijing, 247–248, 252, 261
in the Zhuangzi, 209
environment, external, in the Mencius, 49, 52–53
environmental ethics
in Confucian philosophy, 36
in the Daodejing, 109
epistemological issues
in the Analects, 38
in Buddhist philosophy, 267, 270, 272, 285, 288, 291, 294, 297, 299
in the Daodejing, 104–105, 112–114, 128
in Later Mohist philosophy, 154
in the Mozi, 75, 89
in Xuanxue thought, 278–281
in the Zhuangzi, 189, 195, 198–207, 221–222
ethical issues
in the Analects, 22–23, 30–39
in the Daodejing, 100, 113
in Han period discussions, 233
in the Mozi, 90
in the Zhuangzi, 195, 198, 210, 212, 215, 221
ethics
Confucian role ethics, 37
consequentialist, 37
virtue ethics, 37, 71
exemplary lives, in Confucian philosophy, 24, 35, 37
Explanations of the Canons, Later Mohist, 144
fa (models)
in the Daodejing, 112
in Mawangdui texts, 98
in the Xunzi, 56, 64
fa (penal law), 95, 126
in Legalist thought, 163, 165, 177
fa (standards)
in Later Mohist philosophy, 130, 136–137, 147, 149, 161
in Legalist thought, 168
in the Mozi, 75, 77, 84–91
in the Xunzi, 41, 59, 62
Fa Xian, 282
Fa Zang, 290–294
Index

father covers for his son, 22
feelings. See emotions
femininity. See yin, femininity, receptiveness
Feng, Youlan. See Fung, Yu-lan
Five Confucian Classics, 237
flexibility
in Confucian life, 35
in the Daodejing, 93, 112, 121
in the Zhuangzi, 195, 207, 220
flourishing life
in the Analects, 37, 39
in Confucian philosophy, 37, 71
in Huang-Lao thought, 95
in the Mozi, 90
flourishing society
in Confucian philosophy, 71
in Legalist thought, 182
four roots of human goodness, 51
Fourfold Noble Truth, 267
Fox, Alan, 220
Fu, Wei-hsun, Charles, 102, 104
funeral practices, 77, 89
Fung, Yu-lan, 74, 101, 137–138, 196, 286, 296
Fuyang Han Jian, 230
ganying, 13, 124, 233, 238, 241, 250, 252–253, 261
gaozi, 44, 52, 57, 61, 64
geomancy, 252, 261
Goldin, Paul, 163, 165, 176, 184
gongan, 299–300
Gongduzi, 43, 45
Gongsun Long. See Gongsun Longzi
Gongsun Longzi, 133, 138–144, 148, 202
in relation to the Zhuangzi, 189, 198
good life. See flourishing life
goodness in human nature. See human nature
government
in the Analects, 20, 22, 36
in Confucian philosophy, 41, 57
in the Daodejing, 111, 116, 125–127
in Han period discussions, 226, 234, 237, 239, 242–243, 257, 261
in Mawangdui texts, 98
in the Mencius, 53–55
in the Xunzi, 60
government, benefiting the people
in the Daodejing, 111, 118
in Later Mohist philosophy, 158
in the Mencius, 53–55
in the Mozi, 86
in the Yiijing, 248
government, benevolent, in Confucian thought, 169, 178, 181–182, 237
government, compassionate, in the Mencius, 43, 53–55
guan (observation), 14, 29, 37, 242, 247
Guan Feng, 190
Guan Zhong, 164, 166, 174
Guanzi, 52, 94, 97, 192, 211
Gai Gang, 231
Guo Xiang, 5, 96, 190, 278–281
Guodian, 5, 44, 46, 51, 57–58, 66, 68, 99, 102, 111
Han Fei. See Han Feizi
Han Feizi, 74–75, 175–187, 235
Han Yu, 302
Hansen, Chad, 75, 112, 116, 138, 140, 143, 195, 197, 211–212
Hanshu, 73, 99, 234
Happy Fish dialogue, 196–197
harmony, 11, 13
in Chinese Buddhism, 12
in Confucian philosophy, 35
in the Daodejing, 108, 110
in the Xunzi, 63
in the Yiijing, 251
in the Zhuangzi, 12
He Shang Gong, 97
He Yan, 246, 278–281
heaven. See tian (heaven)
heaven and earth, 14
in the Daodejing, 102–103, 117–120
in Guodian texts, 102
in the Huangdi neijing ling shu, 246
in the Taiyi Sheng Shui, 102
in the Yijing, 252
in the Zhongyong, 70
in the Zhuangzi, 236
heaven, earth and humanity, 9, 69, 237, 249
Henderson, John, 238–240, 250–251, 256, 261
Henriks, Robert, 98, 111
historiography, in the Han, 233–234
Hong Ren, 295
Hou Hanshu, 96, 188
Hu Shi, 138, 146, 154
Huainanzi, 9, 94, 97, 134, 192, 235, 240, 242, 245
Huangdi neijing ling shu, 243
Huangdi neijing suwen, 243
Huangdi neijing taisu, 243
Huangdi Si Jing, 5
Hsuan Tung, 282, 287
Hui Neng, 295–299
Hui Shi, 55, 132–138, 140, 149, 157, 160, 162, 236
in relation to the Zhuangzi, 189, 193, 196–198
Hui Yuan, 273
human health, 233, 238–241, 243, 246, 250, 254, 261
human nature
in Legalist thought, 178–179
in the Mencius, 42–43, 49–50
neither good nor bad, 43–44
not all people are naturally inclined toward goodness, 44, 49–55
not naturally inclined toward goodness, 43, 49–53
in the Xunzi, 56, 61, 64
in Yang Zhu’s view, 68, 214
human rights, in Confucian philosophy, 36
huo, perplexity. See confusion
ignorance, in Buddhist philosophy, 267, 269, 301
illumination, in Buddhist philosophy, 277, 297–300
illusion/illusory, in Buddhist philosophy, 267, 271, 274–275, 283, 289–291, 293, 301
impartiality
in the Daodejing, 107, 124
in Mohist philosophy, 49
the Mozi, 77, 79
in the Zhuangzi, 199
impermanence, in Buddhist philosophy, 267–268, 277, 290
Indraccolo, Lisa, 141
Indra’s Net, 292
ineffability
in the Daodejing, 101
in the Zhuangzi, 218
instantaneous enlightenment, in Buddhist philosophy, 290, 294, 298–300
interdependence, 10, 13
in the Analects. See relationships in Buddhist philosophy, 269–271, 292–294, 301
in the Daodejing, 105, 109
in Xuanxue thought, 278–281
in the Yijing, 233, 241–242, 250
Ivanhoe, Philip, 57, 106, 196, 208, 212
Ji Zang, 283–284
Jia Yi, 235
jianai (impartial concern), 48, 75–76, 78–84, 166
in Later Mohist philosophy, 138, 153, 155, 158–159
Jin dynasty, 265, 290
jing, quiescence, 229, 241–242
Jixia, 17
junzi (exemplary person), 34–39
Kaltenmark, Max, 106
karma. See action, in Buddhist philosophy
ke-buke (may be affirmed or not), 147, 161, 204
knowing how
in the Analects, 38
in the Yi jing, 259
in the Zhuangzi, 218
knowledge. See epistemological issues
kong. See emptiness, in Buddhist philosophy
Kongzi. See Confucius
Kongzi Congzi, 246
Kongzi Jiayu, 246
Kumarajiva, 276–277, 282–283, 289–294
Kun, 224–227, 250
language
in Buddhist philosophy, 265, 277, 289, 294, 299–301
in the Daodejing, 98, 100, 105, 112–113, 128
in the Gongsun Longzi, 138–144
in Later Mohist philosophy, 14
in the Mozi, 75
in Xuanxue thought, 278–281
in the Zhuangzi, 194–196, 198, 201–204, 221–222
Laozi. See Daodejing
Laozi A, 99, 111
Laozi B, 99
Laozi C, 5, 99, 102–103, 111
Lau, Dim-cheuk, 97, 102, 105, 118, 124, 235, 254–255, 259–260, 262
learning. See epistemological issues
Legge, James, 25
lei (type, kind), 148–151, 154, 160
li (behavioural propriety), 30–34, 36–37
in the Analects, 28–30
in the Mencius, 51
in the Xunzi, 59–64
li (benefit)
in Later Mohist philosophy, 158
in the Mozi, 76–79, 86, 89–90
li (principle), in Buddhist philosophy, 291, 292, 293, 296, 301
li (ritual), 28
in the Analects, 28, 30–31
in the Xunzi, 59–64
Li Ao, 302
Li Ji, 93, 226, 245
Li Si, 164, 186
Liang Qichao, 146
Lieni Zhuan, 236
Liozi, 7, 67, 97
Liu Xiang, 73, 236
Liu Xiaogan, 192
Liude, 57
living life to its full term, 67
lodged perspectives, in the Zhuangzi, 204, 205, 206
Lotus Sutra, 276, 282, 287–289
loyalty
in the Analects, 23, 27, 39
in the Han Feizi, 169
in the Xunzi, 56
Lu Jia, 235
Lu, Xun, 32
Lunheng, 236
Lunyu Jieie, 246
Lushi Chunqiu, 67–68, 92, 234, 241–242, 249
Madhyamaka tradition, 270–271, 276, 282–284, 287, 301
mastery, in the Zhuangzi, 207–221
Mawangdui Boshu Yi jing, 229
Mawangdui Laozi A, 98
Mawangdui Laozi B, 98
McLeod, Alexus, 236, 246
meditation, in Buddhist philosophy, 266, 267, 284, 294, 297
Mencius, 42–55, 57, 64–66, 68–69, 82, 191, 211, 214
Mencius, Mengzi, Meng Tzu. See Mencius
metaphysical issues
in Buddhist philosophy, 267–268, 270, 274, 283, 291, 293, 297, 301
in the Daodejing, 99, 101
in Xuanxue thought, 278–281
in the Zhuangzi, 195, 202, 212
middle-path, in Buddhist philosophy, 270, 277, 284, 286, 288, 301
military issues
in Legalist thought, 166–167, 178, 186
in the Mozi, 73
in the Yijing, 230
ming (destiny, conditions of life), 65
ming (illumination), in the Zhuangzi, 206
ming (names), 15, 137
in the Daodejing, 112
in the Gongsun Longzi, 140–141
in Han period discussions, 244
in later Mohist philosophy, 150–155, 160
in Legalist thought, 171–172
in Mawangdui texts, 98
the Zhuangzi, 189, 202, 206, 218, 220
Ming dynasty, 74, 95
Mingjia, 3, 8, 11, 59, 130–132, 160, 162
in relation to the Zhuangzi, 189, 195–196, 198, 202, 205, 218, 221
moral development. See cultivation
moral guidance
in Gaozi’s view, 47, 57
in the Mencius, 47
moral resources
in the Mencius, 47–48
in the Mozi, 80, 83
in the Xunzi, 64
motivation
in the Analects, 29, 31, 36
in Confucian philosophy, 71
in the Mencius, 46
in the Mozi, 82
in the Xunzi, 59
mou (parallelising propositions), in later Mohist philosophy, 150–155
mourning period, 77
Mozi, 73, 132, 136, 144, 147, 154, 156, 158
Mozi ten doctrines, 75–78
Mozi, Mo Tzu. See Mozi
music
in the Analects, 28, 30–31
in the Mozi, 77, 84, 88
in the Xing Zi Ming Chu, 63
in the Xunzi, 63
Nagarjuna, 270
namelessness, of dao, in the Daodejing, 101, 102
Narcissus and Goldmund, 123–124
natural disasters, 224, 238
nei-wai (inner-outer) debate, 30–34
Gaozi, 44
Mencius, 42–55
New Discourses (Xinyu), 235
New Writings (Xinshu), 235
Nirvana Sutra, 282, 287
numerological categories, 231, 237, 240, 243, 246
nurture
in Confucian philosophy, 80
in the Mencius, 41–42, 49–50, 52, 57, 65
in the Xunzi, 61
in the Zhuangzi, 207, 213–214
ox, led to slaughter, 53
pan jiao, 281, 289–290
paradigmatic person. See junzi (exemplary person)
paradoxes, of Hui Shi, 134–138
partiality, in the Mozi, 76, 78, 81–83
patterns
in the Analects, 38–39
in the Bohu Tong, 244
in Buddhist philosophy, 269
in the Daodejing, 108, 117
in Guodian texts, 65
in later Mohist philosophy, 130, 150
in Mawangdui texts, 98
in the Xunzi, 56, 59
in the Yijing, 248
in the Zhuangzi, 212
patterns, recognition, in the Mozi, 89
Peng the giant bird, in the Zhuangzi, 199, 200, 203, 205
Perkins, Franklin, 61, 67, 90
perspective, in the Zhuangzi, 196, 199–200, 203–206, 221
perspective, indexical
in Hui Shi’s paradoxes, 137
phenomenal self, in Buddhist philosophy, 268, 270
pi (illustrating), in Later Mohist philosophy, 151
Pines, Yuri, 171, 176
plurality, 12, 14, 16, 85
in Later Mohist philosophy, 14, 157
polarity, in the Daodejing, 104–105, 122–123
political administration, in Han period discussions, 234, 241–242, 261
political life, in the Zhuangzi, 213–216
Poo, Mu-chou, 28, 87, 232
practical wisdom, 16, 27, 255–261
practice in the Analects, 6, 28–31, 35–37, 81 in the Xunzi, 60, 64
practices in Buddhism, 2, 272, 276, 278, 280, 296 Daoist, 7, 92–93, 95, 103, 110, 114–115, 127
divination, 13, 208, 224–225, 232
in the Han, 241
in the Mencius, 75, 77, 87, 89
religious, 95–96
in the Zhuangzi, 194, 208
precedent, in the Mozi, 75, 87, 89
primitivist (strand), in the Daodejing, 101, 120
primitivist ideas, in the Zhuangzi, 191
profit in Confucian philosophy, 79 in the Daodejing, 110–111 in the Xunzi, 56 Yang Zhu, 67
propositions, in Later Mohist philosophy.
See assertions/propositions
provisional existence, in Buddhist philosophy, 287
pu (simplicity), in the Daodejing, 113–114, 120, 126 Puett, Michael, 67, 208, 235
punishments in the Analects, 22, 29 in Legalist thought, 164, 166–167, 169, 171, 177, 181, 184–186
Qi (vitality, energies), 239–241, 248, 261 in the Guanzi, 52 in the Mencius, 47, 52–53 in the Yijing, 249 in the Zhuangzi, 210–211
Qian, 224–227, 250
Qin dynasty, 4, 145, 162, 164–166, 176, 186, 192, 209, 213, 233–235, 237
qing (feelings). See emotions
qing (genuine), in the Mencius, 51
Qing dynasty, 41, 74
Qiong Da Yi Shi, 68
qu (selecting, picking-out), 143–144, 149, 155, 160
quan (to weigh), in Later Mohist philosophy, 158
ran-buran (so or not-so), 147
Raphals, Lisa, 195, 204
rebirth, 266, 269, 271, 276, 297
reciprocity in the Analects, 25–26 in Confucian philosophy, 12 in the Daodejing, 124 in the Mozi, 83
in the Yijing, 243
Reding, Jean-Paul, 137, 142
relational attachment in Confucian philosophy, 6, 29, 81
in Later Mohist philosophy, 159
in the Mozi, 81
relational self. See relationships
Index 357
© in this web service Cambridge University Press
www.cambridge.org
relationships, 9–11, 163
in the Analects, 23, 25–27, 29, 39
in Chinese Buddhism, 10
in Confucian philosophy, 11, 25, 42
the Daodejing, 101, 109, 117, 121, 124
relativism, in the Zhuangzi, 195
religion
in Han period discussions, 241, 248
of the Taixi Sheng Shui, 103
in the Xunzi, 69
ren, 30–34, 36, 177–178. See also ren and li affection, 26
in the Analects, 23–28
compassion, 81–82
Confucian golden rule, 25
in Confucian philosophy, 81
general concern for humanity, 24
kinship, 81–82
in the Mencius, 45, 51
ren and li, 30–34
interdependent concepts, 33–34
li is fundamental, 33
ren is fundamental, 31–32
resonance. See also ganying
in the Daodejing, 124
responsibility
in the Analects, 26, 33
in Confucian philosophy, 71
in the Daodejing, 109
in Han period discussions, 242
in the Xunzi, 64, 68–69
in the Yi Jing, 250
responsiveness, 7
in the Daodejing, 93, 121, 124
in the Huainanzi, 242
in the Zhuangzi, 206–207, 218, 222
rewards and punishments, 86
in Legalist philosophy, 127
in the Mozi, 84
Rishu, 15, 231
Robins, Dan, 75, 151–152, 154, 220
Roth, Harold, 192, 198, 211–213
Ru, 20, 32
Rutt, Richard, 226, 230
Ryle, Gilbert, 259
sage
in Confucian philosophy, 11, 181
in the Daodejing, 102, 116–117, 123, 125–127, 279, 302
in the Huainanzi, 242
in Huang-Lao Daoism, 187
in the Li Ji, 245
in the Lushi Chuang, 242
in the Zhuangzi, 206
scepticism, in the Zhuangzi, 192–193
scientific discussions, in Later Mohist philosophy, 155–158
secretary, of the ruler, in Legalist thought, 185–186
self in environment, 107
in Confucian philosophy, 71
in the Daodejing, 107, 109, 122
self-serving, 56–57, 59, 61, 67, 71
Sengzhao, 277
Shang dynasty, 224, 232
Shang Yang, 164–169, 171, 173, 177, 180–181, 183, 185–186
Shanghai Museum Zhou Yi, 228
Shangjun Shu, 167–169, 180, 182–183, 185
Shaughnessy, Edward, 228–229, 232, 253
Shen Dao, 55, 164, 166, 173, 175–176, 181, 236
Shen Xiu, 295, 298
sheng (birth, growth), 70
shi (actuality, actually-existing things), 130, 134, 139, 141, 144, 160
in Han period discussions, 244
shi (power), in Legalist thought, 173–175
shi-fei
in Later Mohist philosophy, 147, 157
in the Mozi, 76, 85
in the Zhuangzi, 207
in the Zhuangzi, 199, 204–206, 211, 297
Shi Jing, 23, 39, 226, 239
Shiji, 3, 92, 131, 234–235, 240
shu (statecraft), in Legalist thought, 165, 169–173, 176, 185
Shu Jing, 23, 226, 239
Shun, Kwong-Loi, 34, 36, 51
shuo (explanation), in Later Mohist philosophy, 151
Shuo Yuan, 134–135, 236
Shuowen Jiezi, 70, 121
Si Shu, 246
Siddhartha Gautama, 266
silver rule. See golden rule
Sima Tan, 3, 93–94, 131, 163, 234–235, 240
situated self. See self in environment
Sivin, Nathan, 240, 242–243, 246
six schools of thought (Sima Tan), 3, 93, 235
Skaja, Henry, 33
Slingerland, Edward, 117, 212–213, 217
sophistry, 131, 134, 139, 144, 159
Southern and Northern dynasties, 265
spirituality, in the Zhuangzi, 208–213, 216
spontaneity, spontaneous
in the Daodejing, 92, 101, 105, 117–118, 121–123
in Han period discussions, 246, 280
in the Zhuangzi, 191, 213, 217–218, 260
Spring and Autumn period, 2, 16, 20, 28
storehouse consciousness, 284–286
suchness, in Buddhist philosophy, 291
suffering, in Buddhist philosophy, 267–268
Sui dynasty, 41, 145, 282
superstitious beliefs, rejection of, in the Xunzi, 68
syncretic method, 9, 17
Synthesis, during the Han dynasty, 224–233
Taixuanjing, 235
Taiyi (Great Unity), 103
Taiyi Sheng Shui, 99, 102–103
Tang dynasty, 95, 98, 282, 295, 299, 301
teachers, in the Xunzi, 59, 64
teaching, in the Daodejing, 112–114
three bonds, in Confucian philosophy, 244
thrift, in funerals, 48
tian (heaven), 9
as agent, 64–65
in the Bohu Tong, 244
in the Chunqiu, 237
in the Chunqiu fanlu, 244
in Confucian philosophy, 64–71
in Han period discussions, 238, 240
in the Huainanzi, 242
and human affairs, 68
in the Li xin Chunqiu, 241–242
in the Mencius, 49–50, 65
in the Mozi, 77, 86, 89
source of moral goodness, 64, 66
in the Xunzi, 64
in the Yijing, 224–226, 248, 252, 261
tian (naturalistic view), 9, 65, 69
Tian Tai (Heavenly Terrace), 286–289
timeliness, 16, 255–261
tong (sameness), 143–144, 147–148
transformation, of all things, in the Daodejing, 101, 107
trigram, 224, 227, 230, 248, 256–258
truth, in Buddhist philosophy, 275, 278, 283–284, 287, 294, 296, 300–301
Tsai, Heng-Ting, 267–268, 271
Tu, Weiming, 30, 32
tai (analogical argument), in Later Mohist philosophy, 150–152
tai (extending compassion), 53–55, 78–84
uncarved block, 101, 117
uniformity, 11, 85, 160
utility, in the Mozi, 75, 77, 87–88
veracity, in the Mozi, 87
Waley, Arthur, 106, 130
Wang Bi, 5, 96–97, 104, 117, 128, 278–281
Wang Chong, 236
Wang Su, 246
Wang Yang Ming, 292
wanwu (myriad things), 118
in Buddhist philosophy, 274
in the Daodejing, 101–102, 107, 109
in the Yijing, 262
in the Zhuangzi, 195
Index

Warring States period, 2, 4, 13, 15, 17, 28, 65, 96, 131, 147, 159, 163, 165, 170, 172, 183, 231, 237

water
in the Daodejing, 102–103, 108, 120, 125
in Gaozi’s view, 45
in Guodian texts, 102
Watson, Burton, 64, 234, 238

wei (act, regard), in the Daodejing, 114, 125–127
Wei dynasty, 265, 278
Wei-Jin period, 95–96

weiwo. See Yang Zhu

well-being, 15, 47
in the Analects, 26, 32, 39
in Confucian philosophy, 71
in the Daodejing, 106, 126
in Daoist philosophy, 15
in Han period discussions, 233, 243
in Legalist thought, 186–187
in the Mozi, 76–84
in the Yijing, 13
in the Zhuangzi, 201

Western Zhou period, 28
Wheelwright Bian, 196, 208, 218–219

white horse not horse, 138–144
Wilhelm, Hellmut, 227, 251, 253, 257–258
Wright, Arthur, 265, 272–273, 275, 277
wu (nonbeing, nothing), in the Daodejing, 101–105

Wu Guangming, 213, 220
Wu Jing, 226
Wu Xing, 58
wuwei, in the Zhuangzi, 189, 212–213, 217
wuwei (nonaction), 242
in Legalist thought, 164, 171–172, 187
wuwei (unconditioned action), in the Daodejing, 7, 92, 95, 114, 124–125, 127
wuxing, 158, 238–241, 244, 256

xiao (filial piety)
in the Analects, 26–27, 81
in Buddhist philosophy, 272
in Confucian philosophy, 88
in Han period discussions, 245
in the Mozi, 80
Xiao Jing, 245
Xiaoqu, 144, 151

xin (heart-mind)
in Guodian texts, 58
in the Mencius, 41–55
in the Xunzi, 55–64
in the Zhuangzi, 208–213
xin (reliability, trustworthiness)
in the Analects, 27, 38
person standing by his word, 38
in the Xunzi, 61

xin zhai (fasting of the heart-mind), in the Zhuangzi, 208–213

Xing Zi Ming Chu, 51, 57, 63, 211
xin (reliability, trustworthiness)
in Legalist thought, 171–172, 183

Xuan Zang, 284, 286
Xuanxue, 265–266, 278–281, 301

Yampolsky, Philip, 295

yan (speech, words)
in the Analects, 37
in the Mencius, 45–46, 51
in the Xunzi, 28

yei
appropriate openness in the Analects, 29, 35, 38
righteousness in Legalist thought, 177–179
righteousness in the Guanzi, 164
righteousness in the Mencius, 45–46, 51
rightness in the Analects, 28
rightness in Gaozi’s view, 45
rightness in the Mozi, 76–77, 86
rightness in the Xunzi, 60–61
yi (difference), 143–144, 147–149
Yi Zhi, 48–49, 77, 82
Yijing, 5, 9, 13–14, 16, 224–233, 247–262
yin, femininity, receptiveness, 224–226, 239, 242, 246, 251, 255, 261
in the Daodejing, 122, 124
in the Yijing, 224
yin-yang, 237, 239–241, 251, 256
in Huang-Lao thought, 95
reciprocal relationship, 251
Yogacara, 284–287, 291
you (being, existence), in the Daodejing, 99
youwei. See wei (act, regard)
Yucong 1, 46, 57
Zai Wo, 39, 77
Zeng Zi, 30
Zhang Dongsun, 222, 245
zhengming (rectifying conduct), in the Analects, 59, 202
zhengming (rectifying names), in the Xunzi, 59–64, 174
zhi (pointing), in the Gongsun Longzi, 142
zhi (wisdom, knowing)
in the Analects, 27, 31
in the Daodejing, 114, 117
in Guodian texts, 57
great knowledge and little knowledge in the Zhuangzi, 205–206
in the Mencius, 51
Zhi Yi, 286–288
zhong (doing or being one’s best), in the Analects, 26
Zhongliu, 244
Zhongyong, 50, 69
Zhou dynasty, 2, 225–226
Zhu Xi, 5, 231, 245
Zhuangzi, Chuang Tzu. See Zhuangzi
Zi Xia, 30
Zi You, 30
Zi Zhang, 30
ziran (nature), in the Daodejing, 117–121
ziran (self-so-ness), in the Daodejing, 7, 121–128
Zisi, 42, 44
Zou Yan, 240
Zuo Zhuang, 63, 239–240, 249
zuowang (sitting and forgetting), 209, 211