

<<老子思想新释>>

图书基本信息

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前言

Lao Zi (c.58cl-500 B.C.) and Confucius (55l-479 B.C.) have traditionally been regarded as the two most celebrated thinkers in the history of Chinese philosophy. The former is considered the founder of Daoism (i.e. Taoism) , and is studied worldwide, mostly by scholars , whereas the latter , the founder of Confucian-ism, is venerated by people of all walks of life and all over the world. As has been observed by both oriental and occidental readers (including Hegel) , the ideas of Lao Zi tend to be more philosophical in the pure sense of this term when compared with those of Confucius. It is commonly acknowledged that Lao Zi ' s philosophizing underlies the structure or formation of the overall psychology of the Chinese people.

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内容概要

Dao De Jing (The Book of Lao Zi) is widely read and celebrated as a Daoist classic. It is in full 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, 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.

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作者简介

王柯平（1955年5月19日），男，汉族，陕西省人，中共党员，教授。

1975年入读二外英语系，1979年毕业后留校任教。

1982年至1984年赴澳大利亚堪培拉大学留学，获文学硕士学位。

2001年至2003年在北京师范大学文学院攻读文艺学专业，获文学博士学位。

先后担任英语系副主任、跨文化研究所常务副所长。

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享受政府特殊津贴。

科研成果颇丰，主要著作有《理想国的诗学研究》、《走向跨文化美学》、《老子思想新释》（英文版）、《旅游审美活动论》、译作《美学理论》等，其中《旅游审美活动论》获北京高校第二届哲学社会科学研究中青年优秀成果奖；《走向跨文化美学》获北京市第八届哲学社会科学优秀成果二等奖。

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Incidentally, Wu (Being-without-form) and You (Being-within-form) are two aspects contained in the Dao. The former can be regarded as a substitute related to the moment when Heaven and Earth were in chaos prior to their separation, while the latter can be regarded as a substitute related to the fundamental source of the myriad things. From Lao Zi's point of view, the world is oneness or unity, emerging from the movement of the Dao. In terms of the world's formation, the ancients believed that the separation of Heaven and Earth took place first, and the emergence of the myriad things came second; just as it was said: "There were Heaven and Earth, then the myriad things commenced to be" (see "Yizhuan Xugua" [Prelude of the Trigrams, A Commentary on the Yi Jing or The Book of Changes]) . There-fore,

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