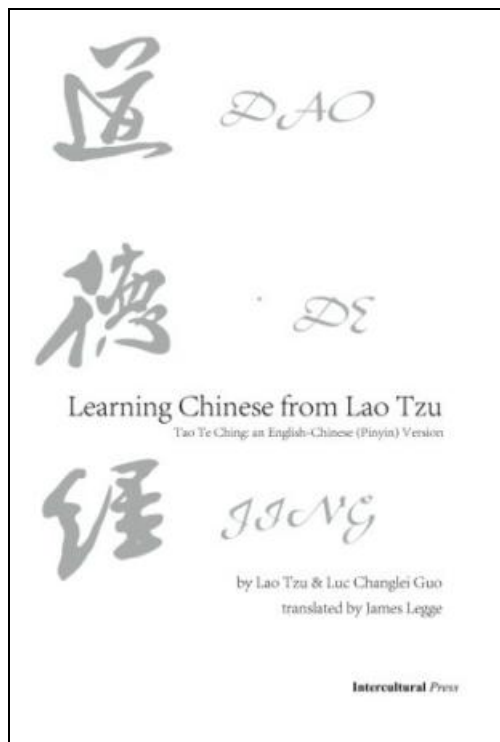


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CreateSpace Independent Publishing Platform. Paperback. Book Condition: New. This item is printed on demand. Paperback. 90 pages. Dimensions: 9.0in. x 6.0in. x 0.2in. Confucianism, Daoism (Taoism), and Buddhism generally name the three main pillars of Chinese thought, although it should be obvious that like any ism, they are abstractions what they name are not monolithic but multifaceted traditions with fuzzy boundaries. In the case of Daoism, it designates both a philosophical tradition and an organized religion, which in modern Chinese are identified separately as daoia and daojiao, respectively. With their own complex histories and rich internal differences, the two are deeply intertwined. Laozi (or Lao-tzu, in the Wade-Giles system of transliteration favored by earlier generations of Western scholars) figures centrally in both. Philosophical Daoism traces its origins to Laozi, an extraordinary thinker who flourished during the sixth century B. C. E. , according to Chinese tradition. According to some modern scholars, however, Laozi is entirely legendary; there was never a historical Laozi. In religious Daoism, Laozi is revered as a supreme deity. The name Laozi is best taken to mean Old (lao) Master (zi), and Laozi the ancient philosopher is said to have written a short book, which has come to be called simply the Laozi, after its putative author, a common practice in early China. When the Laozi was recognized as a classic (jing) that is, accorded canonical status in the classification of Chinese literature, on account of its profound insight and significance it acquired a more exalted and hermeneutically instructive title, Daodejing (Tao-te ching), commonly translated as the Classic of the Way and Virtue. Its influence on Chinese culture is pervasive, and it reaches beyond China. Next to the Bible, the Daodejing is the most translated work in world literature. It is concerned with the Dao or Way and how it finds...



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