

<<老子思想新释>>

图书基本信息

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内容概要

Lao Zi (c. 580-500 B.C.) and Confucius (551-479 B.C.) havetraditionally been regarded as the two most celebrated thinkersin the history of Chinese philosophy. The former is consideredthe founder of Daoism (i.e. Taoism) , and is studied worldwide,mostly by scholars, whereas the latter, the founderof Confucian-ism, is venerated by people of all walks of life and all over theworld. As has been observed by both oriental and occidentalreaders (including Hegel) , the ideas of Lao Zi tend to be morephilosophical in the pure sense of this term when compared withthose of Confucius. It is commonly acknowledged that Lao Zi'sphilosophizing underlies the structure or formation of the overallpsychology of the Chinese people.

书籍目录

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编辑推荐

Dao De Jing (The Book of Lao Zi) is widely read and celebrated as a Daoist classic. It is full of aphorisms that display the originality of Lao Zi's wisdom and thought-way. Written in a poetic form and literally presented in 81 chapters, the texts as a whole turn out to be suggestive, implicit and somewhat obscure in meaning; hence they are often found inspiring to venture through with responses of appreciation, but not easy to digest the key arguments in question, especially so in the case of general readers today. In order to facilitate a more fruitful reading of the classic, a new approach is therefore recommended with due consideration of the reading habit in general, thus bringing into being 'The Classic of the Dao: A New Investigation'. This study project is noticeably characterized by a thematic rearrangement of the 81 chapters along with elaborate annotations and relevant commentary. They are offered as a result of contextual analysis and absorptive incorporation with some of the recent findings by Lao Zi scholars. All this is intended to help one obtain certain insights into the highlights of early Daoism as a philosophy. In addition to that, one may feel reasonably convenient and flexible to select according to one's "own interest" any of the themes or topics available in the table of contents concerned, and then focus on it for spiritual nourishment, for example. All in all, the work reveals a strong initiative to make Dao De Jing more accessible and intelligible to the readers of all kinds. The intention as such will be largely fulfilled and rewarded by virtue of those who are to benefit not only from scrutinizing the book itself, but also from reading the modern into it in every possible manner.

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