

1. Record Nr.	UNINA9910865283603321
Autore	Ott Margus
Titolo	Resonances of Neo-Confucianism
Pubbl/distr/stampa	Cham : , : Springer International Publishing AG , , 2024 ©2024
ISBN	9783031568749 9783031568732
Edizione	[1st ed.]
Descrizione fisica	1 online resource (257 pages)
Collana	Palgrave Studies in Comparative East-West Philosophy Series
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di contenuto	<p>Intro -- Acknowledgments -- References -- Contents -- List of Figures -- Chapter 1: Introduction -- 1.1 Partners of Resonance -- 1.1.1 Neo-Confucianism -- 1.1.2 Western Resonances -- 1.1.3 Dissonances -- 1.2 (Un)ground of Comparison -- 1.2.1 What Is Comparison? -- 1.2.2 Ground of Comparison -- 1.2.3 Qualitative and Quantitative Comparison -- 1.2.4 Intensity -- 1.2.5 Obscure and Clear Sides -- 1.2.6 Two Movements: Unfolding and Refolding -- 1.2.7 Groundlessness -- 1.2.8 Some Consequences for Comparative Philosophy -- 1.2.9 Conclusion -- 1.3 Levels of Comparison -- 1.3.1 Juxtaposition, Interpenetration, Intensity -- 1.3.2 Embodiment, Speaking, Thinking -- 1.3.3 Embodiment -- 1.3.4 Speaking -- 1.3.5 Thinking -- 1.3.6 Redistribution of Singularities -- 1.3.7 Resonance Between Intensive Actualization Processes -- 1.3.8 Thawing up of Actual Forms -- 1.3.9 Conclusion -- 1.4 Comparison as Encounter -- 1.4.1 Necessity of Encountering the Other -- 1.4.2 Redistribution of Singularities -- 1.4.3 Resonances of Intensive Interactions with the Other -- 1.4.4 Thawing up the Actualized Forms of Traditions -- 1.4.5 Encounter in Roaming -- References -- Chapter 2: School of Veins I. Veins and Energy -- 2.1 Introduction -- 2.2 Deleuze's Ontology: Virtual, Intensive, Actual -- 2.3 Background in Chinese Tradition: Genesis by Differentiation -- 2.4 Veins and Energy -- 2.5 Zhu Xi and the Veins -- 2.6 Status of the Veins --</p>

2.7 Dark Precursor and the Supreme Ultimate -- 2.8 Field of Individuation and the Supreme Ultimate -- 2.9 Energy (qi) and the Intensities -- 2.10 Actualized Things -- 2.11 Discrepancies -- 2.12 Conclusion -- References -- Chapter 3: School of Veins II. Deleuze's Three Syntheses of Time and Zhu Xi's Feeling, Nature, and Mind -- 3.1 Introduction -- 3.2 Deleuze's First Synthesis of Time -- 3.3 Deleuze's Second Synthesis of Time.
3.4 Deleuze's Third Synthesis of Time -- 3.5 Zhu Xi's Notion of Feeling (qing) -- 3.6 Zhu Xi's Notion of Nature (xing) -- 3.7 Zhu Xi's Notion of Mind (xin) -- 3.8 Conclusion -- References -- Chapter 4: School of Veins III. Self-Cultivation. Actualization and Counter-Actualization -- 4.1 Deleuze's Ontology: Counter-Actualization -- 4.2 Deleuze's Spinoza -- 4.2.1 Striving -- 4.2.2 Interactions -- 4.2.3 Joy and Sadness -- 4.2.4 First Kind of Knowledge -- 4.2.5 Second Kind of Knowledge: External Integration -- 4.2.6 Second Kind of Knowledge: Internal Integration -- 4.2.7 Third Kind of Knowledge -- 4.3 Zhu Xi's Self-Cultivation and Counter-Actualization -- 4.3.1 Initial Stillness and Subsequent Partiality si -- 4.3.2 Enlarging the Mind and Returning to Comprehensiveness gong -- 4.3.3 Overcoming Numbness to Reach Unceasing Generation shengsheng -- 4.3.4 External Integration: Investigation of Things and Extension of Knowledge -- 4.3.5 Internal Integration: Abiding in Seriousness jing -- 4.3.6 Making the Mind Sincere, chengxin , Moving Towards the Subtle -- 4.3.7 Utmost Exploration of Veins qiongli -- 4.3.8 The Sage (shengren) -- 4.4 Conclusion -- References -- Chapter 5: School of Energy qi : Zhang Zai -- 5.1 Introduction -- 5.2 Zhang Zai's Energy as Above-the-Forms -- 5.3 Schopenhauer's Will and Representation -- 5.4 Zhang Zai's Incipient Activation (ji) -- 5.5 Schopenhauer's Ideas -- 5.6 Zhang Zai's yin-yang -- 5.7 Zhang Zai's Form and Formless -- 5.8 Schopenhauer's Dualities. Conflict and Harmony -- 5.9 Zhang Zai's Veins -- 5.10 Zhang Zai's Energy and Spirit -- 5.11 Zhang Zai's Figures-Layouts and Deleuze's Quasi-Cause -- 5.12 Zhang Zai's Things -- 5.13 Zhang Zai's Nature -- 5.14 Schopenhauer's Art as Self-Cultivation -- 5.15 Zhang Zai's Primary Ability (liangneng) -- 5.16 Zhang Zai's Mind -- 5.17 Schopenhauer's Ethics.
5.18 Zhang Zai's Desires -- 5.19 Conclusion -- References -- Chapter 6: School of Mind: Wang Yangming -- 6.1 Introduction -- 6.2 Intentionality -- 6.3 Transcendental Subjectivity -- 6.4 Primary Knowledge (liangzhi) and Primary Ability (liangneng) -- 6.5 Forming One (Rhizomatic) Body with All Beings -- 6.6 Intersubjectivity and First-Person Point of Access -- 6.7 Fixation on the Actual -- 6.8 Extension of Primary Knowledge -- 6.9 Primary Knowledge Is Joyful -- 6.10 Phenomenology as Self-Cultivation -- 6.11 Conclusion -- References -- Chapter 7: Summary -- References -- References -- Title Index -- Place Index -- Subject Index.
