

## Disputers Of The Tao: Philosophical Argument In Ancient China

***Xunzi asserted that the original nature of man is evil, differing on this point from Mencius, his famous predecessor in the Confucian school. In the most complete, well-ordered philosophical system of his day, Xunzi advocated the counteraction of man's evil through self-improvement, the pursuit of learning, the avoidance of obsession, and observance of ritual in life. Readers familiar with Xunzi's work will find that Burton Watson's lucid translation breathes new life into this classic. Those new to Xunzi will find his ideas on government, language, and order and safety in society surprisingly close to concerns of our own age.***

***NATIONAL BESTSELLER • An extraordinary investigation of a critical moment in the evolution of religious thought—from the New York Times bestselling author of A History of God and The Spiral Staircase “A splendid book.... Lucid, highly readable.... Relevant to a world still embroiled in military conflict and sectarian hatreds.” —The New York Times In the ninth century BCE, events in four regions of the civilized world led to the rise of religious traditions that have endured to the present day—development of Confucianism and Daoism in China, Hinduism and Buddhism in India, monotheism in Israel, and philosophical rationalism in Greece. Armstrong, one of our most prominent religious scholars, examines how these traditions began in response to the violence of their time. Studying figures as diverse as the Buddha and Socrates, Confucius and Jeremiah, Armstrong reveals how these still enduring philosophies can help address our contemporary problems.***

***Presents volume thirteen of a fourteen-volume series on World Religions exploring the origins of Taoism in China, its central beliefs and restoration under China's religious freedom clause, rituals, sacred sites, and more.***

***The Western tradition has tended to identify thinking with the purely logical, excluding other kinds of thinking (such as thinking by analogy, correlation, imaginative simulation) from philosophy, without denying their indispensability in the conduct of life. The central argument of Unreason Within Reason is that it is this endeavour to detach the logical from other kinds of thinking which has led to the present crisis of rationality, in which reason seems everywhere to be undermining its own foundations.***

***The Enduring Tradition***

***To Become a God***

***A Companion to Angus C. Graham's Chuang Tzu***

***Self, Truth, and Transcendence in Chinese and Western Culture***

***A Thematic Inquiry***

***Life, Liberty, and the Pursuit of Dao***

This is the fourth volume in an influential series that presents a basic reevaluation of the nature of mysticism. Each provides a collection of solicited papers by noted experts in the study of religion. This new volume will explore how the great mystics and mystical traditions use, interpret, and reconstruct the sacred scriptures of their traditions.

In this vivid, contemporary translation, Victor Mair captures the quintessential life and spirit of Chuang Tzu while remaining faithful to the original text.

Evidence from Shang oracle bones to memorials submitted to Western Han emperors attests to a long-lasting debate in early China over the proper relationship between humans and gods. One pole of the debate saw the human and divine realms as separate and agonistic and encouraged divination to determine the will of the gods and sacrifices to appease and influence them. The opposite pole saw the two realms as related and claimed that humans could achieve divinity and thus control the cosmos. This wide-ranging book reconstructs this debate and places within their contemporary contexts the rival claims concerning the nature of the cosmos and the spirits, the proper demarcation between the human and the divine realms, and the types of power that humans and spirits can exercise. It is often claimed that the worldview of early China was unproblematically monistic and that hence China had avoided the tensions between gods and humans found in the West. By treating the issues of cosmology, sacrifice, and self-divinization in a historical and comparative framework that attends to the contemporary significance of specific arguments, Michael J. Puett shows that the basic cosmological assumptions of ancient China were the subject of far more debate than is generally thought.

Contemporary scholars of Chinese philosophy often presuppose that early China possessed a naturalistic worldview, devoid of any non-natural concepts, such as transcendence. Challenging this presupposition head-on, Joshua R. Brown and Alexis McLeod argue that non-naturalism and transcendence have a robust and significant place in early Chinese thought. This book reveals that non-naturalist positions can be found in early Chinese texts, in topics including conceptions of the divine, cosmogony, and apophatic philosophy. Moreover, by closely examining a range of early Chinese texts, and providing comparative readings of a number of Western texts and thinkers, the book offers a way of reading early Chinese Philosophy as consistent with the religious philosophy of the East and West, including the Abrahamic and the Brahmanistic religions. Co-written by a philosopher and theologian, this book draws out unique insights into early Chinese thought, highlighting in particular new ways to consider a range of Chinese concepts, including tian, dao, li, and you/wu.

An Introduction to Chinese Philosophy

ART MYTH AND RITUAL P

Taoism

The Inner Chapters

Three Ways of Thought in Ancient China

Theories of Truth in Chinese Philosophy

This book examines different views on the concept of truth in early Chinese philosophy, and considers a variety of theories of truth in Chinese and comparative thought.

-- Burton Watson

This comprehensive introductory textbook to early Chinese philosophy covers a range of philosophical traditions which arose during the Spring and Autumn (722-476 BCE) and Warring States (475-221 BCE) periods in China, including Confucianism, Mohism, Daoism, and Legalism. It considers concepts, themes and argumentative methods of early Chinese philosophy and follows the development of some ideas in subsequent periods, including the introduction of Buddhism into China. The book examines key issues and debates in early Chinese philosophy, cross-influences between its traditions and interpretations by scholars up to the present day. The discussion draws upon both primary texts and secondary sources, and there are suggestions for further reading. This will be an invaluable guide for all who are interested in the foundations of Chinese philosophy and its richness and continuing relevance.

This a general account of the school of Mo-tzu, its social basis as a movement of craftsmen, its isolated place in the Chinese tradition, and the nature of its later contributions to logic, ethics, and science. It assesses the relation of Mohist thinking to the structure of the Chinese language, and grapples with the textual dynamics of later Mohist writings, particularly in regard to grammar and style, technical terminology, the use and significance of stock examples, and overall organization. Includes edited and annotated Chinese text with an English translation and commentary, a glossary, and a photographic reproduction of the unemended text from the Taoist Patrology.

Mysticism and Sacred Scripture

Later Mohist Logic, Ethics, and Science

The Analects

Zhuangzi (Longman Library of Primary Sources in Philosophy)

A History of Chinese Political Thought

Classical Chinese poetry reached its pinnacle during the T'ang Dynasty (618-907 A.D.), and the poets of the late T'ang-a period of growing political turmoil and violence-are especially notable for combining striking formal inovation with raw emotional intensity. A. C. Graham's slim but indispensable anthology of late T'ang poetry begins with Tu Fu, commonly recognized as the greatest Chinese poet of all, whose final poems and sequences lament the pains of exile in images of crystalline strangeness. It continues with the work of six other masters, including the "cold poet" Meng Chiao, who wrote of retreat from civilization to the remoteness of the high mountains; the troubled and haunting Li Ho, who, as Graham writes, cultivated a "wholly personal imagery of ghosts, blood, dying animals, weeping statues, whirlwinds, the will-o'-the-wisp"; and the shimmeringly strange poems of illicit love and Taoist initiation of the enigmatic Li Shang-yin. Offering the largest selection of these poets' work available in English in a translation that is a classic in its own right, Poems of the Late T'ang also includes Graham's searching essay "The Translation of Chinese Poetry" as well as helpful notes on each of the poets and on many of the individual poems.

The Dao De Jing represents one of the most important works of Chinese philosophy, in which the author, Lao Zi (c. 580-500 BC), lays the foundations of Taoism. Composed of 81 short sections, the text itself is written in a poetic style that is ambiguous and challenging for the modern reader. Yet while its meaning may be obscure, the text displays the originality of Lao Zi's wisdom and remains a hugely influential work to this day. In Reading the Dao: A Thematic Inquiry, Wang Keping offers a clear and accessible guide to this hugely important text. Wang's thematic approach opens up key elements of the Dao De Jing in a way that highlights and clarifies the central arguments for the modern reader. Presenting comprehensive textual analysis of key passages and a useful survey of recent Taoist scholarship, the book provides the reader with an insight into the origins of Taoist philosophy. This is the ideal companion to the study of this classic Taoist text.

In this volume, Roth presents an edited version of these notes along with other essays on the text, philosophy and translation of this beloved Taoist classic. He concludes the volume with a colophon in which he presents a critique of Graham's textual scholarship and an attempt to resolve several outstanding text-historical issues. A complete bibliography of Graham's publications and a detailed index are also included."--BOOK JACKET.

Here are the chief riches of more than 3,000 years of Indian philosophical thought-the ancient Vedas, the Upanisads, the epics, the treatises of the heterodox and orthodox systems, the commentaries of the scholastic period, and the contemporary writings. Introductions and interpretive commentaries are provided.

Ways of Heaven

Studies in Early Chinese Philosophy

Regionalism and Subregionalism in East Asia

The Beginning of Our Religious Traditions

The Philosophical Challenge from China

Essays on the Outskirts of Rationality

**China's rapid rise as a regional and global power is one of the most important political developments of the twenty-first century. Yet the West still largely overlooks or oversimplifies the complex ideas and ideals that have shaped the country's national and international transformation from antiquity to the present day. In this beautifully written introductory text, Youngmin Kim offers a uniquely incisive survey of the major themes in Chinese political thought from customary community to empire, exploring their theoretical importance and the different historical contexts in which they arose. Challenging traditional assumptions about Chinese nationalism and Marxist history, Kim shows that "China" does not have a fixed, single identity, but rather is a constantly moving target. His probing, interdisciplinary approach traces the long and nuanced history of Chinese thought as a true tradition anchored in certain key themes, many of which began in the early dynasties and still resonate in China today. Only by appreciating this rich history, he argues, can we begin to understand the intricacies and contradictions of contemporary Chinese politics, economy, and society.**

Disputers of the TaoPhilosophical Argument in Ancient ChinaOpen Court Publishing Company

Graham addresses several fundamental problems in classical Chinese philosophy, and in the nature and structure of the classical Chinese language. These inquiries and reflections are both broad based and detailed. Two sources of continuity bring these seemingly disparate parts into a coherent and intelligible whole. First, Graham addresses that set of fundamental philosophical questions that have been the focus of dispute in the tradition, and that have defined its character: What is the nature of human nature? What can we through linguistic and philosophical scrutiny discover about the date and composition of some of the major texts? What sense can we make of the Kung-sun Lung sophistries? A second source of coherence is Graham's identification and articulation of those basic and often unconscious presuppositions that ground our own tradition. By so doing, he enables readers to break free from the limits of their own conceptual universe and to explore in the Chinese experience a profoundly different world view.

In this book, the authors highlight the influence of China in the region of East Asia and the significance of sub-regions within it, particularly the sub-region formed, or imagined, by Taiwan, Hong Kong, and their links with south China. In Part One, they analyse development by reference to the neo-governance of globalisation and regionalisation as well as the interplay of cultural and ethical values within East Asia. In Part II, they turn to the dynamics of sub-regional development and the role of China. The picture which emerges is complex and graphic, nuanced and intricate. East Asia is a focal point for the contestation of forces framed by globalisation, regionalisation, subregionalisation, state, and cultural values -- a changing morphology in which openness is associated with export-led growth and economic integration. It is a region in which change is at once welcomed and distrusted, a region where states are not merely powerful but authoritarian, one in which business is assumed to lead politics, and where old rivalries are typically transcended by desires to create new economic opportunities.

An Introduction to Chinese Thought

The Emotions in Early Chinese Philosophy

Studies in Chinese Philosophy and Philosophical Literature

Philosophical Argument in Ancient China

Confucian Creation of Heaven, The

A Philosophical Interpretation

Philip J. Ivanhoe's richly annotated translation of this classic work is accompanied by his engaging interpretation and commentary, a lucid introduction, and a Language Appendix that compares eight classic translations of the opening passage of the work and invites the reader to consider the principles upon which each was rendered.

Xunzi is traditionally identified as the third philosopher in the Confucian tradition, after Confucius and Mencius. Unlike the work of his two predecessors, he wrote complete essays in which he defends his own interpretation of the Confucian position and attacks the positions of others. Within the early Chinese tradition, Xunzi's writings are arguably the most sophisticated and philosophically developed. This richness of philosophical content has led to a lively discussion of his philosophy among contemporary scholars. This volume collects some of the most accessible and important contemporary essays on the thought of Xunzi, with an Introduction that provides historical background, philosophical context, and relates each of the selections to Xunzi's philosophy as a whole and to the themes of virtue, nature, and moral agency. These themes are also discussed in relation to Western philosophical concerns.

"A history of Chinese philosophy in the so-called Axial Period (the period of classical Greek and Indian philosophy), during which time China evolved the characteristic ways of thought that sustained both its empire and its culture for over 2000 years. It is comprehensive, lucid, almost simple in its presentation, yet backed up with incomparable authority amid a well-honed discretion that unerringly picks out the core of any theme. Garlanded with tributes even before publication, it has redrawn the map of its subject and will be the one essential guide for any future exploration. For anyone interested in the affinities between ancient Chinese and modern Western philosophy, there is no better introduction" —Contemporary Review "The book is an expression of first-rate scholarship, filled with deep insights into classical Chinese thought. At the same time, it provides a comprehensive and well-balanced discussion that is accessible to the general reader. It is the rare kind of book that will be used as a standard text in introductory courses and be regularly consulted and cited by specialists working in the field." —Philosophical Review "For those who will read only one book on Chinese philosophy, A. C. Graham's Disputers of the Tao is it." —Journal of the History of Philosophy A. C. Graham (1919-1991) is considered by many to have been the leading world authority on Chinese thought, grammar, and textual criticism and the greatest translator of Chinese since Waley. He taught at the School of Oriental and African Studies, London University (where he was Professor of Classical Chinese until 1988) Yale, Ann Arbor, Tsing Hua, Brown, and Honolulu. He was a Fellow of the British Academy. His numerous works include Two Chinese Philosophers (1958), Poems of the Late T'ang (1965), Chuang-tzu: the Seven Inner Chapters (1981), and Studies in Chinese Philosophical Literature (1986).

First published in 1939. This book consists chiefly of extracts from Chuang Tzu, Mencius and Han Fei Tzu. Chuang Tzu's appeal is to the imagination; the appeal of mencius is to the moral feelings; realism, as expounded by Han Fei Tzu, finds a close parallel in modern Totalitarianism and as a result these extracts from a book of the third century B.C. nonetheless have a very contemporary connection.

Myth and Philosophy

Poems of the Late T'ang

Thinking from the Han

The Dynamics of China

Wandering on the Way

Reason and Spontaneity

*The first English-language contributory volume on Chinese metaphysics, covering all major traditions from pre-Qin to the modern period.*

*Confucius is one of the most humane, rational, and lucid of moral teachers, concerned not with arcane metaphysics but with practical issues of life and conduct. What is virtue? What sort of life is most conducive to happiness? How should the state be ruled? What is the proper relationship between human beings and their environment? In this classic translation of The Analects by Arthur Waley, the questions Confucius addressed two and a half millennia ago remain as relevant as ever. (Book Jacket Status: Jacketed)*

*Describes the classical age of Chinese philosophy (500-200 B.C.) that coincides with the final decline of the Chou empire and the period of 'warring states' (403-221 B.C.), an exceptional era in Chinese history when there was no central authority which could claim to rule the entire civilized world. In the absence of a single unified state power enforcing conformity, there blossomed a hundred schools of thought. Philosophical argument and rational debate flourished in China as never before or since.*

*Examines the issues of self (including gender), truth, and transcendence in classical Chinese and Western philosophy.*

*The Daodejing of Laozi*

*Chinese Metaphysics and its Problems*

*Basic Writings*

*Disputers of the Tao*

*After Confucius*

*Transcendence and Non-Naturalism in Early Chinese Thought*

**After Confucius is a collection of eight studies of Chinese philosophy from the time of Confucius to the formation of the empire in the second and third centuries B.C.E. As detailed in a masterful introduction, each essay serves as a concrete example of “thick description”—an approach invented by philosopher Gilbert Ryle—which aims to reveal the logic that informs an observable exchange among members of a community or society. To grasp the significance of such exchanges, it is necessary to investigate the networks of meaning on which they rely. Paul R. Goldin argues that the character of ancient Chinese philosophy can be appreciated only if we recognize the cultural codes underlying the circulation of ideas in that world. Thick description is the best preliminary method to determine how Chinese thinkers conceived of their own enterprise. Who were the ancient Chinese philosophers? What was their intended audience? What were they arguing about? How did they respond to earlier thinkers, and to each other? Why did those in power wish to hear from them, and what did they claim to offer in return for patronage? Goldin addresses these questions as he looks at several topics, including rhetorical conventions of Chinese philosophical literature; the value of recently excavated manuscripts for the interpretation of the more familiar, received literature; and the duty of translators to convey the world of concerns of the original texts. Each of the cases investigated in this wide-ranging volume exemplifies the central conviction behind Goldin’s plea for thick description: We do not do justice to classical Chinese philosophy unless we engage squarely the complex and ancient culture that engendered it. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.**

**Hatab's work is more than an interpretative study, inspired by Neitzsche and Heidegger of the historical relationship between myth and philosophy in ancient Greece. Its conclusions go beyond the historical case study, and amount to a defence of the intelligibility of myth against an exclusively rational or objective view of the world.**

**Rigorously argued and meticulously researched, an investigation of current topics in philosophy that is informed by the Chinese philosophical tradition.**

**This book explores the earliest Confucian texts to find coherent structural principles linking the various facets of Confucian doctrine. Its central theme is that the coherence of early Confucianism emerges only when doctrine is viewed as a function of the unique ritual practice of the early Confucian community.**

**Philosophy and the Defense of Ritual Mastery**

**Unreason Within Reason**

**The Book of Lieh-tzu**

**Early Taoist Tales and Parables of Chuang Tzu**

**A Daoist Theory of Chinese Thought**

**A Comparative Approach**

*This ambitious book presents a new interpretation of Chinese thought guided both by a philosopher's sense of mystery and by a sound philosophical theory of meaning. That dual goal, Hansen argues, requires a unified translation theory. It must provide a single coherent account of the issues that motivated both the recently untangled Chinese linguistic analysis and the familiar moral-political disputes. Hansen's unified approach uncovers a philosophical sophistication in Daoism that traditional accounts have overlooked.*

*Revised Edition of A. C. Graham's Yin-Yang and the Nature of Correlative Thinking A classic study on the structure of correlative thinking, and of everyday thinking itself.*

*A leading scholar in the United States on Chinese archaeology challenges long-standing conceptions of the rise of political authority in ancient China. Questioning Marx's concept of an "Asiatic" mode of production, Wittfogel's "hydraulic hypothesis," and cultural-materialist theories on the importance of technology, K. C. Chang builds an impressive counterargument, one which ranges widely from recent archaeological discoveries to studies of mythology, ancient Chinese poetry, and the iconography of Shang food vessels.*

*In China, the debate over the moral status of emotions began around the fourth century BCE, when early philosophers first began to invoke psychological categories such as the mind (xin), human nature (xing), and emotions (qing) to explain the sources of ethical authority and the foundations of knowledge about the world. Although some thinkers during this period proposed that human emotions and desires were temporary physiological disturbances in the mind caused by the impact of things in the world, this was not the account that would eventually gain currency. The consensus among those thinkers who would come to be recognized as the foundational figures of the Confucian and Daoist philosophical traditions was that the emotions represented the underlying, dispositional constitution of a person, and that they embodied the patterned workings of the cosmos itself. Curie Virg sets out to explain why the emotions were such a central preoccupation among early thinkers, situating the entire debate within developments in conceptions of the self, the cosmos, and the political order. She shows that the mainstream account of emotions as patterned reality emerged as part of a major conceptual shift towards the recognition of natural reality as intelligible, orderly, and coherent. The mainstream account of emotions helped to summon the very idea of the human being as a universal category and to establish the cognitive and practical agency of human beings. This book, the first intensive study of the subject, traces the genealogy of these early Chinese philosophical conceptions and examines their crucial role in the formation of ethical, political and cultural values in China.*

**A Source Book in Indian Philosophy**

**Cosmology, Sacrifice, and Self-divinization in Early China**

**Reading the Dao**

**A Contest of Truths**

**Ancient Chinese Thought in Modern American Life**

**The Great Transformation**

*A brilliant history of ancient China's masters of philosophy -- and how they help us understand China today In Ways of Heaven, leading China scholar Roel Sterckx offers an engrossing introduction to classical China's world of ideas. Drawing on evocative examples from philosophical texts, literature, and everyday life over centuries of Chinese history, Sterckx introduces major thinkers and traditions, illuminates key concepts like the dao, qi, yin, and yang, and examines questions of leadership, social order, death, nature, and more. He also reveals how these ideas shape contemporary China, from table manners at a traditional banquet, to the Chinese obsession with education and family, to the rhetoric of political leaders and the nation's grand strategy. Essential reading for students, travelers, businesspeople, and anyone curious about this rising global power, Ways of Heaven shows that to comprehend China today we must learn to think Chinese.*

*Part of the "Longman Library of Primary Sources in Philosophy," this translation/edition of Chuang Tzu's works is framed by a pedagogical structure designed to make this important work of philosophy more accessible and productive for undergraduates.*

*This highly original work introduces the ideas and arguments of the ancient Chinese philosophies of Confucianism and Daoism to some of the most intractable social issues of modern American life, including abortion, gay marriage, and assisted suicide. Introduces the precepts of ancient Chinese philosophers to issues they could not have anticipated Relates Daoist and Confucian ideas to problems across the arc of modern human life, from birth to death Provides general readers with a fascinating introduction to Chinese philosophy, and its continued relevance Offers a fresh perspective on highly controversial American debates, including abortion, stem cell research, and assisted suicide*

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**A Classic of the Tao**

**Xunzi**

**Virtue, Nature, and Moral Agency in the Xunzi**

**Tao Te Ching**

**Yin-Yang and the Nature of Correlative Thinking**