

IS TAOISM A RELIGION OR A PHILOSOPHY

IS TAOISM A RELIGION OR A PHILOSOPHY, A QUESTION THAT HAS ECHOED THROUGH CENTURIES OF SCHOLARLY AND SPIRITUAL INQUIRY, PROBES THE VERY ESSENCE OF THIS ANCIENT CHINESE TRADITION. TAOISM, OR DAOISM AS IT IS ALSO KNOWN, PRESENTS A UNIQUE DUALITY, OFTEN BLURRING THE LINES BETWEEN A STRUCTURED RELIGIOUS PRACTICE AND A PROFOUND PHILOSOPHICAL OUTLOOK ON LIFE. THIS EXPLORATION WILL DELVE INTO THE INTRICATE TAPESTRY OF TAOISM, EXAMINING ITS CORE TENETS, PRACTICES, AND HISTORICAL DEVELOPMENT TO ILLUMINATE WHETHER IT ALIGNS MORE WITH THE DIVINE OR THE RATIONAL. WE WILL INVESTIGATE THE CONCEPT OF THE TAO, THE ROLE OF ITS KEY FIGURES, AND THE PRACTICES THAT FOLLOWERS ENGAGE IN, ULTIMATELY AIMING TO PROVIDE A COMPREHENSIVE UNDERSTANDING OF ITS MULTIFACETED NATURE. BY DISSECTING ITS FOUNDATIONAL PRINCIPLES AND OBSERVABLE EXPRESSIONS, WE CAN BETTER GRASP THE MULTIFACETED IDENTITY OF TAOISM.

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UNDERSTANDING THE TAO: THE UNNAMABLE SOURCE

AT THE HEART OF BOTH THE RELIGIOUS AND PHILOSOPHICAL INTERPRETATIONS OF TAOISM LIES THE CONCEPT OF THE TAO (OR DAO). THIS FUNDAMENTAL PRINCIPLE IS OFTEN DESCRIBED AS THE PRIMORDIAL, INEFFABLE, AND ULTIMATE REALITY THAT UNDERPINS THE ENTIRE UNIVERSE. IT IS THE SOURCE FROM WHICH ALL THINGS ARISE AND TO WHICH THEY ULTIMATELY RETURN. THE TAO IS NOT A PERSONAL DEITY IN THE ABRAHAMIC SENSE; IT IS MORE AKIN TO A COSMIC FORCE, A NATURAL ORDER, OR THE WAY OF THE UNIVERSE ITSELF. ITS ENIGMATIC NATURE IS FAMOUSLY CAPTURED IN THE OPENING LINES OF THE TAO TE CHING: "THE TAO THAT CAN BE TOLD IS NOT THE ETERNAL TAO. THE NAME THAT CAN BE NAMED IS NOT THE ETERNAL NAME." THIS INHERENT ELUSIVENESS IS CENTRAL TO UNDERSTANDING WHY TAOISM RESISTS SIMPLE CATEGORIZATION.

THE PHILOSOPHICAL APPROACH TO THE TAO EMPHASIZES UNDERSTANDING AND ALIGNING ONESELF WITH THIS NATURAL FLOW. IT ENCOURAGES A DEEP OBSERVATION OF NATURE AND THE PATTERNS WITHIN IT, SEEING THE TAO AS A BLUEPRINT FOR LIVING A HARMONIOUS EXISTENCE. CONVERSELY, THE RELIGIOUS ASPECT OFTEN INVOLVES SEEKING TO APPEASE OR CONNECT WITH FORCES BELIEVED TO BE MANIFESTATIONS OR AGENTS OF THE TAO, THROUGH PRAYER, RITUAL, AND DEVOTION TO VARIOUS DEITIES AND IMMORTALS WHO ARE SEEN AS EMBODYING TAOIST PRINCIPLES OR HAVING ACHIEVED A HIGH LEVEL OF SPIRITUAL ATTAINMENT.

TAOIST COSMOLOGY AND THE BALANCE OF YIN AND YANG

TAOIST COSMOLOGY PROVIDES A FRAMEWORK FOR UNDERSTANDING THE UNIVERSE AND THE FORCES WITHIN IT, DEEPLY INFLUENCING BOTH ITS RELIGIOUS AND PHILOSOPHICAL DIMENSIONS. A CORE CONCEPT IN THIS COSMOLOGY IS THE DYNAMIC INTERPLAY OF YIN AND YANG. THESE ARE NOT OPPOSING FORCES, BUT RATHER COMPLEMENTARY ASPECTS OF A SINGLE, UNIFIED REALITY. YIN IS TYPICALLY ASSOCIATED WITH THE PASSIVE, FEMININE, DARK, AND RECEPTIVE QUALITIES, WHILE YANG REPRESENTS THE ACTIVE, MASCULINE, LIGHT, AND ASSERTIVE QUALITIES. EVERYTHING IN THE UNIVERSE, FROM THE SMALLEST PARTICLE TO THE GRANDEST CELESTIAL BODY, IS SEEN AS CONTAINING BOTH YIN AND YANG, AND THEIR CONSTANT INTERACTION AND TRANSFORMATION ARE WHAT DRIVE CHANGE AND EXISTENCE.

THE PURSUIT OF BALANCE BETWEEN YIN AND YANG IS A CENTRAL THEME. IMBALANCE IS SEEN AS THE ROOT OF DISHARMONY AND

SUFFERING. IN PHILOSOPHICAL TAOISM, THIS TRANSLATES TO SEEKING EQUILIBRIUM IN ONE'S OWN LIFE, MIND, AND ACTIONS, AVOIDING EXTREMES AND EMBRACING MODERATION. IN RELIGIOUS TAOISM, RITUALS AND PRACTICES ARE OFTEN DESIGNED TO RESTORE OR MAINTAIN THIS COSMIC BALANCE, BOTH WITHIN THE INDIVIDUAL AND WITHIN THE COMMUNITY. THE CONCEPT OF QI (OR CH'I), THE VITAL LIFE FORCE THAT PERMEATES ALL THINGS, IS ALSO INTRINSICALLY LINKED TO YIN AND YANG. THE HARMONIOUS CIRCULATION OF QI IS ESSENTIAL FOR HEALTH AND WELL-BEING, AND MANY TAOIST PRACTICES AIM TO CULTIVATE AND BALANCE THIS ENERGY.

KEY FIGURES IN TAOISM: LAO TZU AND THE TAO TE CHING

THE FIGURE MOST CLOSELY ASSOCIATED WITH THE ORIGINS OF PHILOSOPHICAL TAOISM IS LAO TZU (LAOZI), TRADITIONALLY BELIEVED TO BE AN ANCIENT CHINESE PHILOSOPHER WHO LIVED DURING THE SPRING AND AUTUMN PERIOD. HE IS CREDITED WITH AUTHORIZING THE FOUNDATIONAL TEXT OF TAOISM, THE TAO TE CHING (DAO DE JING). WHILE THE HISTORICAL EXISTENCE OF LAO TZU IS DEBATED, THE TEXT ITSELF IS UNDENIABLY A CORNERSTONE OF TAOIST THOUGHT, PROFOUNDLY SHAPING ITS PHILOSOPHICAL AND SPIRITUAL TRAJECTORY.

THE TAO TE CHING IS A COLLECTION OF SHORT, POETIC VERSES THAT EXPOUND UPON THE NATURE OF THE TAO, VIRTUE (TE), AND THE PRINCIPLES OF NATURAL LIVING. IT IS A TEXT THAT IS BOTH DEEPLY PHILOSOPHICAL, OFFERING INSIGHTS INTO ETHICS, GOVERNANCE, AND PERSONAL CONDUCT, AND MYSTICALLY SUGGESTIVE, HINTING AT PROFOUND SPIRITUAL TRUTHS. MANY SCHOLARS VIEW THE TAO TE CHING AS PRIMARILY A PHILOSOPHICAL TREATISE, ADVOCATING FOR A LIFE OF SIMPLICITY, HUMILITY, AND NON-INTERFERENCE. HOWEVER, ITS PROFOUND INFLUENCE HAS ALSO LED TO ITS VENERATION AS A SCRIPTURE WITHIN RELIGIOUS TAOISM, WITH INTERPRETATIONS THAT INCLUDE DEVOTIONAL ASPECTS AND THE PURSUIT OF IMMORTALITY THROUGH UNDERSTANDING ITS TEACHINGS.

RELIGIOUS ASPECTS OF TAOISM: DEITIES, RITUALS, AND TEMPLES

WHILE PHILOSOPHICAL TAOISM EMPHASIZES INDIVIDUAL REALIZATION AND ALIGNMENT WITH THE NATURAL ORDER, RELIGIOUS TAOISM INCORPORATES A PANTHEON OF DEITIES, SPIRITS, AND IMMORTALS, AS WELL AS ELABORATE RITUALS AND PRACTICES. THIS RELIGIOUS DIMENSION OFTEN DEVELOPED LATER IN TAOISM'S HISTORY, INFLUENCED BY FOLK BELIEFS AND OTHER RELIGIOUS TRADITIONS IN CHINA, SUCH AS BUDDHISM. THE TAOIST PANTHEON IS VAST AND DIVERSE, FEATURING FIGURES LIKE THE JADE EMPEROR, THE QUEEN MOTHER OF THE WEST, AND THE THREE PURE ONES (SAN QING), WHO REPRESENT DIFFERENT COSMIC PRINCIPLES AND ARE VENERATED THROUGH ELABORATE CEREMONIES.

RITUALS IN RELIGIOUS TAOISM ARE VARIED AND CAN INCLUDE CHANTING, MEDITATION, ALCHEMY (BOTH INTERNAL AND EXTERNAL), DIVINATION, AND THE PERFORMANCE OF CEREMONIES TO APPEASE SPIRITS, WARD OFF EVIL, OR PROMOTE HEALTH AND PROSPERITY. TEMPLES SERVE AS SACRED SPACES FOR WORSHIP, COMMUNITY GATHERING, AND THE PERFORMANCE OF THESE RITES. THE AIM OF THESE RELIGIOUS PRACTICES IS OFTEN TO ACHIEVE LONGEVITY, IMMORTALITY, OR A STATE OF SPIRITUAL LIBERATION, THROUGH DIRECT COMMUNION WITH THE DIVINE OR BY CULTIVATING SPIRITUAL MERIT. THESE PRACTICES DEMONSTRATE A CLEAR DIVERGENCE FROM PURELY PHILOSOPHICAL CONTEMPLATION, ENGAGING WITH THE TRANSCENDENT AND THE SUPERNATURAL.

PHILOSOPHICAL ASPECTS OF TAOISM: WU WEI AND LIVING IN ACCORDANCE

THE PHILOSOPHICAL CORE OF TAOISM IS DEEPLY INTERTWINED WITH THE CONCEPT OF WU WEI, OFTEN TRANSLATED AS "NON-ACTION" OR "EFFORTLESS ACTION." THIS PRINCIPLE DOES NOT ADVOCATE FOR PASSIVITY OR IDLENESS, BUT RATHER FOR ACTING IN ACCORDANCE WITH THE NATURAL FLOW OF THE TAO, WITHOUT FORCING OR RESISTING. IT IS ABOUT SPONTANEITY, ADAPTABILITY, AND ACTING IN A WAY THAT IS EFFECTIVE BECAUSE IT IS IN HARMONY WITH THE UNDERLYING PATTERNS OF THE UNIVERSE. FOR A PHILOSOPHER, UNDERSTANDING WU WEI MEANS OBSERVING HOW NATURE OPERATES – A RIVER FLOWS WITHOUT EFFORT, THE SEASONS CHANGE IN THEIR OWN TIME, AND A PLANT GROWS WITHOUT STRIVING.

LIVING IN ACCORDANCE WITH THE TAO, FROM A PHILOSOPHICAL PERSPECTIVE, INVOLVES CULTIVATING VIRTUES SUCH AS HUMILITY, COMPASSION, SIMPLICITY, AND NON-ATTACHMENT. IT IS ABOUT REDUCING DESIRES, LETTING GO OF EGO, AND FINDING CONTENTMENT IN THE PRESENT MOMENT. THIS APPROACH TO LIFE EMPHASIZES PERSONAL CULTIVATION AND ETHICAL CONDUCT, SEEKING WISDOM THROUGH INTROSPECTION AND OBSERVATION OF THE NATURAL WORLD. THE GOAL IS NOT NECESSARILY TRANSCENDENCE IN A RELIGIOUS SENSE, BUT RATHER ACHIEVING A STATE OF INNER PEACE, WISDOM, AND PROFOUND UNDERSTANDING OF ONE'S PLACE WITHIN THE COSMOS.

THE INTERPLAY: HOW RELIGION AND PHILOSOPHY CONVERGE IN TAOISM

THE QUESTION OF WHETHER TAOISM IS A RELIGION OR A PHILOSOPHY IS OFTEN ANSWERED BY RECOGNIZING THE PROFOUND INTERPLAY BETWEEN THESE TWO FACETS. IT IS NOT A MATTER OF CHOOSING ONE OVER THE OTHER, BUT OF UNDERSTANDING HOW THEY MUTUALLY INFORM AND ENRICH EACH OTHER. THE PHILOSOPHICAL INSIGHTS OF THE TAO TE CHING PROVIDE THE INTELLECTUAL AND ETHICAL FOUNDATION UPON WHICH RELIGIOUS PRACTICES ARE BUILT. THE CONCEPT OF THE TAO, AS THE ULTIMATE REALITY, CAN BE APPROACHED BOTH THROUGH RATIONAL CONTEMPLATION AND THROUGH DEVOTIONAL PRACTICES AIMED AT EXPERIENCING ITS PRESENCE.

RELIGIOUS RITUALS AND THE VENERATION OF DEITIES CAN BE SEEN AS SYMBOLIC EXPRESSIONS OR PRACTICAL APPLICATIONS OF PHILOSOPHICAL PRINCIPLES. FOR EXAMPLE, SEEKING BALANCE THROUGH RITUALS CAN BE A MANIFESTATION OF THE PHILOSOPHICAL PURSUIT OF HARMONY. CONVERSELY, PHILOSOPHICAL TENETS CAN GUIDE AND GIVE MEANING TO RELIGIOUS PRACTICES, PREVENTING THEM FROM BECOMING MERE SUPERSTITION. THE PURSUIT OF IMMORTALITY IN RELIGIOUS TAOISM CAN BE INTERPRETED NOT JUST AS A LITERAL DESIRE FOR ETERNAL LIFE, BUT ALSO AS A METAPHORICAL STRIVING FOR SPIRITUAL ENLIGHTENMENT AND A PROFOUND CONNECTION WITH THE ETERNAL TAO, A CONCEPT THAT RESONATES WITH PHILOSOPHICAL IDEALS OF TRANSCENDING THE LIMITATIONS OF THE SELF.

TAOISM IN PRACTICE: DAILY LIFE AND SPIRITUAL GROWTH

TAOISM OFFERS PRACTICAL GUIDANCE FOR NAVIGATING DAILY LIFE AND FOSTERING SPIRITUAL GROWTH. FOR PRACTITIONERS, THIS OFTEN INVOLVES INTEGRATING TAOIST PRINCIPLES INTO THEIR EVERYDAY ROUTINES. SIMPLE PRACTICES LIKE MINDFUL BREATHING, OBSERVING NATURE, AND CULTIVATING GRATITUDE ARE CONSIDERED VALUABLE FOR MAINTAINING INNER BALANCE. THE PRINCIPLE OF WU WEI, FOR INSTANCE, CAN BE APPLIED TO TASKS BY APPROACHING THEM WITH A SENSE OF FLOW AND ADAPTABILITY, RATHER THAN RIGID DETERMINATION.

SPIRITUAL GROWTH IN TAOISM IS A CONTINUOUS PROCESS OF SELF-CULTIVATION. THIS CAN INVOLVE STUDYING TAOIST TEXTS, ENGAGING IN MEDITATION, PRACTICING TAI CHI OR QIGONG (WHICH ARE OFTEN CONSIDERED MOVING MEDITATIONS AIMED AT CULTIVATING QI), AND STRIVING TO LIVE A VIRTUOUS LIFE. THE EMPHASIS IS ON PERSONAL TRANSFORMATION AND THE DEVELOPMENT OF INNER HARMONY. WHETHER VIEWED THROUGH A RELIGIOUS OR PHILOSOPHICAL LENS, THE ULTIMATE AIM IS TO LIVE A LIFE THAT IS AUTHENTIC, BALANCED, AND DEEPLY CONNECTED TO THE NATURAL ORDER OF THE UNIVERSE. THE JOURNEY OF SPIRITUAL GROWTH IS OFTEN CHARACTERIZED BY PATIENCE, PERSEVERANCE, AND A WILLINGNESS TO LEARN FROM BOTH SUCCESSES AND FAILURES.

MODERN INTERPRETATIONS OF TAOISM

IN THE MODERN WORLD, TAOISM CONTINUES TO EVOLVE AND FIND NEW EXPRESSIONS. WHILE TRADITIONAL RELIGIOUS TEMPLES AND PRACTICES STILL THRIVE, MANY INDIVIDUALS ENCOUNTER TAOISM THROUGH ITS PHILOSOPHICAL TEACHINGS AND PRACTICES THAT ARE ACCESSIBLE AND ADAPTABLE TO CONTEMPORARY LIFE. CONCEPTS LIKE MINDFULNESS, LIVING IN THE PRESENT, AND FINDING BALANCE ARE HIGHLY RELEVANT IN TODAY'S FAST-PACED SOCIETY, AND THESE ARE CENTRAL TO TAOIST PHILOSOPHY.

CONTEMPORARY INTERPRETATIONS OFTEN HIGHLIGHT THE UNIVERSAL WISDOM EMBEDDED WITHIN TAOISM, FOCUSING ON ITS ETHICAL GUIDELINES FOR PERSONAL WELL-BEING AND SOCIETAL HARMONY. PRACTICES LIKE TAI CHI AND QIGONG HAVE GAINED

GLOBAL POPULARITY, NOT ONLY FOR THEIR PHYSICAL BENEFITS BUT ALSO FOR THEIR CONNECTION TO TAOIST PRINCIPLES OF ENERGY CULTIVATION AND BALANCE. WHILE THE INTRICATE THEOLOGICAL ASPECTS OF RELIGIOUS TAOISM MAY BE LESS UNIVERSALLY ADOPTED, THE PROFOUND PHILOSOPHICAL INSIGHTS CONTINUE TO RESONATE, INFLUENCING INDIVIDUALS SEEKING A MORE GROUNDED, HARMONIOUS, AND MEANINGFUL EXISTENCE, DEMONSTRATING THE ENDURING RELEVANCE OF THIS ANCIENT TRADITION.

Q: IS TAOISM CONSIDERED A MONOTHEISTIC, POLYTHEISTIC, OR ATHEISTIC BELIEF SYSTEM?

A: TAOISM IS COMPLEX AND CAN BE SEEN AS ENCOMPASSING ELEMENTS OF POLYTHEISM, PARTICULARLY IN ITS RELIGIOUS FORMS WITH A VAST PANTHEON OF DEITIES AND IMMORTALS. HOWEVER, AT ITS MOST FUNDAMENTAL PHILOSOPHICAL LEVEL, THE CONCEPT OF THE TAO ITSELF IS A TRANSCENDENT, IMPERSONAL PRINCIPLE RATHER THAN A PERSONAL GOD, WHICH CAN LEAD SOME TO VIEW IT AS NON-THEISTIC OR EVEN AKIN TO PANTHEISM IN ITS FOCUS ON THE DIVINE PRESENCE WITHIN ALL THINGS.

Q: WHAT IS THE PRIMARY GOAL OF A TAOIST PRACTITIONER?

A: THE PRIMARY GOAL OF A TAOIST PRACTITIONER VARIES DEPENDING ON WHETHER ONE EMPHASIZES THE PHILOSOPHICAL OR RELIGIOUS ASPECTS. PHILOSOPHICALLY, THE GOAL IS TO LIVE IN HARMONY WITH THE TAO, ACHIEVING INNER PEACE, WISDOM, AND CONTENTMENT. RELIGIOUSLY, GOALS CAN INCLUDE ACHIEVING LONGEVITY, IMMORTALITY, OR SPIRITUAL LIBERATION THROUGH PRACTICES AND COMMUNION WITH DIVINE BEINGS.

Q: HOW DOES TAOISM APPROACH THE CONCEPT OF GOOD AND EVIL?

A: TAOISM DOES NOT TYPICALLY FRAME MORALITY IN TERMS OF ABSOLUTE GOOD AND EVIL. INSTEAD, IT EMPHASIZES BALANCE AND THE NATURAL ORDER. ACTIONS ARE JUDGED BY WHETHER THEY ALIGN WITH OR DISRUPT THE TAO. EXTREMES ARE GENERALLY DISCOURAGED, AND WISDOM LIES IN UNDERSTANDING THE DYNAMIC INTERPLAY OF FORCES AND ACTING IN ACCORDANCE WITH THE NATURAL FLOW.

Q: ARE THERE SPECIFIC HOLY BOOKS IN TAOISM COMPARABLE TO THE BIBLE OR QURAN?

A: THE MOST SIGNIFICANT FOUNDATIONAL TEXT IN TAOISM IS THE TAO TE CHING (DAO DE JING), ATTRIBUTED TO LAO TZU. ANOTHER IMPORTANT TEXT IS THE ZHUANGZI. THESE ARE CONSIDERED SACRED SCRIPTURES, PARTICULARLY WITHIN RELIGIOUS TAOISM, BUT THEY ARE OFTEN INTERPRETED AS PHILOSOPHICAL AND ETHICAL GUIDES AS MUCH AS DIVINE REVELATIONS.

Q: CAN SOMEONE BE A TAOIST AND FOLLOW ANOTHER RELIGION SIMULTANEOUSLY?

A: YES, IT IS POSSIBLE FOR INDIVIDUALS TO INCORPORATE TAOIST PRINCIPLES AND PRACTICES INTO THEIR LIVES ALONGSIDE OTHER RELIGIOUS OR SPIRITUAL TRADITIONS. TAOISM'S EMPHASIS ON HARMONY AND PERSONAL CULTIVATION OFTEN ALLOWS FOR SYNCRETISM, WHERE ITS CORE TENETS CAN COMPLEMENT OR ENRICH OTHER BELIEF SYSTEMS.

Q: WHAT ARE THE MAIN DIFFERENCES BETWEEN PHILOSOPHICAL TAOISM AND RELIGIOUS TAOISM?

A: PHILOSOPHICAL TAOISM PRIMARILY FOCUSES ON THE TEACHINGS OF TEXTS LIKE THE TAO TE CHING AND ZHUANGZI, EMPHASIZING CONCEPTS LIKE WU WEI, NATURAL LIVING, AND INNER BALANCE THROUGH CONTEMPLATION AND OBSERVATION. RELIGIOUS TAOISM INCORPORATES A PANTHEON OF DEITIES, RITUALS, CEREMONIES, ALCHEMY, AND THE PURSUIT OF IMMORTALITY, OFTEN WITH ORGANIZED STRUCTURES AND TEMPLES.

Q: HOW DOES THE CONCEPT OF "QI" RELATE TO TAOISM?

A: QI (OR CH'I) IS THE VITAL LIFE FORCE OR ENERGY THAT PERMEATES ALL THINGS IN THE UNIVERSE, ACCORDING TO TAOISM. IT IS CONSIDERED FUNDAMENTAL TO HEALTH, VITALITY, AND SPIRITUAL WELL-BEING. MANY TAOIST PRACTICES, SUCH AS QIGONG AND TAI CHI, ARE AIMED AT CULTIVATING, BALANCING, AND CIRCULATING QI WITHIN THE BODY.

Q: IS TAOISM A MISSIONARY RELIGION THAT ACTIVELY SEEKS CONVERTS?

A: HISTORICALLY, TAOISM HAS NOT BEEN A HIGHLY MISSIONARY RELIGION IN THE SAME WAY AS SOME OTHER GLOBAL FAITHS. ITS TRANSMISSION HAS OFTEN BEEN MORE THROUGH CULTURAL ASSIMILATION, FAMILIAL LINEAGE, AND PERSONAL PHILOSOPHICAL INQUIRY RATHER THAN ACTIVE PROSELYTIZATION.

Is Taoism A Religion Or A Philosophy

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