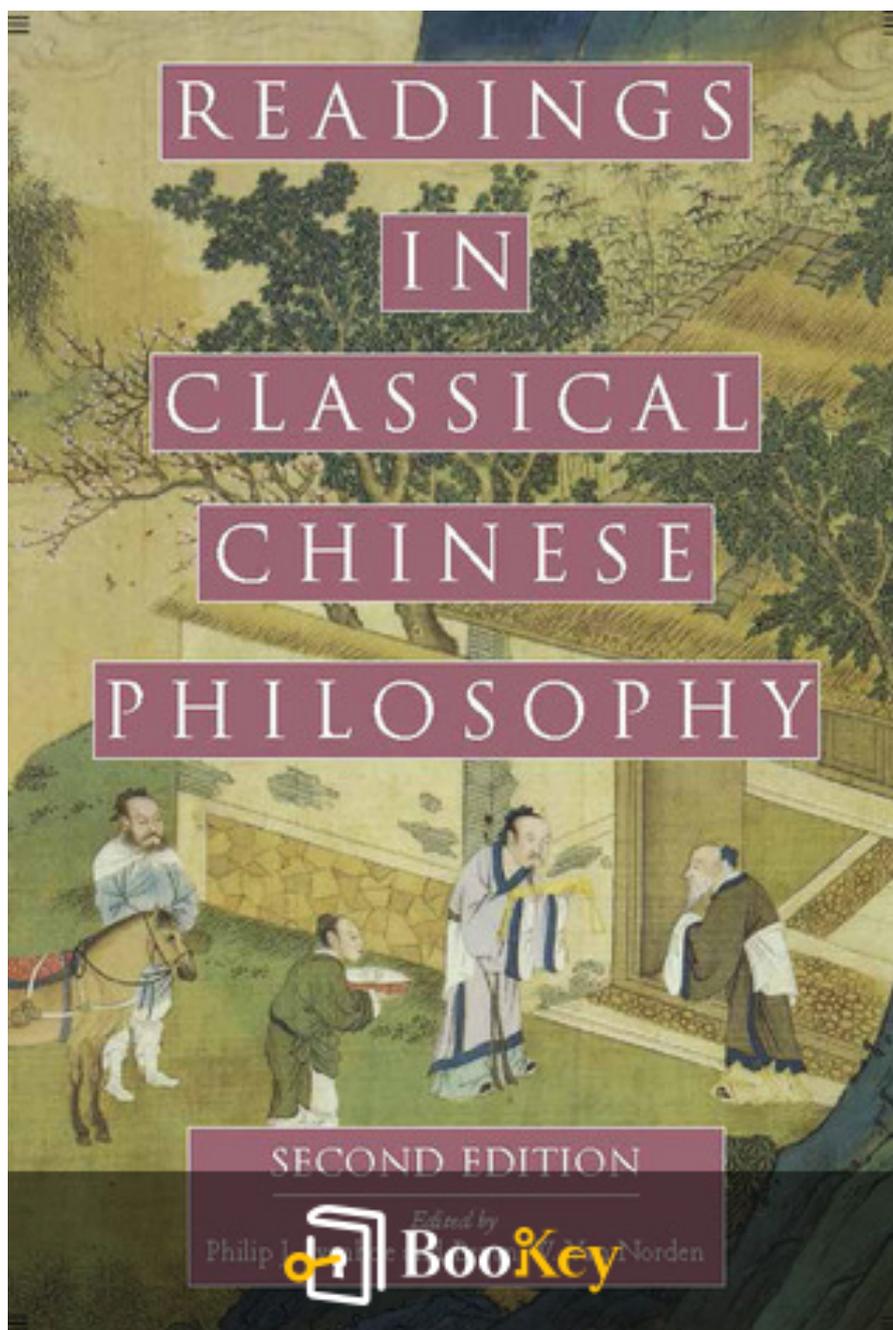


Readings In Classical Chinese Philosophy PDF (Limited Copy)

Philip J. Ivanhoe



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Readings In Classical Chinese Philosophy Summary

Exploring Timeless Wisdom of Ancient Chinese Thinkers

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About the book

"Readings in Classical Chinese Philosophy," curated by Philip J. Ivanhoe, serves as an illuminating gateway into the profound world of ancient Chinese thought, offering readers an engaging exploration of key philosophical texts from luminaries such as Confucius, Daoists, and Mozi. This anthology not only presents essential readings but also contextualizes their ideas within the fabric of Chinese culture and intellectual history, emphasizing the richness and diversity of philosophies that continue to resonate today. Ivanhoe's insightful commentary invites reflection on the timeless questions of ethics, governance, and the nature of humanity, encouraging contemporary readers to find relevance in these classical teachings. As you delve into this enlightening collection, you will discover not just the foundations of Eastern philosophy, but also a mirror reflecting your own beliefs and values.

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About the author

Philip J. Ivanhoe is a prominent scholar in the field of Asian philosophy, with a particular focus on Chinese philosophical traditions such as Confucianism, Daoism, and Buddhist thought. He has made significant contributions to the understanding of classical Chinese philosophy through his rigorous research and insightful interpretations of ancient texts. Ivanhoe's academic career is characterized by a commitment to exploring the intersections of ethics, metaphysics, and political philosophy, and he frequently engages with contemporary issues through the lens of classical ideas. His work is not only influential in academic circles but also seeks to bridge the gap between Eastern and Western philosophical discourse, making the wisdom of classical Chinese thought accessible and relevant to modern readers.

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Chapter 1 Summary:

In this comprehensive examination of "Analects," attributed to Kongzi (Confucius), we find profound insights into the nature of humanity, moral philosophy, governance, education, and the significance of rituals. Kongzi lived during a time marked by political turmoil, as the once-great Zhou dynasty had deteriorated into an era where the true essence of leadership and moral cultivation seemed lost. He perceived the possibility for rejuvenation in a return to the cultural forms and values of the earlier Zhou period, believing they could guide humanity back to the virtuous "Way" or "dao" established by Heaven.

Kongzi's teachings emphasize the importance of ren (Goodness), a virtue derived from self-cultivation and achieved through the mastery of traditional rites (li). He believed that true goodness is embodied by the junzi, or "gentleman," whose mastery of the rites leads to an effortless harmony between personal intentions and the divine order, resulting in spontaneous social order without coercion or harsh laws.

1. Principle of Learning and Implementation: Kongzi advocates the satisfaction found in learning and applying knowledge, highlighting the joy of engaging with friends and exercising patience in the face of misunderstanding. He outlines a model of personal development rooted in filial piety and respect for elders, positing these as foundational to moral



character.

2. Filial Piety and the Roots of Goodness: The text underscores the belief that respect for parents and elders fosters a society oriented towards goodness. Kongzi and his disciples consistently emphasize the cultivation of personal virtue and the moral duty to uphold familial and societal relationships.

3. Nature of True Filial Piety: Kongzi distinguishes true filial piety—marked by respectful demeanor and the prioritization of elders—over mere material provisions, asserting that understanding and respect are foundational.

4. Understanding of Rituals and Moral Behavior: Kongzi stresses the balance between upholding rituals and achieving harmonious ease in these practices. Rigidity can lead to failure, while a lack of adherence can also manifest as chaos.

5. The Importance of Goodness: Central to Kongzi's philosophy is the belief that true love for goodness encompasses continuous self-assessment and dedication to virtue, alongside a willingness to rectify one's faults.

6. Good Governance: Effective leadership should derive from virtuous conduct rather than coercive laws. Kongzi likens a ruler of virtue to the Pole

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Star, naturally attracting the loyalty of the populace, akin to celestial bodies drawn to a central point.

7. Path of Self-Cultivation: Kongzi asserts that true learning leads one to wisdom and moral development. He insists that a gentleman must strive for self-cultivation, aligning personal and communal aspirations towards the realization of the Way.

8. Interpersonal Relationships and Community: The narrative emphasizes the value of friendship with the virtuous and warns against associations with shallow flatterers. The importance of respectful relationships is reiterated as a means of initiating societal goodness.

9. Flexibility in Governance: Kongzi promotes the rectification of names, where words and actions must align. This principle signifies that true governance arises from moral correctness rather than from strict enforcement of rules.

10. Universality of Human Experience: Ultimately, Kongzi notes that while individuals may differ in achieving virtue, they share inherent similarities. The complexity of human existence serves as a reminder of the importance of personal responsibility and alignment with virtuous principles.

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Through these principles articulated in the "Analects," Kongzi provides timeless moral guidance that continues to resonate in contemporary discussions of ethics, virtue, and governance. His teachings advocate for a society built upon mutual respect, moral integrity, and cultural refinement, establishing a foundational framework for understanding human behavior and societal harmony.

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Critical Thinking

Key Point: The Principle of Learning and Implementation

Critical Interpretation: Imagine standing before a sea of knowledge, yearning to dive in but unsure of how to take that first leap. As Kongzi teaches, the joy of learning is not just in acquiring information; it flourishes in your ability to apply that knowledge in meaningful ways. Picture each encounter with friends as a stepping stone, where your shared insights and challenges become the fabric of personal growth. Embrace the patience required when misunderstandings arise, for each moment of tension is an opportunity to cultivate deeper understanding and resilience. As you foster respect for your elders and valued experiences, envision how these principles resonate through your interactions, weaving a tapestry of goodness and integrity in your life. This transformative journey, rooted in the simple yet profound act of learning and sharing, can inspire you to create a ripple effect of positivity that touches every aspect of your existence, ultimately guiding you toward a more harmonious and fulfilling life.

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Chapter 2 Summary:

Chapter Two of "Readings in Classical Chinese Philosophy" by Philip J. Ivanhoe focuses on Mozi, the founder of the Mohist School of thought, highlighting his philosophical contributions and societal critiques. Born around 480–390 B.C.E., Mozi, known as Mo Di, was likely from humble beginnings, possibly the artisan class. He critiqued Confucian thought and emphasized rational argumentation, which significantly shaped early Chinese philosophical discourse.

Mozi's philosophy was organized around several core principles. Firstly, he believed that the ideological disputes led to social discord, arguing against Confucianism's family-centric ethics which he viewed as inherently biased. In its place, he advocated for a hierarchical and centralized government where the monarch's authority was derived from Heaven, opposing familial ties as a basis for governance.

1. Mozi introduced the concept of "impartial care" (jian'ai), suggesting that the root of social injustice is excessive partiality rather than a lack of empathy. This principle underlined his promotion of state consequentialism aimed at maximizing wealth, order, and population.

Mozi's focus diverged from traditional self-cultivation emphasized by Confucians. He emphasized behavior and societal structures over personal

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virtue, suggesting that people could adapt their actions based on rational arguments and incentives from the state. This adaptation included strict rewards and punishments managed by the government. His ideas included a belief that proper governance could induce swift behavioral changes, even suggesting that people could be compelled to engage in actions contrary to their interests.

2. The Mohist School, which flourished until the Qin dynasty, engaged in logical and scientific studies, contributing to various fields including ethics, mathematics, and military strategy. Although their systematic critiques of Confucianism fell out of favor, their foundational ideas had lasting impacts.

Further exploring Mozi's philosophy, several ethics and governance principles were outlined in his teachings, including the importance of selecting virtuous leaders and improving society through inclusive meritocracy, where worthy individuals were rewarded regardless of social standing. This critique of government inefficiency highlighted the need for competent leadership to maintain order and prosperity.

3. Important narratives underscored his belief system, such as advocating for moderation in funerals and rejecting excessive sacrificial practices. He emphasized that such extravagance impoverished the state and distracted from essential state duties.

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Additionally, Mozi denounced aggressive warfare and blamed belief in fatalism for social decay. He argued against the notion that outcomes were preordained and instead stressed human agency in shaping society through virtuous governance and social actions guided by impartiality.

4. He also condemned elaborate musical performances, asserting that they drained resources essential for public welfare. He proposed a philosophy that focused on actions maximizing societal benefits rather than personal enjoyment.

Mozi's critical outlook encompassed a broader condemnation of chaos brought on by selfishness and the neglect of communal responsibilities, arguing that only through mutual regard and the rejection of partiality can human flourishing be achieved.

In summary, Mozi's teachings advocate for a practical, rational approach to ethics and governance, promoting systemic change through impartial care and collective responsibility, while strongly critiquing prevailing social practices that perpetuated inequality and disarray in society. His legacy laid the groundwork for a unique tradition that emerged distinctly from Confucianism, influencing the trajectory of Chinese philosophical thought.

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Critical Thinking

Key Point: Impartial Care (Jian'ai)

Critical Interpretation: Imagine a world where you approach each interaction with a sense of impartiality, shedding not only biases but also the limitations of familial loyalties that often cloud judgment. Mozi's vision of 'impartial care' challenges you to extend your empathy beyond your immediate circle, fostering a deeper sense of community and mutual responsibility. By embracing this principle, you can inspire positive change not only in your own life but in the lives of those around you, creating a ripple effect that encourages others to act selflessly and prioritize the common good over individual gain. In doing so, you contribute to a more equitable and harmonious society, proving that rationality and kindness can coexist to dismantle societal injustices.

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Chapter 3:

Chapter Three of "Readings in Classical Chinese Philosophy" focuses on the teachings and philosophy of Mengzi (Mencius), a prominent Confucian thinker who rose in the fourth century B.C.E., shortly after Kongzi (Confucius). Mengzi is considered second in importance to Kongzi within Confucianism, despite being lesser-known in the West. His work, the *Mengzi*, is structured into seven books which include dialogues and discussions that primarily address ethical cultivation and governance.

1. **Nature of Humanity:** Mengzi engages with various philosophical factions of his time, notably Yang Zhu and Mozi. While Mengzi agrees with Yang Zhu that humans possess an innate nature which they must follow, he diverges by positing that there exist inherent virtuous inclinations, or "sprouts," within human nature that require cultivation. This is illustrated through his notable metaphor of nurturing these sprouts to achieve ethical behavior.

2. **Empathy and Ethical Sprouts:** Mengzi uses compelling evidence to

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Chapter 4 Summary:

Chapter Four of "Readings in Classical Chinese Philosophy" delves into the teachings of Laozi, primarily articulated in the "Daodejing." Laozi, who is depicted as the "Old Master," is traditionally seen as a contemporary of Confucius, though many scholars argue he was a legendary figure and that the "Daodejing" is a compilation of various sources. The text consists of 81 chapters divided into two sections: the "Dao" (Way) and "De" (Virtue), examining the interplay between these two fundamental aspects of existence.

1. Origins and Structure: The "Daodejing," completed around the 2nd century B.C.E., responds to the chaotic socio-political context of the Warring States Period in China. It laments the degradation of human society and advocates for a return to a simpler, more harmonious existence. The text's form, rich with poetic rhymes and compact passages, embodies the complexity and depth of its philosophical exploration, emphasizing that true understanding cannot be attained through rigid definitions or excessive desires.

2. Core Teachings: Central to the teachings is the notion that the "Dao" is the source of all things, existing beyond human categorizations and desires. Human beings are seen as part of the natural world rather than dominant over it. The text suggests that by taming one's desires and aligning with the Dao through "wuwei" (nonaction), individuals can live



harmoniously and fulfill their roles in the natural order. The text repeatedly stresses the futility of excessive ambition and desires, which lead to suffering and disruption of harmony.

3. Paradoxes and Contradictions: Laozi employs paradoxical statements to convey his ideas, such as expressing that the best leaders are those who are least known or revered. He highlights the concept that striving for attributes (such as beauty or righteousness) often leads to their opposite—suggesting that by not forcing virtue, it can manifest unbidden. This philosophy challenges conventional views on power, virtue, and knowledge, arguing instead for humility and simplicity.

4. Natural Harmony: Drawing upon metaphors of natural elements like water, which is both soft and powerful, the text asserts that true strength lies in flexibility and yielding. Just as water takes on the shape of its container, so should humans adapt and align with the flow of the Dao. The idea that things must return to their origins is a recurring theme, with the text promoting a return to simpler ways of living and understanding the world.

5. Virtue and Governance: The second part of the text addresses governance, asserting that the best rulers are those who practice restraint and promote the natural goodness of the people rather than imposing their will. This aligns with the broader Daoist view that wisdom involves recognizing the natural law of the universe and maintaining harmony



through minimal intervention.

In essence, Chapter Four encapsulates the profound wisdom of Laozi as articulated in the "Daodejing." It emphasizes the significance of living in accordance with the Dao, embracing simplicity, and fostering harmony with the world, providing a philosophical foundation that continues to resonate in various cultural and spiritual contexts today. Through poetic expressions and a focus on naturalism, Laozi's teachings invite contemplation on the nature of existence, the essence of leadership, and the path to true fulfillment.

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Chapter 5 Summary:

Chapter Five of "Readings in Classical Chinese Philosophy" presents an exploration of Zhuangzi, examining the various themes and concepts embedded in his text. Zhuangzi's identity and tenets are primarily inferred from the stories in the eponymous book, a compilation believed to include contributions from multiple authors over time. Notably, Zhuangzi didn't structure his philosophy systematically; instead, he employed myths, poetry, and parables to challenge conventional thought and encourage a deeper understanding of existence.

1. Contextual Background of Zhuangzi: Zhuangzi's era, roughly the late fourth century B.C.E., is indirectly identified through connections with historical figures like his contemporary Huizi. While much of Zhuangzi's ideas resonate with Daoist philosophy, he eschewed strict classifications, suggesting a complex relationship with traditional thinkers such as Confucius and the Mohists.

2. Contrasting Concepts: Zhuangzi contrasts the notions of tian (Heaven or nature) with ren (humanity). He critiques human practices and moral classifications, encouraging an appreciation for natural existence beyond human constructs of right and wrong. In this framework, Zhuangzi articulates dao (the Way), emphasizing that there exists a path to understanding life, which is not easily conveyed through words.

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3. Skepticism of Language and Thought: Central to Zhuangzi's philosophy is a skepticism regarding the efficacy of language and reasoning to fully capture life and existence. Through whimsical tales and paradoxes, he illustrates how language often leads to confusion and misunderstanding. Zhuangzi employs absurd narratives to confront intellectual rigidity and to indicate that true knowledge is experiential rather than conceptual.

4. Perception and Knowledge: Zhuangzi argues that limited perspectives, akin to the morning mushroom or Hui-cricket, hinder a broader understanding of life. He elevates the long-lived turtle and the ancient tree as symbols of expanded wisdom that transcends human concerns over notions like fame and social status.

5. Harmony with Nature: The philosophy of Zhuangzi fosters a harmonious relationship with nature. His tales often depict figures who embody virtue independent of societal standards, such as the perfect sage who remains unaffected by external judgments and embraces a life driven by natural rhythms, rather than cultural constructs.

6. Value of Non-Action (Wu-Wei): The concept of wu-wei, or "non-action," is prevalent in Zhuangzi's teachings, suggesting that the most aligned way of living involves yielding to the natural course of events rather than forcibly trying to impose one's will upon them. He embodies this

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through narratives illustrating the freedom found in simplicity and spontaneous movement.

7. Death and Transformation: Zhuangzi perceives life and death as part of a continuous cycle, void of inherent value judgments. He challenges conventional mourning, arguing that acceptance of life's transient nature leads to a more profound understanding of existence. His unique perspective—where death is viewed not as an end but as a transformation—encourages readers to reconcile their existential fears.

8. The Nature of Reality: The deep intertwining of existence, where Zhuangzi posits that phenomena like knowledge, life, and death are inherently interconnected, reflects his profound grasp of metaphysical principles. His philosophical explorations emphasize the relativity of perceptions and experiences, suggesting that understanding requires transcending binary oppositions.

9. The Challenge of Comprehension: Zhuangzi adopts an almost playful tone, revealing the absurdity of human attempts to define and categorize experiences, emphasizing the limitations inherent in language and thought. He presents contradictions not as failures of reasoning but as opportunities for deeper insight, encouraging readers to embrace the incomprehensible aspects of existence.

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10. Enduring Wisdom: Through rich narratives and profound insights, Zhuangzi cultivates a framework for readers to perceive reality differently, urging a departure from rigid interpretation towards more fluid understandings. This approach resonates throughout Eastern philosophy, portraying Zhuangzi as a transformative figure whose ideas continue to influence philosophical discourse.

In summary, Zhuangzi's reflections encapsulate wisdom that invites readers to explore the limits of language and standard moral reasoning, urging a harmonious existence aligned with the natural way of life. His intricate storytelling weaves together challenges to conventional ideas of identity, morality, and the essence of being, presenting philosophy not merely as an exercise in thought but as a deep, lived experience.

Theme	Description
Contextual Background of Zhuangzi	Explores Zhuangzi's era in the late fourth century B.C.E. and his relationship with Daoist philosophy and traditional thinkers.
Contrasting Concepts	Contrasts tian (Heaven/nature) with ren (humanity), criticizing human moral classifications and emphasizing the dao (the Way).
Skepticism of Language and Thought	Highlights skepticism about language's ability to capture existence; uses whimsical tales to illustrate confusion caused by language.
Perception and Knowledge	Argues that limited perspectives hinder understanding; uses symbols like the turtle and ancient tree for expanded wisdom.

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Theme	Description
Harmony with Nature	Promotes a harmonious relationship with nature, emphasizing virtue independent of societal standards.
Value of Non-Action (Wu-Wei)	Proposes that aligning with natural events through 'non-action' leads to freedom; illustrated through narratives on simplicity.
Death and Transformation	Views life and death as a continuous cycle; encourages acceptance of transience as a pathway to deeper understanding.
The Nature of Reality	Explores the interconnectedness of knowledge, life, and death; emphasizes relativity of perceptions.
The Challenge of Comprehension	Uses a playful tone to reveal absurdity in human categorization efforts, presenting contradictions as opportunities for insight.
Enduring Wisdom	Encourages fluid understandings of reality through rich narratives; positions Zhuangzi as influential in Eastern philosophy.

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Chapter 6:

Chapter 6 of Philip J. Ivanhoe's "Readings in Classical Chinese Philosophy" focuses on the philosopher Xunzi, who is regarded as a pivotal figure in the development of Confucianism during the Warring States period. Xunzi is characterized by his articulate defense of Confucian values against rival philosophical schools such as Mozi and Daoism, emphasizing the necessity of ritual and deliberate effort in achieving moral behavior. He contrasts his views with Mengzi, who proposed that human nature is inherently good, asserting instead that human nature is fundamentally bad and requires molding through education and ritual.

1. Xunzi's Contribution to Confucianism: Unlike earlier figures like Kongzi and Mengzi, whose teachings are often fragmented sayings, Xunzi's philosophy is formulated within cohesive essays. His work highlights the significance of cultural practices, especially rituals and music, and defends their need against philosophical critiques that dismiss them.

2. Human Nature and Ethics: Xunzi posits that human beings lack an innate

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Chapter 7 Summary:

Chapter 7 of Philip J. Ivanhoe's "Readings in Classical Chinese Philosophy" focuses on the political theories of Han Feizi and explores the implications of his philosophy for governance and rhetoric during the Warring States period in ancient China. Han Feizi (c. 280–233 B.C.E.) was an influential Legalist thinker whose writings, mainly composed during his lifetime, laid the foundation for a pragmatic, often amoral, approach to ruling that significantly differed from the Confucian ideals of virtue and morality.

1. Pragmatic Governance Approach: Han Feizi emerged during a tumultuous time, when political instability threatened the survival of states. He advocated for a realistic and effective governmental strategy, arguing that the success of a ruler should be measured by the stability and power of the state rather than any abstract moral considerations. He asserted that the complexities of governance require adapting one's strategies to the sociopolitical context rather than adhering to outdated ideals based on ancient sage-kings.

2. Rejection of Traditional Morality: Han Feizi critiqued the Confucian perspectives that emphasize moral character and virtue as essential for rulers. While he acknowledged the advantages of having a good ruler, he believed that relying solely on moral virtues was insufficient for maintaining order, especially when rulers tend to be average in their character. He argued



that a functional government should be robust enough to endure the presence of unfit leaders.

3. Identification of Political Vermin: Han Feizi identified groups he deemed detrimental to the state, labeling scholars, wandering orators, private swordsmen, draft dodgers, and merchants as "vermin" that compromise the efficiency and resources of governance. He advocated for their suppression to prevent the political structure from weakening.

4. Legalist Systematization: Han Feizi synthesized earlier Legalist principles into a coherent philosophy, focusing on the importance of laws and punishment as tools for governance. He emphasized the need to establish clear standards of behavior communicated through the law, which, when properly administered, would deter corruption and inefficiency in governance.

5. Rhetorical Skill and Persuasion: Han Feizi was not just a political theorist but also a skilled rhetorician, developing a unique writing style and the idea that effective persuasion requires understanding the motivations and desires of one's audience. His belief that rulers must conceal their desires and intentions so as not to influence their ministers highlights the complexities of political dynamics in a framework reliant on manipulation and control.

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6. Influence on Subsequent Political Thought: Although Han Feizi's ideas were less recognized during his lifetime, they played a significant role in shaping political theory in subsequent dynasties. His work influenced early Han dynasty discourse and was integrated into Confucian ideology over time, demonstrating the lasting impact of Legalist thought in the evolution of Chinese governance.

7. The Two Handles: A central tenet of Han Feizi's governance philosophy involves utilizing "the two handles" of punishment and reward. He posited that rulers must maintain sole control over these mechanisms to prevent ministers from becoming powerful enough to undermine authority.

8. Critique of Traditional Views: Han Feizi critiques traditional views of governance, such as the belief in the inherent goodness of human nature or the necessity of winning the people's hearts to maintain order. His focus was on a systematic approach to law and order that emphasized practical governance over idealistic values.

In summary, Han Feizi's political thought, rooted in realism and pragmatism, signifies a critical shift away from traditional moralizing approaches towards a more institutional and systematic understanding of governance, which emphasizes law, punishment, and the management of human behavior to ensure the stability and prosperity of the state. His influence extends far beyond his time, continuing to resonate in Chinese political thought and

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practice.

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