

דאוו

דאוו (מושג בפילוסופיה סינית) – ויקיפדיה

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המילה ממקור של פילוסופית המזרח ידועה ביותר במערב היא **דאוו** - הדרך. ... את החיים הרחוביים הוא אחד שמוגדר בדרך כלל כ-'הוא/היא זה שיש לו/לה (ה)**דאוו** (You Dao Zhe 有道者).

ווק דאוו - Wok Dao - ווק דאוו - מסעדות ובתי קפה בברצלונה - ברצלונה ...

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עכבר עולם מביא לכם את כל המידע על Wok Dao - ווק **דאוו** - מסעדת בופה במרכז ברצלונה - כאן תמצאו מידע עדכני ושימושי, הכולל מחירים, תמונות, מפות הכוונה והמלצות על מגוון מסעדות ...

HotelsCombined - טאם דאוו, Tam Dao Star Hotel - השוואת מלונות

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★ ★ ★ ★ ★ Rating: 5.2/10 - 7 votes
Tam Dao Star Hotel, טאם **דאוו** מצא את הדיל הטוב ביותר בHotelsCombined.co.il. השווה בין אלפי אתרים בחיפוש אחד. מדורג 5.2 מתוך 10 ביקורות.

Tam Dao Belvedere Resort, טאם דאוו - השוואת מלונות

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★ ★ ★ ★ ★ Rating: 5.9/10 - 24 votes
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חוות דעת על מלונות Con Dao Resort איי קון דאוו ויאטנם - עמוד 1

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Con Dao Resort איי קון דאוו - חדר שינה, Con Dao Resort איי קון **דאוו** - מסעדה, Con Dao Resort איי קון דאוו - בית המלון מבחון, Con Dao Resort איי קון **דאוו** - חוף ים, Con Dao ...

דאוו

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السلام عليكم ورحمة الله وبركاته داو ساندوتش **داو** ساندوتش سندويشات صغيره للتقديم تقدم بطريقه مميزة وغريبه لجميع المناسبات (حفله اعراس / حفله ...

صابون - الاديب بي داو Bei-Dao - شبكة ربوع العين

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1 post - 1 author

صابون - الاديب بي **داو** Bei-Dao الخواطر والنصوص الادبية الفصحى.

هونج داو (Hong Dao)

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هونج **داو** (Hong Dao) . السيرة الذاتية، فيلمو جرافيا، خلفيات الشاشة، حقائق من الحياة، ومجموعة من الصور، وأكثر من ذلك بكثير.

الصيني بي داو تحت سماء القيامة القرمزية - العرب

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لأنه قادم من الشمال، ويحسب العزلة، فقد أطلق "شاو زينكاي Zhao Zhenkai"، على نفسه، اسم "بي - Nov 9, 2014 **داو** "Bei Dao"، والذي يعني: الجزيرة الشماليّة. ولأنه كان، ...

داو

درياجه هانگزو - اخبار روز

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درياجه كيان **داو** هانگزو چين Dow Qian Lake Hangzhou China درياچه شيان داو كه ... ديني هاي هانگزو China National Silk Museum Qian Dao Lake درياچه اي بسيار ...

فروندهاگه كان داو - ويكي پديا، دانشنامه آزاد

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فروندهاگه كان **داو** (به انگليسي: Con Dao Airport) (به زبان بومي: Sân bay Cổ Ông) يك - Sep 17, 2013 فروندهاگه همگاني با كد ياتا VCS است كه يك باند فرود آسفالت ...

مبين گشت | مسيرها - تور

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درياجه شيان داو (Qian Dao Lake) كه درياچه اي بسيار زيبا است كه در سال ۱۹۵۹ ساخته شده است. ... درياچه كيان **داو** درياچه اي بسيار زيبا كه در سال ۱۹۵۹ ساخته شده است.

Tao

Not to be confused with **Tau**.
For other uses, see **Tao** (disambiguation).

Tao or **Dao** (*/tɑːs/*, */dɑːs/*; Chinese: 道; pinyin: 道 *Dào*) is a Chinese concept signifying 'way', 'path', 'route', or sometimes more loosely, 'doctrine' or 'principle'. Within the context of traditional Chinese philosophy and religion, The Tao is the understanding or intuitive knowing of “life” or present awareness that of which can not be grasped full heartedly as just a concept but known nonetheless. Given the name “TAO” in hopes it would prevent making false definitions to what it points to which is reality. originating with **Laozi** that gave rise to a religion (Wade–Giles, *Tao Chiao*; Pinyin, *Daojiao*) and philosophy (Wade–Giles, *Tao chia*; Pinyin, *Daojia*) referred to in English with the single term Taoism. The Tao was shared with Confucianism, **Chán** and **Zen Buddhism** and more broadly throughout East Asian philosophy and religion in general. Within these contexts Tao signifies the primordial essence or fundamental nature of the universe. In the foundational text of Taoism, the *Tao Te Ching*, Laozi explains that Tao is not a 'name' for a 'thing' but the underlying natural order of the universe whose ultimate essence is difficult to circumscribe and is likened to silence. The Tao is “eternally nameless” (Dao De Jing-32. Laozi) and to be distinguished from the countless 'named' things which are considered to be its manifestations, the reality of life before its descriptions of it.

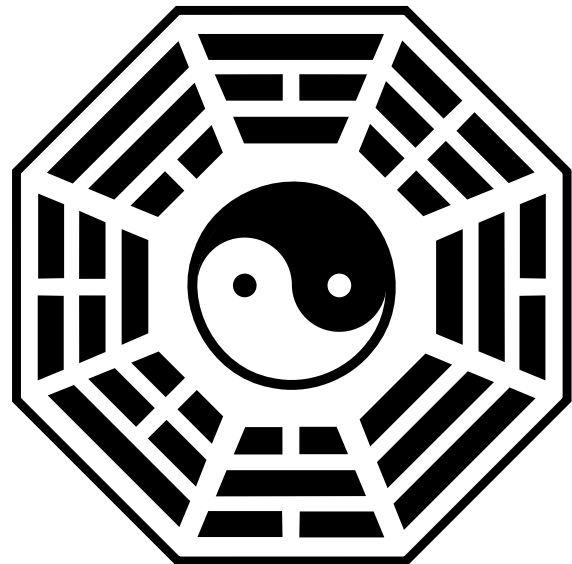
In Taoism, Chinese Buddhism and Confucianism, the object of spiritual practice is to 'become one with the tao' (Tao Te Ching) or to harmonise one's will with Nature (cf. Stoicism) in order to achieve 'effortless action' (*Wu wei*). This involves meditative and moral practices. Important in this respect is the Taoist concept of **De** (德; virtue).

In all its uses, Tao is considered to have **ineffable** qualities that prevent it from being defined or expressed in words. It can, however, be *known* or *experienced*, and its principles (which can be discerned by observing Nature) can be followed or practiced. Much of East Asian philosophical writing focuses on the value of adhering to the principles of Tao and the various consequences of failing to do so. In Confucianism and religious forms of Taoism, these are often explicitly moral/ethical arguments about proper behavior, while Buddhism and more philosophical forms of Taoism usually refer to the natural and mercurial outcomes of action (comparable to **karma**). Tao is intrinsically related to the concepts **yin** and **yang** (pinyin: *yīnyáng*), where every action creates

counter-actions as unavoidable movements within manifestations of the Tao, and proper practice variously involves accepting, conforming to, or working with these natural developments.

The concept of Tao differs from conventional (western) ontology: it is an active and holistic conception of Nature, rather than a static, atomistic one. It is worth comparing to the original **Logos** of Heraclitus, c. 500 BC

1 Description and uses of the concept



The ba gua, a symbol commonly used to represent the Dao and its pursuit.

The word “Dao” (道) has a variety of meanings in both ancient and modern Chinese language. Aside from its purely prosaic use to mean road, channel, path, doctrine, or similar,*[1] the word has acquired a variety of differing and often confusing metaphorical, philosophical and religious uses. In most belief systems, Dao is used symbolically in its sense of 'way' as the 'right' or 'proper' way of existence, or in the context of ongoing practices of attainment or of the full coming into being, or the state of enlightenment or spiritual perfection that is the outcome of such practices.*[2] Some scholars make sharp distinctions between moral or ethical usage of the word Dao that is prominent in Confucianism and religious Daoism and the more metaphysical usage of the term used in

philosophical Daoism and most forms of Mahayana Buddhism; [3] others maintain that these are not separate usages or meanings, seeing them as mutually inclusive and compatible approaches to defining the concept. [4] The original use of the term was as a form of praxis rather than theory – a term used as a convention to refer to something that otherwise cannot be discussed in words – and early writings such as the *Dao De Jing* and the *I Ching* make pains to distinguish between *conceptions of Dao* (sometimes referred to as “named Dao”) and the Dao itself (the “unnamed Dao”), which cannot be expressed or understood in language. [notes 1] [notes 2] [5] Liu Da asserts that Dao is properly understood as an experiential and evolving concept, and that there are not only cultural and religious differences in the interpretation of Dao, but personal differences that reflect the character of individual practitioners. [6]

Dao can be roughly thought of as the *flow of the universe*, or as some essence or pattern behind the natural world that keeps the universe balanced and ordered. [7] It is related to the idea of *qi*, the essential energy of action and existence. Dao is a non-dual concept – it is the greater whole from which all the individual elements of the universe derive. Keller considers it similar to the negative theology of Western scholars, [8] but Dao is rarely an object of direct worship, being treated more like the Hindu concepts of *karma* or *dharma* than as a divine object. [9] Dao is more commonly expressed in the relationship between *wu* (void or emptiness, in the sense of *wuji*) and *yinyang* (the natural dynamic balance between opposites), leading to its central principle of *wu wei* (non-action, or action without force).

Dao is usually described in terms of elements of nature, and in particular as similar to water. Like water it is undifferentiated, endlessly self-replenishing, soft and quiet but immensely powerful, and impassively generous. [10] Much of Daoist philosophy centers on the cyclical continuity of the natural world, and its contrast to the linear, goal-oriented actions of human beings.

1.1 De

Main article: [De \(Chinese\)](#)

De (德 “power; virtue; integrity”) is the term generally used to refer to proper adherence to Dao; De is the active living or cultivation of the way. [11] Particular things (things with names) that manifest from Dao have their own inner nature that they follow, in accordance with the Dao, and the following of this inner nature is De. *Wuwei* (Pinyin: *wúwéi*) or '**naturalness**' are contingent on understanding and conforming to this inner nature, which is interpreted variously from a personal, individual nature to a more generalized notion of human nature within the greater universe. [12]

Historically, the concept of De differed significantly be-

tween Daoists and Confucianists. Confucianism was largely a moral system emphasizing the values of humaneness, righteousness, and filial duty, and so conceived De in terms of obedience to rigorously defined and codified social rules. Daoists took a broader, more naturalistic/metaphysical view on the relationship between humankind and the universe, and considered social rules to be at best a derivative reflection of the natural and spontaneous interactions between people, and at worst calcified structure that inhibited naturalness and created conflict. This led to some philosophical and political conflicts between Daoists and Confucianists; Several sections of the works attributed to *Chuang Tzu* are dedicated to critiques of the failures of Confucianism.

2 Religious, philosophical, and cultural interpretations

2.1 Daoist interpretations

See also: [Daoism](#)

The Dao is what gives Daoism its English name, in both its philosophical and religious forms. Dao is the fundamental and central concept of these schools of thought. Daoism perceives Dao as a natural order underlying the substance and activity of the universe. Language and the “naming” of Dao is regarded negatively within Daoism; the Dao fundamentally exists and operates outside the realm of differentiation and linguistic constraints. [13]

2.1.1 Diversity of views

There is no single orthodox Daoist view of Dao. All forms of Daoism center around Dao and De, but there is a broad variety of distinct interpretations among sects and even individuals within the same sect. Despite this diversity, there are some clear, common patterns and trends within Daoism and its branches. [14]

The diversity of Daoist interpretations of Dao can be seen across four texts representative of major streams of thought within Daoism. All four texts are used in modern Daoism with varying acceptance and emphasis among sects. The *Dao De Jing* is the oldest text and representative of a speculative and philosophical approach to the Dao. The *Tao T'i Lun* is an eighth century exegesis of the *Dao De Jing*, written from a well-educated and religious viewpoint, that represents the traditional scholarly perspective. The devotional perspective of Dao is expressed in the *Ch'ing Ching Ching*, a liturgical text that was originally composed during the Song Dynasty and is used as a hymnal in religious Daoism, especially among eremites. The *Zhuangzi* (often spelled *Chuang Tzu*) uses literary devices such as tales, allegories, and narratives to relate

the Dao to the reader, illustrating a metaphorical method of viewing and expressing the Dao.*[15]



A Taoist monk practicing Chinese calligraphy with water on stone. Water calligraphy, like sand mandalas, evokes the ephemeral nature of physical reality.

The forms and variations of religious Daoism are incredibly diverse. They integrate a broad spectrum of academic, ritualistic, supernatural, devotional, literary, and folk practices with a multitude of results. Buddhism and Confucianism particularly affected the way many sects of Daoism framed, approached, and perceived the Dao. The multitudinous branches of religious Daoism accordingly regard the Dao, and interpret writings about it, in innumerable ways. Thus, outside of a few broad similarities, it is difficult to provide an accurate yet clear summary of their interpretation of Dao.*[16]

A central tenet within most varieties of religious Daoism is that the Dao is ever-present, but must be manifested, cultivated, and/or perfected in order to be realized. It is the source of the universe and the seed of its primordial purity resides in all things. The manifestation of Dao is De, which rectifies and invigorates the world with the Dao's radiance.*[14]

Alternatively, philosophical Daoism regards the Dao as a non-religious concept; it is not a deity to be worshiped, nor is it a mystical Absolute in the religious sense of the Hindu Brahman. Joseph Wu remarked of this conception of Dao, "Dao is not religiously available; nor is it even religiously relevant." The writings of Lao Tzu and

Chang Tzu are tinged with esoteric tones and approach humanism and naturalism as paradoxes.*[17] In contrast to the esotericism typically found in religious systems, the Dao is not transcendent to the self nor is mystical attainment an escape from the world in philosophical Daoism. The self steeped in Dao is the self grounded in its place within the natural universe. A person dwelling within the Dao excels in themselves and their activities.*[18]

However, this distinction is complicated by hermeneutic (interpretive) difficulties in the categorization of Daoist schools, sects and movements.*[19] Some scholars believe that there is no distinction between Daojia and Daojiao.*[20] According to Kirkland, "most scholars who have seriously studied Daoism, both in Asia and the West, have finally abandoned the simplistic dichotomy of *Dàojiā* and *Dàojiào*, 'philosophical Daoism' and 'religious Daoism.'"*[21]

2.2 Confucian interpretations

See also: Confucianism

The *Dao*, or Way, of Confucius can be said to be 'Truth'. Confucianism regards the Way, or Truth, as concordant with a particular approach to life, politics, and tradition. It is held as equally necessary and well regarded as *De* (virtue) and *ren* (humanity). Confucius presents a humanistic 'Dao'. He only rarely speaks of the t'ien Dao (Way of Heaven). An influential early Confucian, Hsiin Tzu, explicitly noted this contrast. Though he acknowledged the existence and celestial importance of the Way of Heaven, he insisted that the Dao principally concerns human affairs.*[22]

As a formal religious concept in Confucianism, Dao is the Absolute towards which the faithful move. In *Zhongyong* (The Doctrine of the Mean), harmony with the Absolute is equivalent to integrity and sincerity. The *Great Learning* expands on this concept explaining that the Way illuminates virtue, improves the people, and resides within the purest morality. During the Tang Dynasty, Han Yu further formalized and defined Confucian beliefs as an apologetic response to Buddhism. He emphasized the ethics of the Way. He explicitly paired 'Dao' and 'De', focusing on humane nature and righteousness. He also framed and elaborated on a "dào tǒng" (tradition of the Way) in order to reject the traditions of Buddhism.*[22]

2.3 Buddhist interpretations

See also: Chinese Buddhism and Zen

Buddhism first started to spread in China during the first century AD and was experiencing a golden age of growth and maturation by the fourth century AD. Hundreds of collections of Pali and Sanskrit texts were translated into

Chinese by Buddhist monks within a short period of time. Dhyana was translated as *ch'an* (and later as *zen*), giving Zen Buddhism its name. The use of Chinese concepts, such as Dao, that were close to Buddhist ideas and terms helped spread the religion and make it more amenable to the Chinese people. However, the differences between the Sanskrit and Chinese terminology lead to some initial misunderstandings and the eventual development of **East Asian Buddhism** as a distinct entity. As part of this process, many Chinese words introduced their rich semantic and philosophical associations into Buddhism, including the use of 'Dao' for central concepts and tenets of Buddhism.*[23]

Pai-chang Huai-hai told a student who was grappling with difficult portions of *suttas*, “Take up words in order to manifest meaning and you'll obtain 'meaning'. Cut off words and meaning is emptiness. Emptiness is the Dao. The Dao is cutting off words and speech.” Ch'an (Zen) Buddhists regard the Dao as synonymous with both the Buddhist Path (*marga*) and the results of it; the Eightfold Path and Buddhist enlightenment (*satori*). Pai-chang's statement plays upon this usage in the context of the fluid and varied Chinese usage of 'Dao'. Words and meaning are used to refer to rituals and practice. The 'emptiness' refers to the Buddhist concept of *sunyata*. Finding the Dao and Buddha-nature is not simply a matter of formulations, but an active response to the **Four Noble Truths** that cannot be fully expressed or conveyed in words and concrete associations. The use of 'Dao' in this context refers to the literal 'way' of Buddhism, the return to the universal source, *dharma*, proper meditation, and *nirvana*, among other associations. 'Dao' is commonly used in this fashion by Chinese Buddhists, heavy with associations and nuanced meanings.*[24]

2.4 Neo-Confucian interpretations

See also: **Neofucianism**

During the Song Dynasty, Neo-Confucians regarded Dao as the purest thing-in-itself. Shao Yong regarded the Dao as the origin of heaven, earth, and everything within them. In contrast, Zhang Zai presented a vitalistic Dao that was the fundamental component or effect of *ch'i*, the motive energy behind life and the world. A number of later scholars adopted this interpretation, such as Tai Chen during the Qing Dynasty.*[22]

Zhu Xi, Cheng Ho, and Cheng Yi perceived the Dao in the context of *li* (Principle) and *t'ien li* (the Principle of Heaven). Cheng Hao regarded the fundamental matter of *li*, and thus Dao, to be humaneness. Developing compassion, altruism, and other humane virtues is the following of the Way. Cheng Yi followed this interpretation, elaborating on this perspective of Dao through teachings about *yin-yang* interactions, the cultivation and preservation of life; and the axiom of a morally just universe.*[22]

In total, the Dao is equated with the Absolute. Wang Fuzhi expressed the Dao as the *tai chi*, The Great Ultimate, as well as the road leading to it. Nothing exists apart from the Principle of Heaven in Neo-Confucianism. The Way is contained within all things. Thus, the religious life is not an elite or special journey for Neo-Confucians. The normal, mundane life is the path that leads to the Absolute, because the Absolute is contained within the mundane objects and events of daily life.*[22]

2.5 Christian Interpretations

See also: **Christianity**

Noted Christian author C.S. Lewis used the word Tao to describe “the doctrine of objective value, the belief that certain attitudes are really true, and others really false, the kind of thing the universe is and the kind of things we are.”*[25] He asserted that every religion and philosophy contains foundations of universal ethics as an attempt to line up with the Tao—the way mankind was designed to be. In Lewis' thinking, God created the Tao and fully displayed it through the person of Jesus Christ. Christianity, then, would be the path that lines human beings up with the Tao most effectively.

Also the Greek word used in N.T. for the Way is *ὁδός* (*hodos*). Here the Way refers to the path of righteousness and salvation as revealed through Christ.

In Chinese translations of the New Testament, *λόγος* (*logos*) is translated with the Chinese word *dao* (道) (e.g. John 1:1), indicating that the translators considered the concept of Tao to be somewhat equivalent to *logos* in Greek philosophy.

3 Linguistic aspects

The term *dao* 道 is analyzable in terms of Chinese characters, alternate *dào* “way” or *dǎo* “guide” pronunciations and meanings, a possible Proto-Indo-European etymology, and loanwords such as English *Dao* or *dao*.

3.1 Characters

Dao is written with the Chinese character 道 in both Traditional Chinese and Simplified Chinese. It typifies the most common Chinese character classification of “radical-phonetic” or “phono-semantic” graphs, which compound a “radical” or “signific” (roughly providing semantic information) with a “phonetic” (suggesting ancient pronunciation).

Dao 道 graphically combines the *chuo* 辵 (or 辵) “go” radical and *shou* 首 “head” phonetic. Furthermore, *dao*



Bronze script for dao 道



Small seal script for dao 道



Large seal script for dao 道

道 is the phonetic element in *dao* 導 “guide; lead” (with the *cun* 寸 “thumb; hand” radical) and *dao* 道 “a tree name” (with the *mu* 木 “tree; wood” radical).

The traditional interpretation of the 道 character, dating back to the (121 CE) *Shuowen Jiezi* dictionary, was a rare *huiyi* 會意 “compound ideogram” or “ideogrammic compound”. The combination of *chuo* 辵 “go” and *shou* 首 “head” (numbers 162 and 185 in the *Kangxi* radicals) signified a “head going” or “to lead the way”.

Dao is graphically distinguished between its earliest nominal meaning of *dao* 道 “way; road; path;” and the later verbal sense of “say”. It should also be contrasted with *dao* 導 “lead the way; guide; conduct; direct;”. The Simplified character 导 for *dao* 導 has *si* 巳 “6th of the 12 Earthly Branches” in place of *dao* 道.

The earliest written forms of *dao* are bronzeware script and seal script characters from Zhou Dynasty (1045–256 BCE) bronzes and writings. These ancient *dao* characters more clearly depict the *shou* 首 “head” element as hair above a face. Some variants interchange the *chuo* 辵 “go; advance” radical with the *xing* 行 “go; road” radical, with the original bronze “crossroads” depiction written in the seal character with two 彳 and 亍 “footprints”.

Bronze scripts for *dao* 道 occasionally include an element of *shou* 手 “hand” or *cun* 寸 “thumb; hand”, which occurs in *dao* 導 “lead”. The linguist Peter A. Boodberg explained,

This “*dao* with the hand element” is usually identified with the modern character 導 *dao* < *d'ôg*, “to lead,” “guide,” “conduct,” and considered to be a *derivative* or verbal cognate of the noun *dao*, “way,” “path.” The evidence just summarized would indicate rather that “*dao* with the hand” is but a *variant* of the basic *dao* and that the word itself combined both nominal and verbal aspects of the etymon. This is supported by textual examples of the use of the primary *dao* in the verbal sense “to lead” (e. g., *Analects* 1.5; 2.8) and seriously undermines the unspoken assumption implied in the common translation of *Dao* as “way” that the concept is essentially a nominal one. *Dao* would seem, then, to be etymologically a more dynamic concept than we have made it translation-wise. It would be more appropriately rendered by “lead way” and “lode” (“way,” “course,” “journey,” “leading,” “guidance”; cf. “lodestone” and “lodestar”), the somewhat obsolescent deverbal noun from “to lead.” *[26]

These Confucian *Analects* citations of *dao* verbally meaning “to guide; to lead” are: “The Master said, ‘In guiding a state of a thousand chariots, approach your duties with reverence and be trustworthy in what you say’ and ‘The Master said, ‘Guide them by edicts, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame.’” * [27]

3.2 Pronunciations

In Modern Standard Chinese, *dao* 道's pronunciations are tonally differentiated between 4th falling tone *dào* “way; path” and 3rd dipping tone *dǎo* (usually written 導) “guide; lead” .

Besides these common 4th and 3rd tonal specifications *dào* 道 “way” and *dǎo* 道 (or 導) “guide”, 道 has a rare 1st level tone *dāo* pronunciation in the regional idiomatic expression *shénshendāodāo* 神神道道 “odd; bizarre” . This reduplication of *shen* 神 “spirit; god” and *dao* occurs in Northeast China speech.

In Middle Chinese (ca. 6th–10th centuries CE) tone name categories, 道 and 道/導 were *qusheng* 去聲 “departing tone” and *shangsheng* 上聲 “rising tone” . Historical linguists have reconstructed Middle 道 “way” and 導 “guide” as *d'âu-* and *d'âu:* (Bernhard Karlgren), * [28] *dau* and *dau* (Zhou Fagao), * [29] *daw** and *daw*h* (Edwin G. Pulleyblank, “Early Middle”), * [30] *dawX* and *daws* (William H. Baxter), * [31] and *dâu** B and *dâu** C (Axel Schuessler). * [32]

In Old Chinese (ca. 7th–3rd centuries BCE) pronunciations, reconstructions for 道 “way” and 道/導 “guide” are **d'ôg* (Karlgren), **dəw* (Zhou), **dəgwɣ* and **dəgwɣh* (Li Fanggui), * [33] **lu?* (Baxter), and **lû?* and **lûh* (Schuessler).

3.3 Meanings

The word *dao* 道 has many meanings. For example, the Chinese *Hanyu Da Zidian* dictionary defines 39 meanings for *dào* 道 “way; path” and 6 for *dǎo* 道 (導) “guide; lead” . * [34]

John DeFrancis's exemplary Chinese-English dictionary gives twelve meanings for *dào* 道 “way; path; say”, three for *dǎo* 道 (or 導) “guide; lead”, and one for *dāo* 道 in an “odd, bizarre” idiomatic expression. Note that brackets clarify abbreviations and ellipsis marks omitted usage examples.

²*dào* 道 N. [noun] road; path ◆M. [nominal measure word] ① (for rivers/topics/etc.) ② (for a course (of food); a streak (of light); etc.) ◆V. [verb] ① say; speak; talk (introducing direct quote, novel style) …② think; suppose ◆B.F. [bound form, bound morpheme] ① channel ② way; reason; principle ③ doctrine

④ Daoism ⑤ line ⑥ 〈hist.〉 [history] ⑦ district; circuit canal; passage; tube ⑧ say (polite words) …See also ⁴*dǎo*, ⁴*dāo*

⁴*dǎo* 导/道 [導/-] B.F. [bound form]

① guide; lead …② transmit; conduct …③ instruct; direct …

⁴*dāo* 道 in *shénshendāodāo* …神神道道 R.F. [reduplicated form] 〈topo.〉 [topolect, non-Mandarin “dialect”] odd; fantastic; bizarre * [35]

3.4 Etymologies

The etymological linguistic origins of *dao* “way; path” depend upon its Old Chinese pronunciation, which scholars have tentatively reconstructed as **d'ôg*, **dəgwɣ*, **dəw*, **lu?*, and **lû?*.

Boodberg noted that the *shou* 首 “head” phonetic in the *dao* 道 character was not merely phonetic but “etymonic”, analogous with English *to head* meaning “to lead” and “to tend in a certain direction,” “ahead,” “headway” .

Paronomastically, *dao* is equated with its homonym 蹈 *dao* < *d'ôg*, “to trample,” “tread,” and from that point of view it is nothing more than a “treadway,” “headtread,” or “foretread”; it is also occasionally associated with a near synonym (and possible cognate) 迪 *ti* < *d'iôk*, “follow a road,” “go along,” “lead,” “direct”; “pursue the right path”; a term with definite ethical overtones and a graph with an exceedingly interesting phonetic, 由 *yu* < *djôg*, “to proceed from.” The reappearance of C162 [𠂔] “walk” in *ti* with the support of C157 [𠂔] “foot” in *dao*, “to trample,” “tread,” should perhaps serve us as a warning not to overemphasize the headworking functions implied in *dao* in preference to those of the lower extremities. * [36]

Victor H. Mair proposes a Proto-Indo-European etymology for *dao* 道, supported by numerous cognates in Indo-European languages, and semantically similar Arabic and Hebrew words.

The archaic pronunciation of *dao* sounded approximately like *drog* or *dorg*. This links it to the Proto-Indo-European root *drogh* (to run along) and Indo-European *dhorg* (way, movement). Related words in a few modern Indo-European languages are Russian *doroga* (way, road), Polish *droga* (way, road), Czech *dráha* (way, track), Serbo-Croatian *draga* (path through a valley), and Norwegian dialect *drog* (trail of animals; valley). … The nearest Sanskrit (Old Indian) cognates to Dao

(*drog*) are *dhrajas* (course, motion) and *dhraj* (course). The most closely related English words are “track” and “trek”, while “trail” and “tract” are derived from other cognate Indo-European roots. Following the Way, then, is like going on a cosmic trek. Even more unexpected than the panoply of Indo-European cognates for Dao (*drog*) is the Hebrew root *d-r-g* for the same word and Arabic *t-r-q*, which yields words meaning “track, path, way, way of doing things” and is important in Islamic philosophical discourse.*[37]

Axel Schuessler's etymological dictionary presents two possibilities for the tonal morphology of *dào* 道 “road; way; method” < Middle Chinese *dâu* *B < Old Chinese **lû?* and *dào* 道 or 導 “to go along; bring along; conduct; explain; talk about” < Middle *dâu* *C < Old **lûh*.*[38] Either *dào* 道 “the thing which is doing the conducting” is a Tone B (*shangsheng* 上聲 “rising tone”) “endoactive noun” derivation from *dào* 導 “conduct”, or *dào* 道 is a Later Old Chinese (Warring States period) “general tone C” (*qusheng* 去聲 “departing tone”) derivation from *dào* 道 “way”.*[39] For a possible etymological connection, Schuessler notes the ancient *Fangyan* dictionary defines *yu* < **lokh* 裕 and *lu* < **lu* 猷 as Eastern Qi State dialectal words meaning *dào* < **lû?* 道 “road” .

3.5 Loanwords

Many languages have borrowed and adapted Chinese *dao* 道 “the way” as a loanword.

In Sinitic languages, this character 道 is pronounced as Cantonese *dou6* and Taiwanese *to7*. In Sino-Xenic languages, 道 is pronounced as Japanese *dō*, *tō*, or *michi*; Korean *do* or *to*; and Vietnamese *đạo*, *dao*, or *nhạo*.

Since 1982, when the International Organization for Standardization adopted Pinyin as the standard romanization of Chinese, many Western languages have changed from spelling this loanword *tao* in national systems (e.g., French EFEO Chinese transcription and English Wade–Giles) to *dao* in Pinyin.

The *tao/dao* “the way” English word of Chinese origin has three meanings, according to the *Oxford English Dictionary*.

1. a. In Daoism, an absolute entity which is the source of the universe; the way in which this absolute entity functions.

1. b. = *Daoism*, *daoist*

2. In Confucianism and in extended uses, the way to be followed, the right conduct; doctrine or method.

The earliest recorded usages were *Dao* (1736), *Tau* (1747), *Taou* (1831), and *Dao* (1971).

A derivative, *Daoshi* (Chinese: 道士, “Daoist priest”), was used already by the Jesuits Matteo Ricci and Nicolas Trigault in their *De Christiana expeditione apud Sinas*, rendered as *Tausu* in the original Latin edition (1615),*[40] and *Tausa* in an early English translation published by Samuel Purchas (1625).*[41]

4 See also

- Daoism–Taoism romanization issue
- Dharma
- Logos
- Fard
- Rta
- God
- Absolute (philosophy)

5 Notes

- [1] *Dao De Jing*, Chapter 1. “It is from the unnamed Dao That Heaven and Earth sprang; The named is but The Mother of the ten thousand creatures.”
- [2] *I Ching, Ta Chuan* (Great Treatise). “The kind man discovers it and calls it kind; the wise man discovers it and calls it wise; the common people use it every day and are not aware of it.”

6 Citations

- [1] DeFrancis (1996) p. 113
- [2] LaFargue (1992), pp. 245–7.
- [3] Chan (1963) p. 136
- [4] Hansen (2000), p. 206.
- [5] Liu (1981), pp. 1-3.
- [6] Liu (1981), pp. 2–3.
- [7] Cane (2002), p. 13.
- [8] Keller (2003), p. 289.
- [9] LaFargue (1994) p. 283.

- [10] Water is soft and flexible, yet possesses an immense power to overcome obstacles and alter landscapes, even carving canyons with its slow and steady persistence. It is viewed as a reflection of, or close in action, to Dao. Dao is often expressed as a sea or flood that cannot be dammed or denied. It flows around and over obstacles like water, setting an example for those who wish to live in accord with it. Ch'eng and Cheng (1991), pp. 175–7.
- [11] Maspero (1981), p. 32.
- [12] Bodde & Fung (1997), pp. 99–101.
- [13] Kohn (1993), p. 11.
- [14] Kohn (1993), pp. 11–12.
- [15] Kohn (1993), p. 12.
- [16] Fowler (2005), pp. 5–7.
- [17] Moeller (2006) pp. 133–145.
- [18] Fowler (2005), pp. 5–6.
- [19] Mair (2001) p. 174
- [20] Robinet (1997), p. 3.
- [21] Kirkland (2004) p. 2.
- [22] Taylor & Choy (2005), p. 589.
- [23] Dumoulin (2005), pp. 63–65.
- [24] Hershock (1996), pp. 67–70.
- [25] Lewis, C.S., *The Abolition of Man*; pg 18
- [26] Boodberg (1957), p. 599
- [27] 1.5 and 2.8, tr. Lau (1979), p. 59 and p. 63.
- [28] Karlgren (1957).
- [29] Zhou (1972).
- [30] Pulleyblank (1991).
- [31] Baxter (1992).
- [32] Schuessler (2007).
- [33] Li (1971).
- [34] *Hanyu Da Zidian* 漢語大字典 (1989), pp. 3864–3866.
- [35] DeFrancis (2007), pp. 172, 829.
- [36] Boodberg (1957), p. 602.
- [37] Mair (1990), p. 132.
- [38] Schuessler (2007), p. 207
- [39] Schuessler (2007), p. 48 and 41.
- [40] *De Christiana expeditione apud Sinas suscepta ab Societate Jesu*, Book One, Chapter 10, p. 125. Quote: “sectarii quidam Tausu vocant” . Chinese gloss in Pasquale M. d' Elia, Matteo Ricci. *Fonti ricciane: documenti originali concernenti Matteo Ricci e la storia delle prime relazioni tra l'Europa e la Cina (1579-1615)*, Libreria dello Stato, 1942; can be found by searching for “tausu” at <http://books.google.com.au/books?id=zRw8AAAAMAAJ>. Louis J. Gallagher (*China in the Sixteenth Century: The Journals of Matteo Ricci*; 1953), apparently has a typo (*Taufu* instead of *Tausu*) in the text of his translation of this line (p. 102), and *Tausi* in the index (p. 615)
- [41] *A discourse of the Kingdome of China, taken out of Riccius and Trigautius, containing the cuntry, people, government, religion, rites, sects, characters, studies, arts, acts; and a Map of China added, drawne out of one there made with Annotations for the understanding thereof* (excerpts from *De Christiana expeditione apud Sinas*, in English translation) in *Purchas his Pilgrimes*, Volume XII, p. 461 (1625). Quote: “... Lauzu ... left no Bookes of his Opinion, nor seemes to have intended any new Sect, but certaine Sectaries, called Tausa, made him the head of their sect after his death...” Can be found in the full text of “Hakluytus posthumus” on archive.org. The book also appears on Google Books, but only in snippet view.

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