

## รายการอ้างอิง

### ภาษาไทย

- ฉ้ายเมิ่งกวง. เมธีเมิ่งจื่อ. แปลโดย บุญศักดิ์ แสงระวี. กรุงเทพฯ: สำนักพิมพ์ธรรมชาติ, 2529.
- ทวีป วรคิลก. ประวัติศาสตร์จีน. กรุงเทพฯ: สำนักพิมพ์สุภาพใจ, 2547.
- ปกรณ ลิมปนูสรณ์. คัมภีร์เต๋าของเหลาจื่อ. กรุงเทพฯ: สำนักพิมพ์สร้างสรรค์บุ๊คส์, 2547.
- ปกรณ ลิมปนูสรณ์. คัมภีร์เมิ่งจื่อ. (เอกสารไม่ตีพิมพ์)
- สุวรรณ สถาอานันท์. กระแสน้ำปรัชญาจีน: ข้อโต้แย้งเรื่องธรรมชาติ อำนาจ และจารีต. กรุงเทพฯ: สำนักพิมพ์จุฬาลงกรณ์มหาวิทยาลัย, 2539.
- สุวรรณ สถาอานันท์. หลุนอี่วี่: ขงจื่อสนทนา. (เอกสารไม่ตีพิมพ์).
- อมร ทองสุก. คัมภีร์หลุนอี่วี่: คัมภีร์แห่งแดนมังกร. ปทุมธานี: สำนักพิมพ์สุนทรพัตร์, 2549.

### ภาษาอังกฤษ

- Allan, Sarah. The great one, water, and the Laozi: New light from Guodian. T'oung Pao LXXXIX (2003): 237-285.
- Allan, Sarah. The way of water and sprouts of virtue. New York: State University of New York Press, 1997.
- Allinson, Robert E. The Confucian golden rule: A negative formulation. Journal of Chinese Philosophy 12 (1985): 305-315.
- Ames, Roger T. Confucian harmony (*he*) as *creatio in situ*. In The harmony and prosperity of civilizations: Selected papers of Beijing forum (2004), pp. 301-321. Peking: Peking UP, 2005.
- Ames, Roger T. Mencius and a process notion of human nature. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 72-90. Hawaii: University of Hawaii Press, 2002.
- Ames, Roger T. The Mencian conception of *ren xing* 人性: Does it mean 'human nature'?. In Henry Rosemont, Jr. (ed.), Chinese texts and philosophical contexts: Essays dedicated to Angus C. Graham, pp. 143-175. La Salle, Illinois: Open Court, 1991.
- Ames, Roger T. and Rosemont, Henry., Jr. The Analects of Confucius: A philosophical translation. New York: Ballantine Books, 1998.

- Behuniak, James., Jr. Mencius on becoming human. New York: State University of New York Press, 2005.
- Bloom, Irene. Biology and culture in the Mencian view of human nature. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 91-102. Hawaii: University of Hawaii Press, 2002.
- Bloom, Irene. Human nature and biological nature in Mencius. Philosophy East and West 47, 1 (January 1997): 21-32.
- Bloom, Irene. Mencian arguments on human nature (*jen-hsing*). Philosophy East and West 44, 1 (January 1994): 19-53. Reprinted in Xiusheng Liu and Philip J. Ivanhoe (eds.), Essays on the moral philosophy of Mengzi, pp. 64-100. Indianapolis: Hackett Publishing, 2002.
- Bodde, Derk. Chinese thought, society, and science: The intellectual and social background of science and technology in Pre-modern China. Honolulu: University of Hawaii Press, 1991.
- Brooks, E. Bruce and Brooks, A. Taeko. The nature and historical context of the *Mencius*. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 242-281. Hawaii: University of Hawaii Press, 2002.
- Brooks, E. Bruce and Brooks, A. Taeko. The original Analects: Saying of Confucius and his successors. New York: Columbia UP, 1998.
- Cai, Zong-qi. In quest of harmony: Plato and Confucius on poetry. Philosophy East & West 49, 3 (July 1999): 317-345.
- Chan, Alan K. L. A matter of taste: *Qi* (vital energy) and the tending of the heart (*xin*) in *Mencius* 2A2. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 42-71. Hawaii: University of Hawaii Press, 2002.
- Chan, Alan K. L. Harmony as a contested metaphor in Chinese philosophy. Paper presented at the Korean Philosophical Association, Conference on Rethinking Philosophy in Asia, Seoul, Korea, 2 June 2007. (Unpublished Manuscript)
- Chan, Sin Yee. Can *shu* be the one word that serves as the guiding principle of caring actions?. Philosophy East and West 50, 4 (October 2000): 507-524.
- Chan, Wing –Tsit. A source book in Chinese philosophy. Princeton: Princeton UP, 1973.
- Chan, Wing –Tsit. Chinese and Western interpretations of *Jen* (humanity). Journal of Chinese

- Philosophy 2 (1975): 107-129.
- Chan, Wing-Tsit. Syntheses in Chinese metaphysics. In Charles A. Moore (ed.), The Chinese mind: Essentials of Chinese philosophy and culture, pp. 132-148. Honolulu: The University Press of Hawaii, 1977.
- Chen, Ning. The concept of fate in *Mencius*. Philosophy East and West 47, 4 (October 1997): 495-520.
- Chen, Ning. The ideological background of the Mencian discussion of human nature: A reexamination. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 17-41. Hawaii: University of Hawaii Press, 2002.
- Cheng, Chung-ying. Greek and Chinese views on time and the timeless. Philosophy East and West 24, No. 2 (April 1974): 155-159.
- Cheng, Chung-ying. New dimensions of Confucian and Neo-Confucian philosophy. New York: State University of New York Press, 1991.
- Cheng, Chung-ying. *Qi (Ch'i): Vital force*. Encyclopedia of Chinese Philosophy (2003): 615-617.
- Cheng, Chung-ying. Reality and divinity in Chinese philosophy. In Eliot Deutsch and Ron Bontekoe (eds.), A companion to world philosophies, pp. 185-200. Oxford: Blackwell Publishing, 2004.
- Cheng, Chung-ying. Time and timeliness (*Shizhong, Shih-chung*). Encyclopedia of Chinese Philosophy (2003): 728-734.
- Cheung, Leo K. C. The unification of *dao* and *ren* in the *Analects*. Journal of Chinese Philosophy 31, 3 (September 2004): 313-327.
- Chong, Kim-Chong. Mengzi and Gaozi on *nei* and *wai*. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 103-125. Hawaii: University of Hawaii Press, 2002.
- Chong, Kim-Chong. The practice of *Jen*. Philosophy East and West 49, 3 (July 1999): 298-316.
- Chun-I, T'ang. The *T'ien Ming* [Heavenly Ordinance] in Pre-Ch'in China. Philosophy East and West 11, 4 (January 1962): 195-218.
- Chun-I, T'ang. The *T'ien Ming* [Heavenly Ordinance] in Pre-Ch'in China-II. Philosophy East and West 12, 1 (April 1962): 29-49.
- Cua, Antonio S. Morality and human nature. Philosophy East and West 32, 3 (July 1982): 279-294.

- Cua, Antonio S. *Xin* and moral failure: Notes on an aspect of Mencius' moral psychology. In Alan K. L. Chan (ed.), *Mencius: Contexts and interpretations*, pp. 126-150. Hawaii: University of Hawaii Press, 2002.
- Dubs, Homer H. 'Nature' in the teaching of Confucius. *Journal of the American Oriental Society* 50 (1930): 233-237.
- Dunhua, Zhao. Remark on Roger Ames' paper: A genetic approach to philosophy. In *The harmony and prosperity of civilizations: Selected papers of Beijing forum (2004)*, pp. 322-326. Peking: Peking UP, 2005.
- Eno, Robert. *The Confucian creation of heaven: Philosophy and the defense of ritual mastery*. New York: State University of New York Press, 1990.
- Fingarette, Herbert. *Confucius: The secular as sacred*. New York: Harper Torchbooks, 1972.
- Fu, Pei-jung. *Tian (T'ien): Heaven*. *Encyclopedia of Chinese Philosophy (2003)*: 726-728.
- Fulin, Chao. On the origin and development of the idea of 'de' in Pre-Qin times. *Frontier of Philosophy in China* 1, 2 (June 2006): 161-184.
- Graham, A. C. *Disputers of the Tao: Philosophical argument in ancient China*. Illinois: Open Court, 1991.
- Graham, A. C. The background of the Mencian theory of human nature. In *Studies in Chinese philosophy and philosophical literature*, pp. 7-66. New York: State University of New York Press, 1990. Reprinted in Xiusheng Liu and Philip J. Ivanhoe (eds.), *Essays on the moral philosophy of Menzi*, pp. 1-63. Indianapolis: Hackett Publishing, 2002.
- Hall, David L. and Ames, Roger T. *Anticipating China: Thinking through the narratives of Chinese and Western culture*. New York: State University of New York Press, 1995.
- Hall, David L. and Ames, Roger T. *Thinking from the Han: Self, truth, and transcendence in Chinese and Western Culture*. New York: State University of New York Press, 1998.
- Hall, David L. and Ames, Roger T. *Thinking through Confucius*. New York: State University of New York Press, 1987.
- Hansen, Chad. *A Daoist theory of Chinese thought: A philosophical interpretation*. New York: Oxford UP, 1992.
- Henderson, John B. Cosmology. *Encyclopedia of Chinese Philosophy (2003)*: 187-194.

- Henderson, John B. The development and decline of Chinese cosmology. New York: Columbia UP, 1984.
- Heng, Jiuan. Understanding words and knowing men. In Alan K. L. Chan (ed.), Mencius: Contexts and interpretations, pp. 151-168. Hawaii: University of Hawaii Press, 2002.
- Huang, Siu-Chi. Musical art in early Confucian philosophy. Philosophy East and West 13, 1 April 1963: 49-60.
- Huang, Yong. A copper rule vs the golden rule: A Daoist-Confucian proposal for global ethics. Philosophy East and West 55, 3 (July 2005): 395-425.
- Hwang, Philip Ho. What is Mencius' theory of human nature?. Philosophy East and West 29, 2 (April 1979): 201-209.
- Im, Manyul. Action, emotion, and inference in Mencius. Journal of Chinese Philosophy 29, 2 (June 2002): 227-249.
- Im, Manyul. Emotional control and virtue in the *Mencius*. Philosophy East and West 49, 1 (January 1999): 1-27.
- Ivanhoe, Philip J. Confucian self cultivation and Mengzi's notion of extension. In Xiusheng Liu and Philip J. Ivanhoe (eds.), Essays on the moral philosophy of Mengzi, pp. 221-241. Indianapolis: Hackett Publishing, 2002.
- Ivanhoe, Philip J. Early Confucianism and environmental ethics. In Mary Evelyn Tucker and John Berthrong (eds.), Confucianism and ecology: The interrelation of heaven, earth, and humans, pp. 59-76. Cambridge: Harvard University Center for the Study of World Religions Publications, 1998.
- Ivanhoe, Philip J. Whose Confucius? Which *Analects*?. In Bryan W. Van Norden (ed.), Confucius and the Analects: New essays, pp. 119-133. Oxford: Oxford UP, 2002.
- Jiang, Xinyan. Mengzi on human nature and courage. In Xiusheng Liu and Philip J. Ivanhoe (eds.), Essays on the moral philosophy of Mengzi, pp. 143-162. Indianapolis: Hackett Publishing, 2002.
- Jullien, Francois. The Chinese notion of 'blandness' as a virtue: A preliminary outline. Translated by Graham Parks Philosophy East and West 43, 1 (January 1993): 107-111.
- Junping, Liu. The evolution of *tianxia* cosmology and its philosophical implications. Frontier of

- Philosophy in China 4, (2006): 517-538.
- Kim, Ha Tai. Transcendence without and within: The concept of *Tien* in Confucianism. International Journal for Philosophy of Religion 3, 3 (September 1972): 146-160.
- Kryukov, Vassili. Symbols of power and communication in Pre-Confucian China (On the anthropology of “*de*”): Preliminary assumptions. Bulletin of the School of Oriental and African Studies, University of London 58, 2 (1995): 314-333.
- Kupperman, Joel J. Naturalness revisited: Why western philosophers should study Confucius. In Bryan W. Van Norden (ed.), Confucius and the *Analects*: New essays, pp. 39-52. Oxford: Oxford UP, 2002.
- Lau, D. C. Confucius: The *Analects*. London: Penguin Book, 1979.
- Lau, D. C. Mencius. London: Penguin Book, 1970.
- Lau, D. C. Theories of human nature in Mencius and Xunzi. In T. C. Kline III and Philip J. Ivanhoe (eds.), Virtue, nature, and moral agency in the Xunzi, pp. 188-219. Indianapolis: Hackett Publishing, 2000.
- Lewis, Mark Edward. The construction of space in early China. New York: State University of New York Press, 2006.
- Li, Chenyang. The Confucian ideal of harmony. Philosophy East and West 56, 4 (October 2006): 583-603.
- Liu, JeeLoo. An introduction to Chinese philosophy: From ancient philosophy to Chinese Buddhism. Oxford: Blackwell Publishing, 2006.
- Liu, Qingping. Filiality vs sociality and individuality: On Confucianism as ‘Consanguinitism’. Philosophy East and West 53, 2 (April 2003): 234-250.
- Liu, Qingping. Is Mencius’ doctrine of ‘commiseration’ tenable?. Asian Philosophy 11, 2 (2001): 73-84.
- Liu, Qingping. Is Mencius’ doctrine of ‘extending affection’ tenable?. Asian Philosophy 14, 1 (March 2004): 79-90.
- Liu, Shu-hsien. Some reflections on Mencius’ views of mind-heart and human nature. Translated by Kwong-loi Shun. Philosophy East and West 46, 2 (April 1996): 143-164.
- Liu, Shu-hsien. Time and temporality: The Chinese perspective. Philosophy East and West 24, 2

- (April 1974): 145-153.
- Liu, Xiao. Confucianism: Texts in Guodian (Kuo-tien) bamboo slips. Encyclopedia of Chinese Philosophy (2003): 149-153.
- Liu, Xiao. Daoism: Texts in Guodian (Kuo-tien) bamboo slips. Encyclopedia of Chinese Philosophy (2003): 229-231.
- Liu, Xiusheng. Mengzian internalism. In Xiusheng Liu and Philip J. Ivanhoe (ed.), Essays on the moral philosophy of Mengzi, pp. 101-131. Indianapolis: Hackett Publishing, 2002.
- Liu, Yuli. The self and *li* in Confucianism. Journal of Chinese Philosophy 31, 3 (September 2004): 363-376.
- Louden, Robert B. What does heaven say?: Christian Wolff and Western interpretations of Confucian ethics. In Bryan W. Van Norden (ed.), Confucius and the *Analects*: New essays. pp. 73-93. Oxford: Oxford UP, 2002.
- Munro, Donald J. The concept of man in early China. California: Stanford UP, 1969.
- Mote, Frederick W. Intellectual foundations of China. New York: Alfred A. Knopf, 1971.
- Mou, Bo. A reexamination of the structure and content of Confucius' version of the golden rule. Philosophy East and West 54, 2 (April 2004): 218-248.
- Needham, Joseph. Science and civilization in China. vol. 2. London: Cambridge UP, 1977.
- Nivison, David S. The ways of Confucianism: Investigations in Chinese philosophy. Edited and introduction by Bryan W. Van Norden. Illinois: Open Court, 1996.
- Nuyen, A. T. The contemporary relevance of the Confucian idea of filial piety. Journal Chinese Philosophy 31, 4 (December 2004): 433-450.
- Olberding, Amy. The consummation of sorrow: An analysis of Confucius' grief for Yan Hui. Philosophy East and West 54, 3 (July 2004): 279-301.
- Puett, Michael. Nature and artifice: Debates in late Warring State China concerning the creation of culture. Harvard Journal of Asiatic Studies 57, 2 (December 1997): 471-518.
- Scarpari, Maurizio. The debate on human nature in early Confucian literature. Philosophy East and West 53, 3 (July 2003): 323-339.
- Schwartz, Benjamin I. The world of thought in ancient China. Cambridge: Harvard UP, 1985.
- Shun, Kwong-loi. *Jen* and *Li* in the *Analects*. Philosophy East and West 43, 3 (July 1993): 457-479.

- Shun, Kwong-loi. *Mencius and early Chinese thought*. Stanford: Stanford University Press, 1997.
- Shun, Kwong-loi. *Review of the Confucian creation of heaven: Philosophy and the defense of ritual mastery*, by Robert Eno. *Harvard Journal of Asiatic Studies* 52, 2 (December 1992): 739-756.
- Sim, May. Ritual and realism in early Chinese science. *Journal of Chinese Philosophy* 29, 4 (December 2002): 495-517.
- Sivin, Nathan. State, cosmos, and body in the last three centuries B.C. *Harvard Journal of Asiatic Studies* 55, 1 (June 1995): 5-37.
- Smith, D. H. *Confucius and Confucianism*. London: Paladin Books, 1985.
- Soles, David E. The nature and grounds of Xunzi's disagreement with Mencius. *Asian Philosophy* 9, 2 (1999): 123-133.
- Solomon, Robert C. On fate and fatalism. *Philosophy East and West* 53, 4 (October 2003): 435-454.
- Tucker, Mary Evelyn. Religious dimensions of Confucianism: Cosmology and cultivation. *Philosophy East and West* 48, 1 (January 1998): 5-45.
- Van Norden, Bryan W. *Virtue ethics and consequentialism in early Chinese philosophy*. New York: Cambridge UP, 2007.
- Wai-Ying, Wong. Confucian ethics and virtue ethics. *Journal of Chinese Philosophy* 28, 3 (September 2001): 285-300.
- Waley, Arthur. *The Analects of Confucius*. New York: Vintage Books, 1989.
- Wang, Qingjie James. The golden rule and interpersonal care: From a Confucian perspective. *Philosophy East and West* 49, 4 (October 1999): 415-438.
- Watson, Burton. *The complete works of Chuang Tzu*. New York: Columbia UP, 1968.
- Weber, Ralph. Oneness and particularity in Chinese natural cosmology: The notion *tianrenheyi*. *Asian Philosophy* 15, 2 (July 2005): 191-205.
- Wei-ming, Tu. Beyond the enlightenment mentality. In Mary Evelyn Tucker and John Berthrong (eds.), *Confucianism and ecology: The interrelation of heaven, earth, and humans*, pp. 3-21. Cambridge: Harvard University Center for the Study of World Religions Publications, 1998.
- Wei-ming, Tu. The continuity of being: Chinese vision of nature. In J. B. Callicott and Roger T. Ames (eds.), *Nature in Asian tradition of thought*, pp. 67-78. New York: State University of



- New York Press, 1989.
- Wong, David B. Reason and analogical reasoning in Mengzi. In Xiusheng Liu and Philip J. Ivanhoe (eds.), Essays on the moral philosophy of Mengzi, pp. 187-220. Indianapolis: Hackett Publishing, 2002.
- Yao, Xinzhong. An introduction to Confucianism. Cambridge: Cambridge UP, 2000.
- Yao, Xinzhong. *Jen*, love and universality: Three arguments concerning *Jen* in Confucianism. Asian Philosophy 5, No. 2 (October 1995): 181-195.
- Yearley, Lee H. Mencius and Aquinas: Theories of virtue and conceptions of courage. New York: State University of New York Press, 1990.
- Yijie, Tang. Emotion in Pre-Qin Ruist moral theory: An explanation of 'Dao begins in *Qing*'. Translated by Brian Bruya and Hai-ming Wen. Philosophy East and West 53, 2 (April 2003): 271-281.
- Yu, Jiyuan. The Aristotelian mean and Confucian mean. Journal of Chinese Philosophy 29, 3 (September 2002): 337-354.
- Yu, Jiyuan. *Yi*: Practical wisdom in Confucius's *Analects*. Journal of Chinese Philosophy 33, 3 (September 2006): 335-348.
- Yu-Lan, Fung. A history of Chinese philosophy. vol. 1. Translated by Derk Bodde. Princeton: Princeton UP, 1983.
- Yu-Lan, Fung. A short history of Chinese philosophy. New York: The Free Press, 1966.
- Yu-Lan, Fung. The spirit of Chinese philosophy. Boston: Beacon Press, 1967.
- Zhu, Rui. *Kairos* between cosmic order and human agency: A comparative study of Aurelius and Confucius. Journal of Religious Ethics 33, 1 (March 2006): 115-138.

### ประวัติผู้เขียนวิทยานิพนธ์

นางสาวศรีัญญา อรุณขจรศักดิ์ เกิดวันที่ 31 ธันวาคม พ. ศ. 2518 สำเร็จการศึกษาปริญญาอักษรศาสตรบัณฑิต สาขาเอกภาษาไทย โทภาษาญี่ปุ่น คณะอักษรศาสตร์ มหาวิทยาลัยศิลปากร ในปีการศึกษา 2538 และสำเร็จการศึกษาปริญญาอักษรศาสตรมหาบัณฑิต สาขาปรัชญา คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย ในปีการศึกษา 2542 โดยทำวิทยานิพนธ์เรื่อง “ภาษาและความเป็นจริงในคัมภีร์เต๋าเต๋อจิงและคัมภีร์อวงจี้” หลังจากนั้นได้เป็นอาจารย์พิเศษที่มหาวิทยาลัยกรุงเทพ และที่ภาควิชาปรัชญาและศาสนา คณะมนุษยศาสตร์ มหาวิทยาลัยศรีนครินทรวิโรฒ ประสานมิตร

ในปีการศึกษา 2546 ได้เข้าศึกษาต่อในหลักสูตรปริญญาอักษรศาสตรดุษฎีบัณฑิต สาขาปรัชญา คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย และได้รับทุนพัฒนาบุคลากร (UDC) สาขาวิชาปรัชญาและศาสนา จากสำนักคณะกรรมการการอุดมศึกษา(สกอ.)

