

The Huainanzi A Guide To The Theory And Practice Of Government In Early Han China Translations From The Asian Classics

This book will expand the horizon of higher education, helping students, faculty and administrators to return to their roots and be in touch with their whole being. This book stresses that learning is much more than just accumulating knowledge and skills. Learning includes knowing ourselves—mind, body, and spirit. The learning of compassion, care, and service are as crucial or even more important in higher education in order for universities to address students' individual needs and the society's needs. Higher education must contribute to a better world. The book acknowledges that knowing not only comes from outside, but also comes from within. Wisdom is what guides students to be whole, true to themselves while learning. There are many ancient and modern approaches to gaining wisdom and wellness. This book talks about contemplative methods, such as meditation, qigong, yoga, arts, and dance, that help people gain wisdom and balance in their lives and enhance their ability to be reflective and transformative educators and learners.

Brings early Daoist writings into conversation with contemporary contemplative studies. In *The Contemplative Foundations of Classical Daoism*, Harold D. Roth explores the origins and nature of the Daoist tradition, arguing that its creators and innovators were not abstract philosophers but, rather, mystics engaged in self-exploration and self-cultivation, which in turn provided the insights embodied in such famed works as the *Daodejing* and *Zhuangzi*. In this compilation of essays and chapters representing nearly thirty years of scholarship, Roth examines the historical and intellectual origins of Daoism and demonstrates how this distinctive philosophy emerged directly from practices that were essentially contemplative in nature. In the first part of the book, Roth applies text-critical methods to derive the hidden contemplative dimensions of classical Daoism. In the second part, he applies a "contemplative hermeneutic" to explore the relationship between contemplative practices and classical Daoist philosophy and, in so doing, brings early Daoist writings into conversation with contemporary contemplative studies. To this he adds an introduction in which he reflects on the arc and influence on the field of early Chinese thought of this rich vein of scholarship. *The Contemplative Foundations of Classical Daoism* brings to fruition the cumulative investigations and observations of a leading figure in the emerging field of contemplative studies as they pertain to a core component of early Chinese thought. Harold D. Roth is Professor of Religious Studies and East Asian Studies and the Founder and Director of the Contemplative Studies Program at Brown University. His books include *The Textual History of the Huai-nan Tzu*; *Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism*; *Daoist Identity: History, Lineage, and Ritual* (coedited with Livia Kohn); *The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China* and *The Essential Huainanzi* (cotranslated and edited with John S. Major, Sarah A. Queen, and Andrew Seth Meyer).

The Zhenzheng lun ??? (T 2112, *Treatise of Revealing the Correct*) is a Chinese Buddhist apologetic treatise with a distinct anti-Daoist stance in three juan. It is organized as a dialogue between a Daoist, the "Venerable Obstructed by Customs" (zhisu gongzi ???), and the Buddhist "Master Revealing the Correct" (zhenzheng xiansheng ???) in which the former is gradually led towards an orthodox Buddhist understanding by the latter through the refutation of his various arguments against Buddhism. Composed in the late 7th century, the text was authored depending on the political interests and strategies of Wu Zhao?? (624–705), who in 690 was enthroned as Empress Wu Zetian ???. This study of Thomas Jülch offers a richly annotated and complete translation of the *Zhenzheng lun* along with an introductory part that focuses on reconstructing the political and propagandistic circumstances relevant to the understanding of the *Zhenzheng lun*.

By blending multiple strands of thought into one ideology, Chinese Syncretists of the pre-imperial period created an essential guide to contemporary ideas about self, society, and government. Merging traditions such as Ruism, Mohism, Daoism, Legalism, and Yin-Yang naturalism into their work, Syncretists created an integrated intellectual approach that contrasts with other, more specific philosophies. Presenting the first full English translation of the earliest example of a Syncretist text, this volume introduces Western scholars to both the brilliance of the syncretic method and a critical work of Chinese leadership. Written by Shi Jiao, China's first syncretic thinker, during the Warring States Period of 481 to 221 BCE, *Shizi* is similar to Machiavelli's *The Prince* in that it dispenses wisdom to would-be rulers. It stresses the need for leaders to be detached and objective. It further encourages self-cultivation and effective government, recommending that rulers maintain self-discipline, hire reliable people, delegate power transparently, and promote others in an orderly fashion. The people, it is argued, will emulate their leader's wisdom and virtue, and a just and peaceful state will result. Paul Fischer provides an extensive introduction and a chapter-by-chapter summary and analysis of the text--outlining the importance of syncretism in Chinese culture--and explores the text's particular features, authorship, transmission, loss, and reconstruction over time. The *Shizi* set the stage for a long history of syncretic endeavor in China, and its study provides insight into the vital traditions of early Chinese philosophy. It is also a template for interpreting other well-known works, such as the *Confucian Analects*, the *Daoist Laozi*, the *Mohist Mozi*, and the *Legalist Shang jun shu*.

The Shenzi Fragments is the first complete translation in any Western language of the extant work of Shen Dao (350–275 B.C.E.). Though his writings have been recounted and interpreted in many texts, particularly in the work of Xunzi and Han Fei, very few Western scholars have encountered the political philosopher's original, influential formulations. This volume contains both a translation and an analysis of the *Shenzi Fragments*. It explains their distillation of the potent political theories circulating in China during the Warring States period, along with their seminal relationship to the Taoist and Legalist traditions and the philosophies of the *Lüshi Chunqiu* and the *Huainanzi*. These fragments outline a rudimentary theory of political order modeled on the natural world that recognizes the role of human self-interest in maintaining stable rule. Casting the natural world as an independent, amoral system, Shen Dao situates the source of moral judgment firmly within the human sphere, prompting political philosophy to develop in realistic directions. Harris's sophisticated translation is paired with commentary that clarifies difficult passages and obscure references. For sections open to multiple interpretations, he offers resources for further research and encourages readers to follow their own path to meaning, much as Shen Dao intended. *The Shenzi Fragments* offers English-language readers a chance to grasp the full significance of Shen Dao's work among the pantheon of Chinese intellectuals.

The long-awaited, first Western-language reference guide, this work offers a wealth of information on writers, genres, literary schools and terms of the Chinese literary tradition from earliest

times to the seventh century C.E. Indispensable for scholars and students of pre-modern Chinese literature, history, and thought. Part One contains A to R.

The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds explores how environment was thought to shape ethnicity and identity, discussing developments in early natural philosophy and historical ethnographies. Defining 'environment' broadly to include not only physical but also cultural environments, natural and constructed, the volume considers the multifarious ways in which environment was understood to shape the culture and physical characteristics of peoples, as well as how the ancients manipulated their environments to achieve a desired identity. This diverse collection includes studies not only of the Greco-Roman world, but also ancient China and the European, Jewish and Arab inheritors and transmitters of classical thought. In recent years, work in this subject has been confined mostly to the discussion of texts that reflect an approach to the barbarian as 'other'. The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds takes the discussion of ethnicity on a fresh course, contextualising the concept of the barbarian within rational discourses such as cartography, medicine, and mathematical sciences, an approach that allows us to more clearly discern the varied and nuanced approaches to ethnic identity which abounded in antiquity. The innovative and thought-provoking material in this volume realises new directions in the study of identity in the Classical and Medieval worlds.

Events on Wall Street and Main Street reveal that some business leaders make dramatically unethical self-serving decisions that ignore the public interest. How can business schools educate future business leaders to make ethical decisions? Unfortunately, most business schools fail in teaching ethical decision-making. They erroneously assume that such decision-making is primarily conscious and reason-based, reflecting the western cultural orientation toward science and logic. In this book, Thomas Culham cites neurological findings showing that unconscious processes and emotions play a much more significant role than reason in making ethical decisions. Culham urges business schools to teach a modified form of emotional intelligence, linked with research-supported contemplative practices from the great meditative traditions. This book details the author's ethics curriculum and explains its successful application at the Sauder School of Business at the University of British Columbia. This fascinating, interdisciplinary, and highly practical curriculum integrates philosophy (virtue ethics), Daoist thinking, psychology, and neuroscience. This curriculum intends to transform the way business schools teach decision making. Such an effort might just transform the way we do business.

This volume presents a comprehensive analysis of the Confucian thinker Xunzi and his work, which shares the same name. It features a variety of disciplinary perspectives and offers divergent interpretations. The disagreements reveal that, as with any other classic, the Xunzi provides fertile ground for readers. It is a source from which they have drawn—and will continue to draw—different lessons. In more than 15 essays, the contributors examine Xunzi's views on topics such as human nature, ritual, music, ethics, and politics. They also look at his relations with other thinkers in early China and consider his influence in East Asian intellectual history. A number of important Chinese scholars in the Song dynasty (960–1279 CE) sought to censor the Xunzi. They thought that it offered a heretical and impure version of Confucianism. As a result, they directed study away from the Xunzi. This has diminished the popularity of the work. However, the essays presented here help to change this situation. They open the text's riches to Western students and scholars. The book also highlights the substantial impact the Xunzi has had on thinkers throughout history, even on those who were critical of it. Overall, readers will gain new insights and a deeper understanding of this important, but often neglected, thinker.

Shang, Yang. *The Book of Lord Shang. A Classic of the Chinese School of Law*. Translated from the Chinese with Introduction and Notes by Dr. J.J.L. Duyvendak. London: Arthur Probsthain, 1928. xiv, 346 pp. Reprinted 2003 by The Lawbook Exchange, Ltd. LCCN 2002024318. ISBN 1-58477-241-7. Cloth. \$80. * Reprint of Volume XVII in Probsthain's Oriental Series. With a Chinese index and an index of names and references. The Book of Lord Shang was probably compiled sometime between 359 and 338 BCE. Along with the Han Fei-Tzu, it is one of the two principal sources of Legalism, a school of Chinese political thought. Legalism asserts that human behavior must be controlled through written law rather than through ritual, custom or ethics because people are innately selfish and ignorant. The law is not effective when it is based on goodness or virtue; it is effective when it compels obedience. This is essential to preserve the stability of the State. Roscoe Pound recommended this book for the study of old Chinese law in *Outlines of Lectures on Jurisprudence* (5th ed.) 235.

The Oxford Handbook of Meditation covers the development of meditation across the world and the varieties of its practices and experiences. It includes approaches from psychology, neuroscience, history, anthropology, and sociology and explores its potential for therapeutic and social change.

Provides a systematic and comprehensive survey of writings on military philosophy in early China. This study of the philosophy of war in early China examines the recurring debate, from antiquity through the Western Han period (202 BCE–8 CE), about how to achieve a proper balance between martial (wu) force and civil (wen) governance in the pursuit of a peaceful state. Rather than focusing solely on Sunzi's *Art of War* and other military treatises from the Warring States era (ca. 475–221 BCE), Christopher C. Rand analyzes the evolution of this debate by examining a broad corpus of early Han and pre-Han texts, including works uncovered in archeological excavations during recent decades. What emerges is a framework for understanding early China's military philosophy as an ongoing negotiation between three major alternatives: militarism, compartmentalism, and syncretism. *Military Thought in Early China* offers a look into China's historical experience with a perennial issue that is not only of continuing relevance to modern-day China but also pertinent to other world states seeking to sustain strong and harmonious societies. "With its close engagement with and nuanced interpretation of a truly impressive range of sources, this book illuminates a field that gets too little serious attention." — Charles Sanft, author of *Communication and Cooperation in Early Imperial China: Publicizing the Qin Dynasty*

First among the ancient classics, the I Ching or Book of Changes is one of the world's most influential books, comparable to the Bible, the Koran, and the Upanishads. The I Ching's purpose is universal: to provide good counsel to its users in making decisions during times of change. Since its origins about 3,000 years ago, it has become a compendium of wisdom used by people of many cultures and eras. This groundbreaking new translation by Dr. Margaret Pearson is based on the text created during the first centuries of the Zhou Dynasty, study of documents showing how it was used in the dynasty, and on current archaeological research findings. Her translation removes centuries of encrusted inaccuracies to better reveal the I Ching's core truths for today's readers. Whether you are interested in trying this millennia-tested method of making wise choices or in understanding the world view of the early Chinese, this edition is essential reading.

A wide-ranging exploration of traditional Chinese views of mortality.

A systematic historical survey of Chinese thought is followed by an investigation of the historical-metaphysical questions of modern technology, asking how Chinese thought might contribute to a renewed questioning of globalized technics. Heidegger's critique of modern technology and its relation to metaphysics has been widely accepted in the East. Yet the conception that there is only one—originally Greek—type of technics has been an obstacle to any original critical thinking of technology in modern Chinese thought. Yuk Hui argues for the urgency of imagining a specifically Chinese philosophy of technology capable of responding to Heidegger's challenge, while problematizing the affirmation of technics and technologies as anthropologically universal. This investigation of the historical-metaphysical question of technology, drawing on Lyotard, Simondon, and Stiegler, and introducing a history of modern Eastern philosophical thinking largely unknown to Western readers, including philosophers such as

Feng Youlan, Mou Zongsan, and Keiji Nishitani, sheds new light on the obscurity of the question of technology in China. Why was technics never thematized in Chinese thought? Why has time never been a real question for Chinese philosophy? How was the traditional concept of Qi transformed in its relation to Dao as China welcomed technological modernity and westernization? In *The Question Concerning Technology in China*, a systematic historical survey of the major concepts of traditional Chinese thinking is followed by a startlingly original investigation of these questions, in order to ask how Chinese thought might today contribute to a renewed, cosmotechnical questioning of globalized technics.

This is a theoretical and practical guide on how to undertake and navigate advanced research in the arts, humanities and social sciences.

The Bloomsbury Research Handbook of Chinese Philosophy Methodologies presents a new understanding of the changing methods used to study Chinese philosophy. By identifying the various different approaches and discussing the role, and significance of philosophical methods in the Chinese tradition, this collection identifies difficulties and exciting developments for scholars of Asian philosophy. Divided into four parts, the nature of Chinese philosophical thought is illuminated by discussing historical developments, current concerns and methodological challenges. Surveying recent methodological trends, this research companion explores and evaluates the methodologies that have been applied to Chinese philosophy. From these diverse angles, an international team of experts reflect on the considerations that enter their methodological choices and indicate new research directions. The Bloomsbury Research Handbook of Chinese Philosophy Methodologies is an important contribution to the education of the next generation of Chinese philosophers.

Daoism is a global religious and cultural phenomenon characterized by multiculturalism and ethnic diversity. *Daoism: A Guide for the Perplexed* offers a clear and thorough survey of this ancient and modern religious tradition. The book includes an overview of Daoist history, including key individuals and movements, translations of primary Daoist texts, and discussions of key dimensions of Daoist religiosity, covering primary concerns and defining characteristics of the religion. Specifically designed to meet the needs of students and general readers seeking a thorough understanding of the religion, this book is the ideal guide to studying and understanding Daoism as a lived and living religious community.

The Han dynasty *Huainanzi* is a compendium of knowledge. This edited volume follows a multi-disciplinary approach to explore how and why the *Huainanzi* was produced and how we should interpret the work.

This book is a timely response to a rather urgent call to seek an updated methodology in rereading and reappraising early Chinese texts in light of newly discovered early writings. For a long time, the concept of authorship in the formation and transmission of early Chinese texts has been misunderstood. The nominal author who should mainly function as a guide to text formation and interpretation is considered retrospectively as the originator and writer of the text. This book illustrates that although some notions about the text as the author's property began to appear in some Eastern Han texts, a strict correlation between the author and the text results from later conceptions of literary history. Before the modern era, there existed a conceptual gap between an author and a writer. A pre-modern Chinese text could have had both an author and a writer, or even multiple authors and multiple writers. This work is the first study addressing these issues by more systematically emphasizing the connection of the text, the author, and the religious and sociopolitical settings in which these issues were embedded. It is expected to constitute a palpable contribution to Chinese studies and the discipline of philology in general. Master Sun's *The Art of War* is by no means the only ancient Chinese treatise on military affairs. One chapter in the *Huainanzi*, an important compendium of philosophy and political theory written in the second century BCE, synthesizes the entire corpus of military literature inherited from the Chinese classical era. Drawing on all major, existing military writings, as well as other lost sources, it assesses tactics and strategy, logistics, organization, and political economy, as well as cosmology and the fundamental morality of warfare. This powerful work set out to become the last word on military matters, subsuming and replacing all preceding literature. Written under the sponsorship of Liu An, king of Huainan, the *Huainanzi*'s "military methods" emphasize the preservation of peace as the ultimate value to be served by the military, insisting that the army can be effectively and rightly used only when defending the sacred hereditary position of the emperor and his vassals. This position stands in stark contrast to that of *The Art of War*, which prioritizes the enrichment and empowerment of the state. Liu An's philosophy also argues that military success depends on the personal cultivation of the commander and that deception is not enough to secure victory. Only a commander with the exceptional qualities of insight and cognition, developed through a program of meditative practice and yogic refinement, can effectively control and interpret the strategic situation. Andrew Seth Meyer offers both a full translation of this text and an extensive analysis of its historical context. His thorough treatment relates Liu An's teachings to issues in Chinese philosophy, culture, religion, and history, helping to interpret their uncommon message.

The Spring and Autumn (*Chunqiu*) is a chronicle kept by the dukes of the state of Lu from 722 to 481 B.C.E. *Luxuriant Gems of the "Spring and Autumn"* (*Chunqiu fanlu*) follows the interpretations of the Gongyang Commentary, whose transmitters sought to explicate the special language of the Spring and Autumn. The work is often ascribed to the Han scholar and court official Dong Zhongshu, but, as this study reveals, the text is in fact a compendium of writings by a variety of authors spanning several generations. It depicts a utopian vision of a flourishing humanity that they believed to be Confucius's legacy to the world. The Gongyang masters thought that Confucius had written the Spring and Autumn, employing subtle phrasing to indicate approval or disapproval of important events and personages. *Luxuriant Gems* therefore augments Confucian ethical and philosophical teachings with chapters on cosmology, statecraft, and other topics drawn from contemporary non-Confucian traditions. A major resource, this book features the first complete English-language translation of *Luxuriant Gems*, divided into eight thematic sections with introductions that address dating, authorship, authenticity, and the relationship between the Spring and Autumn and the Gongyang approach. Critically illuminating early Chinese philosophy, religion, literature, and politics, this book conveys the brilliance of intellectual life in the Han dynasty during the formative decades of the Chinese imperial state.

Among hundreds of thousands of ancient graves and tombs excavated to date in China, the Mancheng site stands out for its unparalleled complexity and richness. It features juxtaposed burials of the first king and queen of the Zhongshan kingdom (dated late second century BCE). The male tomb occupant, King Liu Sheng (d. 113 BCE), was sent by his father, Emperor Jing (r. 157–141 BCE), to rule the Zhongshan kingdom near the northern frontier of the Western Han Empire, neighboring the nomadic Xiongnu confederation. *Modeling Peace* interprets Western Han royal burial as a political ideology by closely reading the architecture and funerary content of this site and situating it in the historical context of imperialization in Western Han China. Through a study of both the archaeological materials and related received and excavated texts, Jie Shi demonstrates that the Mancheng site was planned and designed as a unity of religious, gender, and intercultural concerns. The site was built under the supervision of the future occupants of the royal tomb, who used these burials to assert their political ideology based on Huang-Lao and Confucian thought: a good ruler is one who pacifies himself, his family, and his country. This book is the first scholarly monograph on an undisturbed and fully excavated early Chinese royal burial site.

This book is part of an initiative in cooperation with renowned Chinese publishers to make fundamental, formative, and influential Chinese thinkers available to a western readership, providing absorbing insights into Chinese reflections of late, and offering a chance to grasp today's China. In their influential book *Handbook of the History of Religions in China*, Zhongjian Mou and Jian Zhang present a panorama of the religions existing in China through time. In their fascinating *History*, they delineate the emergence and development of Daoism, Buddhism, Confucianism, Islam, and Christianity and explore

the roles they played in Chinese society and the interrelations between them. In China, also due to the encompassing Confucian idea of “living together harmoniously while maintaining differences,” religions—including newly arrived ones—came closer together than anywhere else in the world and reached a unique level of peaceful societal coexistence. Despite many frictions and conflicts, communication and reconciliation were indisputably predominant in China throughout history. Buddhism was peacefully introduced into China and, later on, a harmonious, symbiotic syncretism of Confucianism, Buddhism, and Daoism developed—an exemplary process of how a diverse set of different religions can complement each other and contribute to a better life.

In this study of the *Wenzi*, Paul van Els analyzes a controversial Chinese philosophical text, shedding light on text production and reception in Chinese history, with its changing views on authorship, originality, authenticity, and forgery, both past and present.

This is the first comprehensive companion to the study of Daoism as a philosophical tradition. It provides a general overview of Daoist philosophy in various thinkers and texts from 6th century BCE to 5th century CE and reflects the latest academic developments in the field. It discusses theoretical and philosophical issues based on rigorous textual and historical investigations and examinations, reflecting both the ancient scholarship and modern approaches and methodologies. The themes include debates on the origin of the Daoism, the authorship and dating of the Laozi, the authorship and classification of chapters in the *Zhuangzi*, the themes and philosophical arguments in the Laozi and *Zhuangzi*, their transformations and developments in Pre-Qin, Han, and Wei-Jin periods, by Huang-Lao school, Heguanzi, *Wenzi*, *Huainanzi*, Wang Bi, Guo Xiang, and Worthies in bamboo grove, among others. Each chapter is written by expert(s) and specialist(s) on the topic discussed.

China has become accessible to the west in the last twenty years in a way that was not possible in the previous thirty. The number of westerners travelling to China to study, for business or for tourism has increased dramatically and there has been a corresponding increase in interest in Chinese culture, society and economy and increasing coverage of contemporary China in the media. Our understanding of China's history has also been evolving. The study of history in the People's Republic of China during the Mao Zedong period was strictly regulated and primary sources were rarely available to westerners or even to most Chinese historians. Now that the Chinese archives are open to researchers, there is a growing body of academic expertise on history in China that is open to western analysis and historical methods. This has in many ways changed the way that Chinese history, particularly the modern period, is viewed. The *Encyclopedia of Chinese History* covers the entire span of Chinese history from the period known primarily through archaeology to the present day. Treating Chinese history in the broadest sense, the *Encyclopedia* includes coverage of the frontier regions of Manchuria, Mongolia, Xinjiang and Tibet that have played such an important role in the history of China Proper and will also include material on Taiwan, and on the Chinese diaspora. In A-Z format with entries written by experts in the field of Chinese Studies, the *Encyclopedia* will be an invaluable resource for students of Chinese history, politics and culture.

Ouyi Zhixu (1599–1655) was an eminent Chinese Buddhist monk who, contrary to his contemporaries, believed karma could be changed. Through vows, divination, repentance rituals, and ascetic acts such as burning and blood writing, he sought to alter what others understood as inevitable and inescapable. Drawing attention to Ouyi's unique reshaping of religious practice, *Living Karma* reasserts the significance of an overlooked individual in the modern development of Chinese Buddhism. While Buddhist studies scholarship tends to privilege textual analysis, *Living Karma* promotes a balanced study of ritual practice and writing, treating Ouyi's texts as ritual objects and his reading and writing as religious acts. Each chapter addresses a specific religious practice—writing, divination, repentance, vows, and bodily rituals—offering first a diachronic overview of each practice within the history of Chinese Buddhism and then a synchronic analysis of each phenomenon through close readings of Ouyi's work. The book sheds much-needed light on this little-known figure and his representation of karma, which proved to be a seminal innovation in the religious thought of late imperial China.

In 2010, the editors of this volume completed the first unabridged English-language translation of the *Huainanzi*, opening exciting new pathways in the study of philosophy, Asian studies, political science, and Asian literature. This abridgement contains essential selections from each of the *Huainanzi*'s twenty-one chapters and adds a new introduction and chapter descriptions. The text represents a remarkable synthesis of Daoist classics, such as the Laozi and the *Zhuangzi*; books associated with the Confucian tradition, such as the *Changes*, the *Odes*, and the *Documents*; and a range of other foundational philosophical and literary works, from the Mozi to the Hanfeizi. The abridgement preserves the *Huainanzi*'s special rhetorical features, such as its parallel prose, verse, and unique compositional techniques. The *Essential Huainanzi* continues to increase awareness of this brilliant work and change our understanding of early Chinese history.

Translated from classical Chinese texts for the first time comes this authoritative guide to two of China's most enduring ancient arts.

The fruit of late historian and accomplished Chu expert Zhang Zhengming's long and dedicated research, *A History of Chu* reveals the intriguing history of a powerful feudal state in the Zhou dynasty. Chu, once deemed southern “barbarians,” gradually rose to prominence on the shores of the Yangtze as the Zhou court weakened. With King Zhuang recognized as hegemonial lord towards the late Spring and Autumn period, the Chu subdued many Central Plain states and eventually survived into the Warring States period as a major power. From its emergence to the realization of its ambitious conquests and regional hegemony, the Chu state, with its vast territory, boasted a culture that was distinctly different from the Central Plain states. Zhang Zhengming spent years studying and gathering both historical records and archaeological finds, carefully compiling his findings into a Chu-centric narrative that previous studies of traditional Chinese history have lacked. *A History of Chu* documents the entirety of the Chu's remarkable and dramatic existence. Volume 2 details the periods of internal strife and prosperity during the Chu's contention for power. The Chu state reached the height of its power under the reign of King Zhuang, who was deemed as one of the Five Hegemons of the Spring and Autumn period. After the Chu entered into a truce agreement with another hegemonic state, the Jin, in 546 BCE, inter-state annexation gave prevalence to inner-state frictions.

Art is always a product of cultural evolution, and *The History and Spirit of Chinese Art* looks at this universal process as it unfolded in ancient China. With “mountain-water” landscape paintings, works of classical Chinese calligraphy, and blue and white porcelain widely displayed in museums and fetching high prices in auction houses worldwide, Chinese art is no longer foreign to the Western world. However, to many, the making of such cultural artefacts remains an enigmatic process. Indeed, Chinese art, the product of such an old civilization, was shaped by an ongoing process of evolution along the ebbs and flows of China's history as a nation. In *The History and Spirit of Chinese Art*, aesthetics expert Zhang Fa deciphers the philosophies and thoughts that have defined Chinese art since the very beginning of the Chinese civilization, moving through the dynastic landmarks of artistic development with discussions of numerous art forms including paintings, architecture, dance and music, calligraphy, and literature.

Compiled by scholars at the court of Liu An, king of Huainan, in the second century B.C.E, *The Huainanzi* is a tightly organized, sophisticated articulation of Western Han philosophy and statecraft. Outlining "all that a modern monarch needs to know," the text emphasizes rigorous self-cultivation and mental discipline, brilliantly synthesizing for readers past and present the full spectrum of early Chinese thought. *The Huainanzi* locates the key to successful rule in a balance of broad knowledge, diligent application, and the penetrating wisdom of a sage. It is a unique and creative synthesis of Daoist classics, such as the Laozi and the *Zhuangzi*; works associated with the Confucian tradition, such as the *Changes*, the *Odes*, and the *Documents*; and a wide range of other foundational philosophical and literary texts from the Mozi to the Hanfeizi. The product of twelve

years of scholarship, this remarkable translation preserves The Huainanzi's special rhetorical features, such as parallel prose and verse, and showcases a compositional technique that conveys the work's powerful philosophical appeal. This path-breaking volume will have a transformative impact on the field of early Chinese intellectual history and will be of great interest to scholars and students alike.

Using a historical, textual and ethnographical approach, this is the most comprehensive presentation of Daoism to date. In addition to revealing the historical contours and primary concerns of Chinese Daoists and Daoist communities, this provides an account of key themes and defining characteristics of Daoist religiosity - showing it to be a living and lived religion. A focus on exploring Daoism as a religion and from a comparative religious studies perspective gives the reader a deeper understanding of religious traditions more broadly. Beginning with an overview of Daoist history, the book then covers key elements of Daoist worldviews such as cosmology, virtue, and morality. This is followed by coverage of major Daoist practices, moving onto the importance of place and sacred sites as well as representative examples of material culture in Daoism. It concludes with an overview of Daoism in the modern world. The book includes a historical timeline, a map of China, 20 images, a glossary, text boxes, suggested reading and chapter summaries. A companion website provides both student and lecturer resources.

Analyzes the use of anecdotes as an essential rhetorical tool and form of persuasion in various literary genres in early China. *Between History and Philosophy* is the first book-length study in English to focus on the rhetorical functions and forms of anecdotal narratives in early China. Edited by Paul van Els and Sarah A. Queen, this volume advances the thesis that anecdotes—brief, freestanding accounts of single events involving historical figures, and occasionally also unnamed persons, animals, objects, or abstractions—served as an essential tool of persuasion and meaning-making within larger texts. Contributors to the volume analyze the use of anecdotes from the Warring States Period to the Han Dynasty, including their relations to other types of narrative, their circulation and reception, and their central position as a mode of argumentation in a variety of historical and philosophical literary genres.

Philosophy of religion has experienced a renaissance in recent times, paralleling the resurgence in public debate about the place and value of religion in contemporary Western societies. The Routledge Handbook of Contemporary Philosophy of Religion is an outstanding reference source to the key topics, problems and debates in this exciting subject. Comprising over thirty chapters by a team of international contributors, the Handbook is divided into seven parts: theoretical orientations conceptions of divinity epistemology of religious belief metaphysics and religious language religion and politics religion and ethics religion and scientific scrutiny. Within these sections central issues, debates and problems are examined, including: religious experience, religion and superstition, realism and anti-realism, scientific interpretation of religious texts, feminist approaches to religion, religion in the public square, tolerance, religion and meta-ethics, religion and cognitive science, and the meaning of life. Together, they offer readers an informed understanding of the current state of play in the liveliest areas of contemporary philosophy of religion. The Routledge Handbook of Contemporary Philosophy of Religion is essential reading for students and researchers of philosophy of religion from across the Humanities and Social Sciences.

Taoism isn't a spiritual extracurricular activity, it's an integral practice for living all of life to the fullest. The modern Taoist adept Eva Wong is your guide to living well according to the wisdom of this ancient system. She uses the ancient texts to demonstrate the Taoist masters' approach to the traditional four aspects of life—the public, the domestic, the private, and the spiritual—and shows how learning to balance them is the secret to infusing your life with health, harmony, and deep satisfaction

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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.

A wide-ranging exploration and critical assessment of the work of a major figure in Chinese and comparative philosophy. In this volume, prominent philosophers working in Chinese thought and related areas critically reflect upon the work of Roger T. Ames, one of the most significant contemporary figures working in the field of Chinese philosophy. Through his decades of collaborative work in comparative methodology and cross-cultural interpretation, along with a number of pathbreaking translations of Chinese philosophical texts, Ames has managed to challenge standing paradigms and open fresh avenues of research into the Chinese tradition. His work will be read and studied for years to come. The original essays presented here, which are substantive philosophical contributions in their own right, cover the full range of Ames's scholarly output. They address methodological questions as well as specific issues in textual interpretation, including ample discussion of Ames's most recent and provocative contribution: Confucian "role ethics." In the final section of the book, Ames responds to each essay. The result is a conversation and engagement that both underscores the vitality of his thinking and indicates the directions it may take in the future. Altogether, this work provides a snapshot of a remarkable career—and an invitation to continue reflecting upon its meaning and

importance. “This is an outstanding collection, critically and constructively engaging a scholar whose work has shaped the entire field of Chinese philosophy.” — Franklin Perkins, author of *Heaven and Earth Are Not Humane: The Problem of Evil in Classical Chinese Philosophy*

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