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# Get Free Disputers Of The Tao Philosophical Argument In Ancient China

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First published in the late 80's, "Disputers of the Tao" might seem a tad old school with its Wade-Giles transliteration, and recent archaeological discoveries may have tweaked a few of the author's chronological arrangements (which, as he himself reminds us, are tentative and convenient impositions), but on the whole the details and the insights hold up just fine, and these plus the helpfully memorable framework holding it all together (all invaluable in their own right, of course) handily ...

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A. C. Graham's "Disputers of the Tao" is an excellent introduction to pre-Qin philosophical argumentation. I would highly recommend it for personal study; it would serve well as a textbook for an advanced-level seminar in Chinese thought.

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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.

"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

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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).

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

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different world view.

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.

-- Burton Watson

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.



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

Hatab's work is more than an interpretative study, inspired by Nietzsche 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.

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

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contradictions of contemporary Chinese politics, economy, and society.

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.

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