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E69120 - NICOLE AUGUSTUS

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.

This comprehensive collection brings out the rich and deep philosophical resources of the Zhuangzi. It covers textual, linguistic, hermeneutical, ethical, social/political and philosophical issues, with the latter including epistemological, metaphysical, phenomenological and cross-cultural (Chinese and Western) aspects. The volume starts out with the textual history of the Zhuangzi, and then examines how language is used in the text. It explores this unique characteristic of the Zhuangzi, in terms of its metaphorical forms, its use of humour in deriding and parodying the Confucians, and paradoxically making Confucius the spokesman for Zhuangzi's own point of view. The volume discusses questions such as: Why does Zhuangzi use language in this way, and how does it work? Why does he not use straightforward propositional language? Why is language said to be inadequate to capture the "dao" and what is the nature of this dao? The volume puts Zhuangzi in the philosophical context of his times, and discusses how he relates to other philosophers such as Laozi, Xunzi, and the Logicians.

The History of Chinese Philosophy is a comprehensive and authoritative examination of the movements and thinkers that have shaped Chinese philosophy over the last three thousand years. An

outstanding team of international contributors provide seventeen accessible entries organised into five clear parts: Identity of Chinese Philosophy Classical Chinese Philosophy (I): Pre-Han Period Classical Chinese Philosophy (II): From Han Through Tang Classical Chinese Philosophy (III): From Song Through Early Qing Modern Chinese Philosophy: From Late Qing Through 21st Century This outstanding collection is essential reading for students of Chinese philosophy, and will be of interest to those seeking to explore the lasting significance this rich and complex philosophical tradition.

This volume is a collection of six essays that Dr. Kim published in various journals over the past several years. They represent the early period of Dr. Kim's theological journey into Christian faith as a Korean Christian or, more broadly, an East Asian Christian. These essays deal primarily with religio-cultural themes related to my existential situation. ∅ from the Preface

An introductory guide to the Dao de Jing, exploring key themes and passages in this key work of Daoist thought.

Learning from Chinese Philosophies engages Confucian and Daoist philosophies in creative interplay, developing a theory of interdependent selfhood in the two philosophical traditions. Karyn Lai draws on the unique insights of the two philosophies to address contemporary debates on ethics, community and government. Issues discussed include questions on selfhood, attachment, moral development, government, culture and tradition, and feminist queries regarding biases and dualism in ethics. Throughout the book, Lai demonstrates that Chinese philosophies embody novel and insightful ideas for addressing contemporary issues and problems.

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.

While the Tao Te Ching has been translated and commented on countless times, interpretations are seldom based on systematic theoretical treatment of the problems of interpretive method posed by this enigmatic classic. Beginning with a critical discussion of modern hermeneutics including treatments of Hirsch, Gadamer, and Derrida, this book applies methods developed in biblical studies to the Tao Te Ching. The following chapters discuss systematically four areas necessary to recovering the Tao Te Ching 's original meaning: its social background; the semantic structure of the brief aphorisms contained in the book; the concrete background of the more cosmic sayings; and the origin and genre of the 81 chapters of the Tao Te Ching. These essays propose relatively new theories in each of these areas, leading to a new approach to the interpretation of the text. This approach is illustrated in the translation and the detailed commentary on each chapter.

"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).

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.

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.

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.

This volume provides the advanced student or scholar a set of introductions to each of the world's major non-European philosophical traditions. Sections on Chinese philosophy, Indian philosophy, Buddhist philosophy, East Asian philosophy, African philosophy, and trends in global philosophy are all edited by an expert.

This book rewrites the story of classical Chinese philosophy, which has always been considered the single most creative and vibrant chapter in the history of Chinese philosophy. Works attributed to Confucius, Mozi, Mencius, Laozi, Zhuangzi, Xunzi, Han Feizi and many others represent the very origins of moral and political thinking in China. As testimony to their enduring stature, in recent decades many Chinese intellectuals, and even leading politicians, have turned to those classics, especially Confucian texts, for alternative or complementary sources of moral authority and political legitimacy. Therefore, philosophical inquiries into core normative values embedded in those classical texts are crucial to the ongoing scholarly discussion about China as China turns more culturally inward. It can also contribute to the spirited contemporary debate about the nature of philosophical reasoning, especially in the non-Western traditions. This book offers a new narrative and interpretative framework about the origins of moral-political philosophy that tracks how the three normative values, humaneness, justice, and personal freedom, were formulated, reformulated, and

contested by early Chinese philosophers in their effort to negotiate the relationship among three distinct domains, the personal, the familial, and the political. Such efforts took place as those thinkers were reimagining a new moral-political order, debating its guiding norms, and exploring possible sources within the context of an evolving understanding of Heaven and its relationship with the humans. Tao Jiang argues that the competing visions in that debate can be characterized as a contestation between partialist humaneness and impartialist justice as the guiding norm for the newly imagined moral-political order, with the Confucians, the Mohists, the Laoists, and the so-called fajia thinkers being the major participants, constituting the mainstream philosophical project during this period. Thinkers lined up differently along the justice-humaneness spectrum with earlier ones maintaining some continuity between the two normative values (or at least trying to accommodate both to some extent) while later ones leaning more toward their exclusivity in the political/public domain. Zhuangzi and the Zhuangists were the outliers of the mainstream moral-political debate who rejected the very parameter of humaneness versus justice in that discourse. They were a lone voice advocating personal freedom, but the Zhuangist expressions of freedom were self-restricted to the margins of the political world and the interiority of one's heartmind. Such a take can shed new light on how the Zhuangist approach to personal freedom would profoundly impact the development of this idea in pre-modern Chinese political and intellectual history.

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.

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 innovation 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.

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.

The Dictionary of World Philosophy covers the diverse and challenging terminology, concepts, schools and traditions of the vast field of world philosophy. Providing an extremely comprehensive resource and an essential point of reference in a complex and expanding field of study the Dictionary covers all major subfields of the discipline. Key features: * Cross-references are used to highlight interconnections and the cross-cultural diffusion and adaptation of terms which has taken place over time * The user is led from specific terms to master entries which provide valuable historical and cultural context * Each master entry is followed by at least two suggestions for further reading on the subject, creating a substantial bibliography of world philosophy * References ex-

tend beyond philosophy to related areas such as cognitive science, computer science, language and physics Subdisciplines covered include: * aesthetics * ethics * sociopolitical philosophy * the philosophy of law * epistemology * logic * the philosophy of science * the philosophy of mind * the philosophy of culture and history * metaphysics * the philosophy of religion Entries are drawn from West Africa, Arabic, Chinese, Indian, Japanese, Jewish, Korean, Latin American, Maori and Native American philosophy including the important and so far largely neglected instance of Pre-Hispanic thought: Nahua philosophy.

In this book, J.J. Clarke shows us how Taoist texts, ideas, and practices have been assimilated within a whole range of Western ideas and agendas. We see how Chinese thinkers such as Lao-tzu and Chuang tzu, along with practices such as Feng Shui and Tai Chi, have been used as a key Western inspiration in religion, philosophy, ethics, politics, ecology and health. The Tao of the West not only provides a fascinating introduction to Taoism, it also offers a timely insight into the history of the West's encounter with this ancient tradition, and into the issues arising from intercultural dialogue. Anyone interested in understanding the key influence Taoism has had on the West will welcome and embrace this book.

Leading scholars examine religious and philosophical dimensions of the Chinese classic known as the Daodejing or Laozi.

Until rather recently, philosophy, when practiced as a way of life, was, for most, a communal enterprise of mutually reinforced personal cultivation. It is time, yet again, to revitalize this lost, but vital, intercultural mode of philosophy.

In this new translation and commentary, LaFargue interprets the concept of "Tao" in the Tao Te Ching as a spiritual state of mind cultivated in a particular school in ancient China, a state of mind which also expressed itself in a simple but satisfying life-style, and in a low-key but effective style of political leadership. The interpretation offered here is not only historically accurate, but also conveys the spiritual depth of the Tao Te Ching and its contemporary relevance. The translation is made transparent by a design that presents all of the commentary on the page facing the relevant text.

Did Chinese mysticism vanish after its first appearance in ancient Taoist philosophy, to surface only after a thousand years had passed, when the Chinese had adapted Buddhism to their own cul-

ture? This first integrated survey of the mystical dimension of Taoism disputes the commonly accepted idea of such a hiatus. Covering the period from the Daode jing to the end of the Tang, Livia Kohn reveals an often misunderstood Chinese mystical tradition that continued through the ages. Influenced by but ultimately independent of Buddhism, it took forms more various than the quietistic withdrawal of Laozi or the sudden enlightenment of the Chan Buddhists. On the basis of a new theoretical evaluation of mysticism, this study analyzes the relationship between philosophical and religious Taoism and between Buddhism and the native Chinese tradition. Kohn shows how the quietistic and socially oriented Daode jing was combined with the ecstatic and individualistic mysticism of the Zhuangzi, with immortality beliefs and practices, and with Buddhist insight meditation, mind analysis, and doctrines of karma and retribution. She goes on to demonstrate that Chinese mysticism, a complex synthesis by the late Six Dynasties, reached its zenith in the Tang, laying the foundations for later developments in the Song traditions of Inner Alchemy, Chan Buddhism, and Neo-Confucianism.

This clear and reliable introduction to Taoism (also known as Daoism) brings a fresh dimension to a tradition that has found a natural place in Western society. Examining Taoist sacred texts together with current scholarship, it surveys Taoism's ancient roots, contemporary heritage and role in daily life. From Taoism's spiritual philosophy to its practical perspectives on life and death, self-cultivation, morality, society, leadership and gender, Russell Kirkland's essential guide reveals the real contexts behind concepts such as Feng Shui and Tai Chi.

In an increasingly global society, non-Western thought can no longer be an afterthought for educators and their students. *Asian Texts — Asian Contexts* helps bring Asian philosophy and religion into wider classroom consideration by giving nonspecialists entrée to primary texts from India, China, and Japan and pedagogical strategies for presenting this material to Western students. The texts section includes material on Buddhism, Daoism, the Bhagavad-Gita, and the Kyoto school of Japanese philosophy. In the contexts section, nonspecialists are presented with ways to think about the integration of Asian material that includes considerations of religion, philosophy, history, and art. These useful and accessible essays are written with the nonspecialist in mind, but provide a creative edge that will be of interest to specialists as well.

This book traces the genealogy of early Chinese conceptions of emotions, as part of a broader inquiry into evolving conceptions of self, cosmos and the political order. It seeks to explain what was at stake in early philosophical debates over emotions and why the mainstream conception of emotions became authoritative.

Critical reflections on the work of Angus Charles Graham, renowned Western scholar of Chinese philosophy and sinology. This volume engages with the works and ideas of Angus Charles Graham (1919–1991), one of the most prominent Western scholars of Chinese philosophy, at the twenty-fifth anniversary of his passing. Over a professional career of more than thirty years, Angus Graham produced an impressive amount of scholarship on a wide array of topics, ranging from Chinese grammar and philology to poetry and philosophy. His combination of rigorous scholarship and philosophical originality has continued to inspire scholars to tackle related research topics, and in so doing, has required of them a response to his views. This book illustrates the range of scholarship still elaborating upon, disagreeing with, and reacting to Graham's work on Chinese thought, philosophy, philology, and translation. Graham's prolific writings have shaped the field of Chinese philosophy for the last four decades. Taking stock of how much contemporary discourse on Chinese philosophy has been influenced by Graham's works and how far it has come from Graham's days, while suggesting possible future trajectories, is timely. In addition, some of the contributors' accounts of their personal encounters with Graham give readers a rather intimate and fascinating portrayal of the man behind the ideas. Tao Jiang, coeditor of *The Reception and Rendition of Freud in China: China's Freudian Slip*

Rigorously argued and meticulously researched, an investigation of current topics in philosophy that is informed by the Chinese philosophical tradition. For too long, analytic philosophy discounted insights from the Chinese philosophical tradition. In the last decade or so, however, philosophers have begun to bring the insights of Chinese thought to bear on current philosophical issues. This volume brings together leading scholars from East and West who are working at the intersection of traditional Chinese philosophy and mainstream analytic philosophy. They draw on the work of Chinese philosophers ranging from early Daoists and Confucians to twentieth-century Chinese thinkers, offering new perspec-

tives on issues in moral psychology, political philosophy and ethics, and metaphysics and epistemology. Taken together, these essays show that serious engagement with Chinese philosophy can not only enrich modern philosophical discussion but also shift the debate in a meaningful way. Each essay challenges a current position in the philosophical literature—including views expressed by John Rawls, Peter Singer, Nel Noddings, W. V. Quine, and Harry Frankfurt. The contributors discuss topics that include compassion as a developmental virtue, empathy, human worth and democracy, ethical self-restriction, epistemological naturalism, ideas of oneness, know-how, and action without agency. Contributors Stephen C. Angle, Tongdong Bai, Brian Bruya, Owen Flanagan, Steven Geisz, Stephen Hetherington, Philip J. Ivanhoe, Bo Mou, Donald J. Munro, Karyn L. Lai, Hagop Sarkissian, Bongrae Seok, Kwong-loi Shun, David B. Wong, Brook A. Ziporyn

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.

The *Encyclopedia of Taoism* provides comprehensive coverage of Taoist religion, thought and history, reflecting the current state of Taoist scholarship. Taoist studies have progressed beyond any expectation in recent years. Researchers in a number of languages have investigated topics virtually unknown only a few years previously, while others have surveyed for the first time textual, doctrinal and ritual corpora. The *Encyclopedia* presents the full gamut of this new research. The work contains approximately 1,750 entries, which fall into the following broad categories: surveys of general topics; schools and traditions; persons; texts; terms; deities; immortals; temples and other sacred sites. Terms are given in their original characters, transliterated and translated. Entries are thoroughly cross-referenced and, in addition, 'see also' listings are given at the foot of many entries. Attached to each entry are references taking the reader to a master bibliography at the end of the work. There is chronology of Taoism and the whole is thoroughly indexed. There is no reference work comparable to the *Encyclopedia of Taoism* in scope and focus. Authored by an international body of experts, the *Encyclopedia* will be an essential addition to libraries serving students and scholars in the fields of religious studies, philosophy and religion, and Asian history and culture.

Covering the historical, social, political, and cultural contexts, *The Bloomsbury Research Handbook of Chinese Philosophy and Gender* presents a comprehensive overview of the complexity of gender disparity in Chinese thought and culture. Divided into four main sections, an international group of experts in Chinese Studies write on Confucian, Daoist and Buddhist approaches to gender relations. Each section includes a general introduction, a set of authoritative articles written by leading scholars and comprehensive bibliographies, designed to provide the non-specialist with a practical and broad overview. Beginning with the Ancient and Medieval period before moving on to Modern and Contemporary approaches, specially commissioned chapters include Pre-Qin canonical texts, women in early Chinese ethics, the yin-yang gender dynamic and the Buddhist understanding of the conception of gender. Considering why the philosophy of women and gender dynamics in Chinese thought is rarely confronted, *The Bloomsbury Research Handbook of Chinese Philosophy and Gender* is a pioneering cross-disciplinary introduction to Chinese philosophy's intersection with gender studies. By bridging the fields of Chinese philosophy, religion, intellectual history, feminism, and gender studies, this cutting-edge volume fills a great need in the current literature on Chinese philosophy and provides student and scholars with an invaluable research resource to a growing field.

Examines the traditional and modern Western interpretations of the *Tao-te-ching*, and its author, Lao-tzu.

This book guides readers through ten classic works of Asian philosophy. Several major schools of Eastern thought are discussed, including Hinduism, Buddhism, Confucianism, Daoism/Taoism, and Chan/Zen. The author connects the ideas of these schools to those of Western philosophy, thereby making the material accessible to people who are unfamiliar with the cultures and intellectual traditions of Asia. A wide range of important topics are addressed: reality, time, self, knowledge, ethics, human nature, enlightenment, and death.

A timely translation by David Hinton of a classic text from the golden age of Chinese philosophy. *Chuang Tzu* stands alongside the *Tao Te Ching* as a founding classic of Taoism. The *Inner Chapters* are the only sustained sections of this text widely believed to be the work of Chuang Tzu himself, dating back to the fourth century BC. Witty and poetic, Chuang Tzu's Taoist insights are timely, eternal and deeply engaged with spiritual ecology.

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.

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.

Translating Religion advances thinking about translation as a critical category in religious studies, combining theoretical reflection about processes of translation in religion with focused case studies that are international, interdisciplinary, and interreligious. By operating with broad conceptions of both religion and translation, this volume makes clear that processes of translation, broadly construed, are everywhere in both religious life and the study of religion; at the same time, the theory and practice of translation and the advancement of translation studies as a field has developed in the context of concerns about the possibility and propriety of translating religious texts. The nature of religions as living historical traditions depends on the translation of religion from the past into the present. Interreligious dialogue and the comparative study of religion require the translation of religion from one

tradition to another. Understanding the historical diffusion of the world's religions requires coming to terms with the success and failure of translating a religion from one cultural context into another. Contributors ask what it means to translate religion, both textually and conceptually, and how the translation of religious content might differ from the translation of other aspects of human culture. This volume proposes that questions on the nature of translation find particularly acute expression in the domains of religion, and argues that theoretical approaches from translation studies can be fruitfully brought to bear on contemporary religious studies.

Death and Philosophy considers these questions with different perspectives varying from the existentialist - deriving from Camus, Heidegger or Sartre, to the English speaking analytic tradition of Bernard Williams or Thomas Nagel; to non-western approaches such as are exemplified in the Tibetan Book of the Dead and in Daoist thought; to perspectives influenced by Lucretius, Epicurus and Nietzsche. Death and Philosophy will be of great interest to philosophers, or those studying religion and theology, but its clarity and scope ensures it will be accessible to anyone who has considered what it means to be mortal.