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SCHOOLS DIVISION OF NEGROS ORIENTAL
REGION VII

Kagawasan Ave., Daro, Dumaguete City, Negros Oriental



Introduction to World Religions and Belief Systems

Quarter 2 – Module 13: Taoism



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Introduction to World Religions and Belief Systems – Grade 12
Alternative Delivery Mode
Quarter 2 – Module 13: Taoism
First Edition, 2020

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Introduction to World Religions and Belief Systems

**Quarter 2 – Module 13:
Taoism**

Introductory Message

For the facilitator:

Welcome to the Introduction to World Religions and Belief Systems- Grade 12 Alternative Delivery Mode (ADM) Module 13 on Taoism!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:



Notes to the Teacher

This contains helpful tips or strategies that will help you in guiding the learners.









As a facilitator, you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.




For the learner:

Welcome to the Introduction to World Religions and Belief Systems- Grade 12 Alternative Delivery Mode (ADM) Module 13 on Taoism!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:

 <i>What I Need to Know</i>	This will give you an idea of the skills or competencies you are expected to learn in the module.
 <i>What I Know</i>	This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.
 <i>What's In</i>	This is a brief drill or review to help you link the current lesson with the previous one.
 <i>What's New</i>	In this portion, the new lesson will be introduced to you in various ways; a story, a song, a poem, a problem opener, an activity or a situation.
 <i>What is It</i>	This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.
 <i>What's More</i>	This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.
 <i>What I Have Learned</i>	This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.
 <i>What I Can Do</i>	This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.

 Assessment	This is a task which aims to evaluate your level of mastery in achieving the learning competency.
 Additional Activities	In this portion, another activity will be given to you to enrich your knowledge or skill of the lesson learned.
 Answer Key	This contains answers to all activities in the module.

At the end of this module you will also find:

References

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



What I Need to Know

Amidst pandemic, learning continues in the DepEd. This Supplementary Learning Module (SLM) for Senior High School is helping the students to learn at their own level. This module helps the learners to analyze, be aware, and to deepen their knowledge on a specific religion of the world.

In this module, you are provided with information about Taoism. After a brief explanation on its origin, follows the sacred scriptures of this religion. Also, this deals with the philosophy of this religion in the doctrines and ethical teachings which will be looked into detail.

In this module, you will learn about

1. Brief history of Taoism
2. Core teachings of Taoism
3. Fundamental beliefs and practices
4. Related issues of Taoism

MOST ESSENTIAL LEARNING COMPETENCY:

Analyze the belief, history, core teachings, fundamental beliefs, practices, and related issues of Taoism

At the end of the module, you should be able to:

- K - understand the history of Taoism.
- S - explain the core teaching and practices of Taoism.
- A - develop and practice the beliefs of Taoism in your daily life



What I Know

A. Multiple Choice

Direction: Read each item carefully and write the letter of the best answer. Use your notebook or prescribed answer sheet to write your answers.

1. Which of the following is **NOT** a Taoist practice?
A. Fortune-telling C. Feng Shui
B. Yoga D. Reading scripture
2. What is the name given to the ancient Chinese philosophy created through the writings of Lao Tzu?
A. Taoism B. Confucian C. Buddhism D. Hinduism
3. How many chapters are there in the Tao Te Ching?
A. 81 chapters C. There are no chapters, first a giant book
B. Compiled in the 3rd century D. 43 chapters
4. _____ is the religious text of the Chinese people.
A. Quran B. Bible C. Tao Te Ching D. cellphone
5. Chinese people believed that there is life after death.
A. Yes B. Do not believe. C. No beliefs D. All of these

B. True or False

Direction: Write true if the statement is correct, write false if it is incorrect. Write your answer on the prescribed answer sheet or notebook.

6. Chinese people believed in one God. _____
7. Does Taoism have sacred text? _____
8. Tao in Chinese belief is a man. _____
9. Quran is the religious text of Taoism. _____
10. Chaung-Tzu is the author of Tao Te Ching. _____



What's In

In module 12, you have learned about the religion that emerged just beyond the border of India-in China- that is Confucianism.

In this module, we will tackle about the history, beliefs, practices, and issues related to Taoism.

Before proceeding to this new lesson, though, write a short paragraph of the life story of Confucius in your activity notebook which serves as a review of your learning in Module 12.



What's New

This topic will help the learners to analyze and to deepen their knowledge on a specific religion of the world which is Taoism.

After a brief explanation on its origin, we see the sacred scriptures of this religion. We will deal with the philosophy of this religion in the doctrines and ethical teachings which we will look in detail.



What is It

Taoism (also known as Daoism) is a Chinese philosophy attributed to Lao-Tzu (c. 500 BCE, also known as Laozi or Lao-Tze) which contributed to the folk religion of the people primarily in the rural areas of China and became the official religion of the country under the Tang Dynasty. Taoism is therefore both a philosophy and a religion. It emphasizes doing what is natural and "going with the flow" in accordance with the Tao (or Dao), a cosmic force which flows through all things and binds and releases them.

The philosophy grew from an observance of the natural world, and the religion developed out of a belief in cosmic balance maintained and regulated by the Tao. The original belief may or may not have included practices such as ancestor and spirit worship but both of these principles are observed by many Taoists today and have been for centuries.

Taoism exerted a great influence during the Tang Dynasty (618-907 CE) and the emperor Xuanzong (reigned 712-756 CE) decreed it a state religion, mandating that people keep Taoist writings in their home. It fell out of favor as the Tang Dynasty declined and was replaced by Confucianism and Buddhism but the religion is still practiced throughout China and other countries today.

ORIGINS



<https://www.ancient.eu/Lao-Tzu/>

The historian Sima Qian (145-86 BCE) tells the story of Lao-Tzu, a curator at the Royal Library in the state of Chu, who was a natural philosopher. Lao-Tzu believed in the harmony of all things and that people could live easily together if they only considered each other's feelings once in a while and recognized that their self-interest was not always in the interest of others. Lao-Tzu grew impatient with people and with the corruption he saw in government, which caused the people so much pain and misery. He was so frustrated by his inability to change people's behavior that he decided to go into exile.

As he was leaving China through the western pass, the gatekeeper Yin Hsi stopped him because he recognized him as a philosopher. Yin Hsi asked Lao-Tzu to write a book for him before he left civilization forever and Lao-Tzu agreed. He sat down on a rock beside the gatekeeper and wrote the Tao-Te-Ching (The Book of the Way). He stopped writing when he felt he was finished, handed the book to Yin Hsi, and walked through the western pass to vanish into the mist beyond. Sima Qian does not continue the story after this but, presumably (if the story is true) Yin Hsi would have then had the Tao-Te-Ching copied and distributed.

TEACHINGS : THE TAO-TE-CHING



<https://www.bleakhousebooks.com.hk/pictures/2377.jpg?v=1504770154>

The tao-te-ching is an attempt to remind people everyone could live together peacefully if people would only be mindful of how their thoughts and actions affect themselves, others, and the earth.

The Tao-Te-Ching is a classical Chinese text written with 81 chapters and mainly concerning tao/dào "way," te/dé "virtue", life, strength. Taoist thought focuses on genuineness, longevity, health, immortality, vitality, wu wei (non-action, a natural action, a perfect equilibrium with tao), detachment, refinement (emptiness), spontaneity, transformation and omni-potentiality.

This religious and philosophical tradition of Taoism had its roots in the nature worship and divination of the earliest Chinese people. It is a book of poetry presenting the simple way of following the Tao and living life at peace with one's self, others, and the world of changes. A typical verse advises, "Yield and overcome/Empty and become full/bend and become straight" to direct a reader to a simpler way of living.

Instead of fighting against life and others, one can yield to circumstances and let the things which are not really important go. Instead of insisting one is right all the time, one can empty one's self of that kind of pride and be open to learning from other people. Instead of clinging to old belief patterns and hanging onto the past, one can bend to new ideas and new ways of living.

The Tao-Te-Ching was most likely not written by Lao-Tzu at the western pass and may not have been written by him at all. Lao-Tzu probably did not exist and the Tao-Te-Ching is a compilation of sayings set down by an unknown scribe. Whether the origin of the book and the belief system originated with a man named Lao-Tzu or when it was written or how is immaterial (the book itself would agree) and all that matters is what the work says and what it has come to mean to readers. The Tao-Te-Ching is an attempt to remind people that they are connected to others and to the earth and that everyone could live together peacefully if people would only be mindful of how their thoughts and actions affect themselves, others, and the earth.

YIN-YANG THOUGHT



<https://personaltao.com/taoism/what-is-yin-yang/>

A good reason to believe that Lao-Tzu was not the author of the Tao-Te-Ching is that the core philosophy of Taoism grew up from the peasant class during the Shang Dynasty (1600-1046 BCE) long before the accepted dates for Lao-Tzu. During the Shang era, the practice of divination became more popular through the reading of oracle bones which would tell one's future. Reading oracle bones led to a written text called the I-Ching (c. 1250-1150 BCE), the Book of Changes, which is a book still available today providing a reader with interpretations for certain hexagrams which supposedly tell the future.

A person would ask a question and then throw a handful of yarrow sticks onto a flat surface (such as a table) and the I-Ching would be consulted for an answer to the person's question. These hexagrams consist of six unbroken lines (called Yang lines) and six broken lines (Yin). When a person looked at the pattern the yarrow sticks made when they were thrown, and then consulted the hexagrams in the book, they would have their answer. The broken and the unbroken lines, the yin and yang, were both necessary for that answer because the principles of yin and yang were necessary for life. Historian John M. Koller writes:

Yin-yang thought began as an attempt to answer the question of the origin of the universe. According to yin-yang thought, the universe came to be as a result of the interactions between the two primordial opposing forces of yin and yang. Because things are experienced as changing, as processes coming into being and passing out of being, they must have both yang, or being, and yin, or lack of being. The world of changing things that constitutes nature can exist only when there are both yang and yin. Without yang nothing can come into existence. Without yin nothing can pass out of existence (207).

Although Taoism and the Tao-Te-Ching were not originally associated with the symbol known as the yin-yang, they have both come to be because the philosophy of

Taoism embodies the yin-yang principle and yin-yang thought. Life is supposed to be lived in balance, as the symbol of the yin and the yang expresses. The yin-yang is a symbol of opposites in balance - dark/light, passive/aggressive, female/male - everything except good and evil, life and death, because nature does not recognize anything as good or evil and nature does not recognize a difference between life and non-life. All is in harmony in nature, and Taoism tries to encourage people to accept and live that kind of harmony as well.

WU WEI



<https://bit.ly/330vbmrg>

leading to overall harmony and balance. It is a state of inner tranquility, which will show the right effortless action at the right time. (i.e. the harmonious complexity of natural ecosystems- the tao- works well without man made changes- wu wei).

Wu wei could be characterized by the adaptability of the flow of water in a stream. I.e. Water flows without awareness, or naturally, downriver (principle of tao). It might be blocked by an object (branch or stone), though without contriving to do so, finds its way around the object. Water acts without motive, it acts with wu wei.

If one wants to travel on water, one will use a boat or ship, since it is suitable as she moves around adequately on water. If one wants to walk on land, a boat is not suitable to move around. One will only be annoyed and only have difficulties, not gaining anything but inflicting damage to oneself.)

The wu wei is characterized by an activity undertaken to perceive the Tao within all things and to conform oneself to its "way."

The practice and efficacy of wu wei are fundamental in Taoist thought.

The goal of 'wu wei' is alignment with Tao, revealing the soft and invisible power within all things.

LONGEVITY AND CHI



<https://bit.ly/3pJRW5y>

"internal alchemy". The "chi" energy is believed to be the life-breath of the universe. It is within and around each person. People are born with all the chi they will need for

their lifetimes. Often, people will do exercises to help preserve their chi, therefore extending their lifetimes.

BELIEFS AND RELATED ISSUES IN TAOISM



<https://bit.ly/2KhQ7ys>

Other Chinese texts relating to Taoism are the *Chaung-Tzu* (also known as the *Zhuangzi*, written by Zhuang Zhou, c. 369-286 BCE) and the *Daozang* from the Tang Dynasty (618-907 CE) and Sung Dynasty (960-1234 CE) which was compiled in the later Ming Dynasty (1368-1644 CE). All of these texts are based on the same kinds of observation of the natural world and the belief that human beings are innately good and only needed

a reminder of their inner nature to pursue virtue over vice. There are no "bad people" according to Taoist principles, only people who behave badly. Given the proper education and guidance toward understanding how the universe works, anyone could be a "good person" living in harmony with the earth and with others.

According to this belief, the way of the Tao is in accordance with nature while resistance to the Tao is unnatural and causes friction. The best way for a person to live, according to Taoism, is to submit to whatever life brings and be flexible. If a person adapts to the changes in life easily, that person will be happy; if a person resists the changes in life, that person will be unhappy. One's ultimate goal is to live at peace with the way of the Tao and recognize that everything that happens in life should be accepted as part of the eternal force which binds and moves through all things.

This philosophy corresponds closely with the Logos of the Roman stoics like Epictetus and Marcus Aurelius. They claimed the Logos was a force of reason and that nothing which happened according to the Logos could be bad; only people's interpretations of what happened made those circumstances seem bad. Taoism claims the same thing: nothing is bad in itself, only our self-interest makes us think that some events in life are bad and others good. Actually, all things happen in accordance with the flow of the Tao and, since the Tao is natural, all things are natural.

Unlike Buddhism (which came from India but became very popular in China), Taoism arose from the observations and beliefs of the Chinese people. The principles of Taoism impacted Chinese culture greatly because it came from the people themselves and was a natural expression of the way the Chinese understood the universe. The concept of the importance of a harmonious existence of balance fit well with the equally popular philosophy of Confucianism (also native to China). Taoism and Confucianism were aligned in their view of the innate goodness of human beings but differed in how to bring that goodness to the surface and lead people to act in better, unselfish, ways.

TAOISM & CONFUCIANISM

The philosophy of Taoism grew into a religion of the peasant classes of the Shang Dynasty, who lived closely with nature. Their observations of the natural world influenced their philosophy, and one of the things they incorporated was the concept of eternity. The tree which seemed to die came back to life in the spring season and the grass grew again. They concluded that when people died they went somewhere else where they continued to live, they did not just disappear. Everyone's ancestor who had ever died still lived on in another place and in the presence of the gods; Confucians believed in this same concept and revered their ancestors as part of their daily practices.

Ancestor worship became a part of Taoist rituals, although the Tao-Te-Ching does not support it outright, and a reverence for nature and the spirits in nature - very similar to the Shintoism of Japan - came to characterize Taoist observances. Even though Taoism and Confucianism are very similar in many core beliefs, they are different in significant ways. A refusal to participate in strict rites and rituals sets Taoism apart most dramatically from the philosophy of Confucius. Koller writes:

Confucius advocated rites and music so that the desires and emotions might be developed and regulated, for therein lay the development of humanity. To Lao-Tzu, efforts to develop and regulate the desires and emotions seemed artificial, tending to interfere with the harmony of nature. Rather than organize and regulate things to achieve perfection, Lao-Tzu advocated letting things work to their perfection naturally. This means supporting all things in their natural state, allowing them to transform spontaneously (245).

To Lao-Tzu (the name is used here as an expression of Taoist thought), the more regulations one demanded, the harder one made one's life and the lives of others. If one relaxed the artificial rules and regulations which were supposed to improve life, only then would one find that life naturally regulates itself and one would fall into pace with the Tao which runs through and regulates and binds and releases all things naturally.

RITUALS



or festival <https://bit.ly/3INmIdB>

This belief in allowing life to unfold in accordance with the Tao does not extend to Taoist rituals, however. The rituals of Taoist practice are absolutely in accordance with the Taoist understanding but have been influenced by Buddhist and Confucian practices so that, in the present day, they are sometimes quite elaborate. Every prayer and spell which makes up a Taoist ritual

must be spoken precisely and every step of the ritual observed perfectly. Taoist religious festivals are presided over by a Grand Master (a kind of High Priest) who officiates, and these celebrations can last anywhere from

a few days to over a week. During the ritual, the Grand Master and his assistants must perform every action and recitation in accordance with tradition or else their efforts are wasted. This is an interesting departure from the usual Taoist understanding of "going with the flow" and not worrying about external rules or elaborate religious practices.

Taoist rituals are concerned with honoring the ancestors of a village, community, or city, and the Grand Master will invoke the spirits of these ancestors while incense burns to purify the area. Purification is a very important element throughout the ritual. The common space of everyday life must be transformed into sacred space to invite communion with the spirits and the gods. There are usually four assistants who attend the Grand Master in different capacities, either as musicians, sacred dancers, or readers. The Grand Master will act out the text as read by one of his assistants, and this text has to do with the ascent of the soul to join with the gods and one's ancestors. In ancient times, the ritual was performed on a staircase leading to an altar to symbolize ascent from one's common surroundings to the higher elevation of the gods. In the present day, the ritual may be performed on a stage or the ground, and it is understood from the text and the actions of the Grand Master that he is ascending.

The altar still plays an important part in the ritual as it is seen as the place where the earthly realm meets with the divine. Taoist households have their own private altars where people will pray and honor their ancestors, household spirits, and the spirits of their village. Taoism encourages individual worship in the home, and the rituals and festivals are community events which bring people together, but they should not be equated with worship practices of other religions such as attending church or temple. A Taoist can worship at home without ever attending a festival, and throughout its history most people have. Festivals are very expensive to stage and are usually funded by members of the town, village, or city. They are usually seen as celebrations of community, though are sometimes performed in times of need such as an epidemic or financial struggle. The spirits and the gods are invoked during these times to drive away the dark spirits causing the problems.

Afterlife

Taoism doesn't pay close attention to what happens after death, the afterlife. Taoists have an ambition through their whole life which is immortality. Taoism stresses health and longevity through diet and meditation. Death is nothing but a return to Tao. Taoists were traditionally not concerned with death because they expected to live forever.

Taoism significantly influenced Chinese culture from the Shang Dynasty forward. The recognition that all things and all people are connected is expressed in the development of the arts, which reflect the people's understanding of their place in the universe and their obligation to each other. During the Tang Dynasty, Taoism

became the state religion under the reign of the emperor Xuanzong because he believed it would create harmonious balance in his subjects and, for a while, he was correct. Xuanzong's rule is still considered one of the most prosperous and stable in the history of China and the high point of the Tang Dynasty.

Taoism has been nominated as a state religion a number of times throughout China's history but the majority preferred the teachings of Confucius (or, at times, Buddhism), most likely because of the rituals of these beliefs which provide a structure Taoism lacks. Today, Taoism is recognized as one of the great world religions and continues to be practiced by people in China and throughout the world.



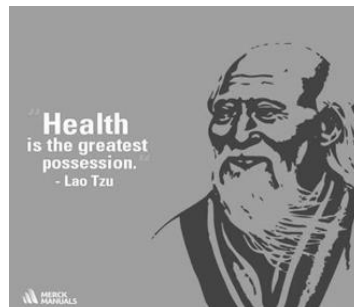
What's More

Task 1:

Direction: Analyze the following thoughts of Lao Tzu. Share your understanding in one idea only. Write your answer on the prescribed answer sheet or notebook.



<https://bit.ly/3pNpS39>



<https://bit.ly/3pMa00A>



<https://bit.ly/3pM7JCL>

Task 4: Daily Log

Make your own daily log. Think of the traits that you want to develop within yourself that is in line with the Taoism beliefs and teachings. Follow the format below. Submit the Daily Log together with the answer sheets and this module.

Activities	To Whom	When will it happen	Results	Date
I will not fight back _____	With my sister/brother	If there are confrontations	Harmonious relationship with family members	August _____, 2020
1.				
2.				
3.				
4.				
5.				



What I Have Learned

Answer the following questions comprehensively. Write your answer in your notebook.

1. What do you think is the most important message imparted by Taoism?
2. How should one relate to nature according to Taoism?



What I Can Do

Task 1:

4 pics 1 word

Analyze the pictures inside the box. Give the exact word that describes the four pictures which is common of each image. Look for the answers provided inside the box below and write the answer on your answer sheet.

Beliefs	China	nature	teachings	positive attitude
---------	-------	--------	-----------	-------------------

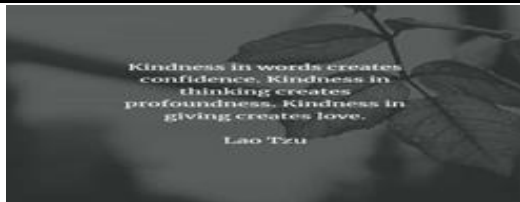
1. _____



<https://bit.ly/332rhZX>



<https://bit.ly/3nGlyUB>



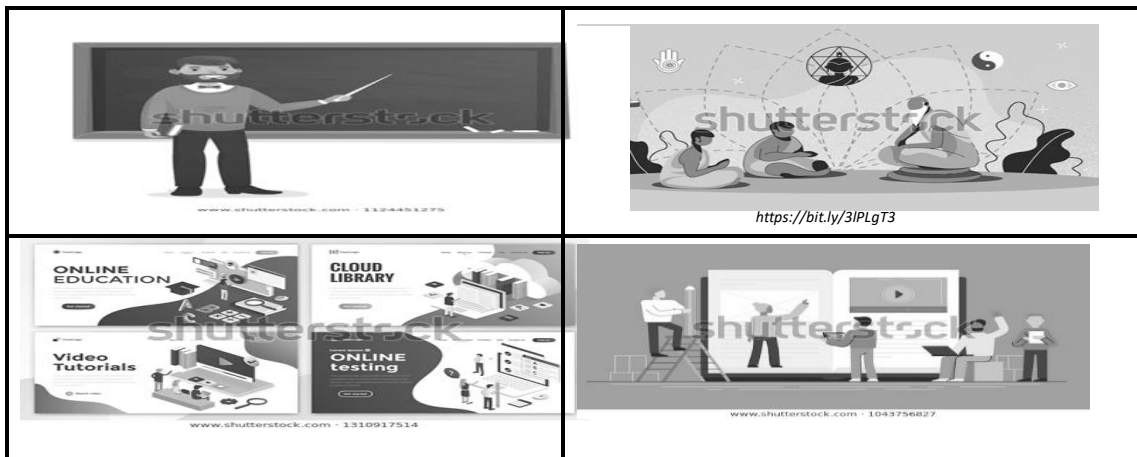
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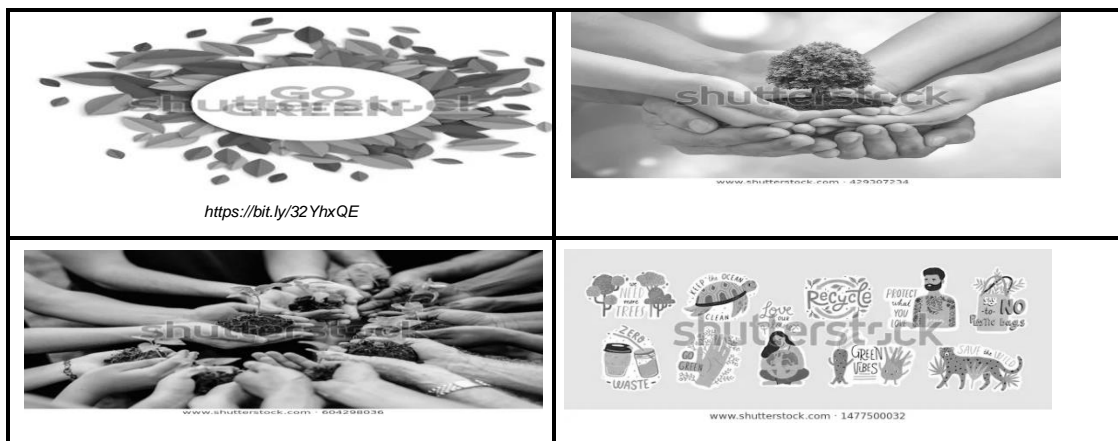
<https://bit.ly/3fdpOoG>



2. _____



3. _____



Task 2:

Answer the following questions:

1. Have you seen or observe these things in your locality?
2. What idea will you get from the answers coming from the activity 4 pics 1 word? Share at least 3 lines of your thoughts. (Write your answer on the prescribed answer sheet)



Assessment

Post Test: Multiple Choice

Direction: Read each item carefully and write the letter of the best answer. Use your notebook or prescribed answer sheet to write your answers.

1. Taoism was attributed to _____.
A. Chuang Tzu B. Lao Tzu C. Chinese President D. Muhammad
2. Taoist thought generally focuses on _____, human-cosmos correspondence, health, longevity, effortless action, liberty, immortality and spontaneity.
A. Nature B. life after death C. education D. shelter
3. Taoism is rooted in _____ customs.
A. American B. Japanese C. Chinese D. Indian
4. The following are beliefs and practices of Taoism except one, which does not belong to the group?
A. They aim to find their way through life in the same way that a river flowing through the countryside finds its natural course. (Wu Wei)
B. Their practices aim to prolong and enhance the life force or the chi of the person. One of them is the “internal alchemy”
C. Living process of living depends on the harmonious blending of the complementary (Yin and Yang)
D. They believed in the scriptures written in the Bible.
5. This term refers to the breath or air or the energy believed to be the life-breath of the universe in the Chinese belief is _____.
A. Tao B. Wu wei C. Ch’i D. Te

B. Essay: (The rubric below will be your guide on how to get points in the essay type of test. 15 is the highest and 9 is the lowest points).

Questions:

1. Discuss and explain the core teachings of Tao-Teh-Ching?
2. Give one belief in Taoism that you think is important. Share your thoughts on how you will apply and practice in you daily life.

RUBRIC FOR ESSAY

CRITERIA	Excellent (5)	Good (4)	Fair (3)	POINTS OBTAINED
Relevance	Answer is complete with sufficient details	Answer is brief with minor related issues.	Answer is incomplete Excessive discussion of unrelated issues.	
Organization	Clear and logical presentation. Concept is clear	Minor problems encountered in presenting ideas.	Weak organization, ideas are repeated	
Mechanics	Clear, readable and no problems with spelling and grammar	Frequent problems in the spelling and grammar	Major problems, difficult to understand	



Additional Activities

Choose a belief of Taoism you like and give your reason(s) why you like it. Draw the Yin-yang and write your reasons in the white part of the drawing.



<https://personaltao.com/taoism/what-is-yin-yang/>



Answer Key

Try This:	
A. Multiple Choice	1. A 2. A 3. A 4. C 5. B
B.	6. False 7. True 8. False 9. False 10. False
Do This:	
Task 1: 4 pics 1 word	1. China 2. Beliefs 3. Teachings 4. Nature
Task 2,3,4 – Subjective type of questions	
Post Test	
Multiple Choice	
	1. B 2. A 3. C 4. D 5. C
Essay	
1.	The most important of Taoist scriptures is Tao-Teh-Ching. The content of Tao-Teh-Ching is a series of unsystematically arranged generalizations and counseling spread out in 81 brief chapters. The chapters 20, 67 and 70 contain some autobiographical allusions. There are some general references to the contemporary social situation but there are no historical references at all. There are no references to a person or event. However its intrinsic value can never be overlooked. Its style is very simple and clear. Yet it surpasses the latest teachings of philosophy and science. It is a presentation of mystical and universal wisdom. It teaches the true wisdom of appearing to be foolish, the success of appearing to be a failure, the strength of weakness, the advantage of being humble, the benefit of yielding to one's adversary and the futility of contending for power. Its philosophy of the rhythm of life is simply beyond match. Its content is also similar to Buddhists Tripitaka in many ways and there are 268 parallels between the verses of Tao-The-Ching and the Bible. It also deals with three kinds of purity. - Jade (ornament) purity of saints - Highest purity of those who unite with Tao. - Greatest purity of immortals.
2.	Subjective Type

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