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Nota di bibliografia	Includes bibliographical references at the end of each chapters and index.
Nota di contenuto	Front matter -- Acknowledgements -- Table of Contents -- Introduction -- Models for living in ancient Greece and China -- On Comparing Ancient Chinese and Greek Ethics: The tertium comparationis as Tool of Analysis and Evaluation -- The Consciousness of the Dead as a Philosophical Problem in Ancient China -- The Ideas of Human Nature in Early China -- Cosmic Life and Human Life in the "Book of Changes" -- Good Fortune and Bliss in Early China -- Bing-distress in the Zuo zhuan: the not-so-good-life, the social self and moral sentiment among persons of rank in Warring States China -- Pleasures and Delights, Sustaining and Consuming -- Is the Concept of the Mind Parochial? -- Taking Thoughts about Life seriously -- Filial Piety in Plato -- The Good Life for Plato's Tripartite Soul -- Good counsel and the role of logos for human excellence -- Hedonê in the Poets and Epicurus -- Autonomy, Fate, Divination and the Good Life --

Mencius and the Stoics – *tui* and *oikeiôsis* -- The Role and Pursuit of the Virtue of Equanimity in Ancient hCina and Greece -- Index locorum -- General index of subjects

Sommario/riassunto

Chinese and Greek ethics remain influential in modern philosophy, yet it is unclear how they can be compared to one another. This volume, following its predecessor 'How should one live?' (DeGruyter 2011), is a contribution to comparative ethics, loosely centered on the concepts of life and the good life. Methods of comparing ethics are treated in three introductory chapters (R.A.H.King, Ralph Weber, G.E.R. Lloyd), followed by chapters on core issues in each of the traditions: human nature (David Wong, Guo Yi), ghosts (Paul Goldin), happiness (Christoph Harbsmeier), pleasure (Michael Nylan), *qi* (Elisabeth Hsu & Zhang Ruqing), cosmic life and individual life (Dennis Schilling), the concept of mind (William Charlton), knowledge and happiness (Jörg Hardy), filial piety (Richard Stalley), the soul (Hua-kuei Ho), and deliberation (Thomas Buchheim). The volume closes with three essays in comparison - Mencius and the Stoics (R.A.H. King), equanimity (Lee Yearley), autonomy and the good life (Lisa Raphals). An index locorum each for Chinese and Greco-Roman authors, and a general index complete the volume.
