

Chapter 1 : Laozi - Wikipedia

*San-tsi-king: the three-character classic; on the utility and honour of learning.-Ta-hio; the great science.-Account of Foe, the deified founder of a Chinese sect.-Extract from the Ho-kiang.-Account of the sect. Tao-szu.-Dissuasive from feeding on beef.-Specimens of Chinese epistolary correspondence.*

How could I possibly make any estimation of Lao Dan! Of the seventeen passages mentioning Laozi, Confucius figures as a dialogical partner or subject in nine. Lao Dan addresses Confucius by his personal name "Qiu" in three passages. And on another occasion, Qiu claims that he knows the "six classics" thoroughly and that he has tried to persuade 72 kings to their truth, but they have been unmoved. If the ultimate source of this tradition is the Zhuangzi, we should not forget that the context of this record is as a component in the theme that Laozi taught Confucius, who was confused and having no success with his own teachings. Laozi and the Daodejing The ways in which expressions of Laozi in the seventeen passages in which he occurs in the Zhuangzi sound like sentiments in the Daodejing hereafter, DDJ represent collectively one basis for the traditional association of Laozi as author of the text. Such conduct and attitudes are encouraged strongly in DDJ 2, 7, 22, 24, 51 and When Laozi tells Wuzhi to return to Confucius and set him free from the disease of problematizing life and tying himself in knots by helping him to empty himself of making discriminations Zhuangzi ch. Likewise, Laozi criticizes Confucius for trying to spread the classics 12 in number in ch. This teaching also shows up in the DDJ chs. Finally, if we take Zhuangzi Ch. Tae Hyun Kim has made a study of these passages in Hanfeizi and the recent English translation of Huainanzi by John Major and others makes it easy to locate these citations for example, see Huainanzi, So, by the 1st Cent. However, the attribution of authorship of the DDJ to Laozi is much more complicated than it first appears. The DDJ has 81 chapters and about 5, Chinese characters, depending on which text is used. Its two major divisions are the dao jing chs. But actually, this division probably rests on nothing other than the fact that the principal concept opening Chapter 1 is dao way and that of Chapter 38 is de virtue. Moreover, although the text has been studied by commentators in Chinese history for centuries, the general reverence shown to it, and the long standing tradition that it was the work of the great philosopher Laozi, were two factors militating against any critical literary analysis of its structure. What we know now is that in spite of the view that the text had a single author named Laozi, it is clear to textual critics that the work is a collection of smaller passages edited into sections and not the work of a single hand. Most of these probably circulated orally, perhaps as single teachings or in small collections. Later they were gathered and arranged by an editor. The internal structure of the DDJ is only one ground for the denial of a single author for the text. The fact that we also now know there were multiple versions of the DDJ, even as early as B. Consider that for almost 2, years the Chinese text used by commentators in China and upon which all except the most recent Western language translations were based has been called the Wang Bi, after the commentator who made a complete edition of the DDJ sometime between C. Although Wang Bi was not a Daoist, the commentary he wrote after collecting and editing the text became a standard interpretive guide, and generally speaking even today scholars depart from his arrangement of the actual text only when they can make a compelling argument for doing so. The Mawangdui discoveries include two incomplete editions of the DDJ on silk scrolls boshu now simply called "A" and "B. Some word choice divergencies are present. The order of the chapters is reversed, with in the Wang Bi coming before chapters in the Mawangdui versions. More precisely, the order of the Mawangdui texts takes the traditional 81 chapters and sets them out like this: Robert Henricks has published a translation of these texts with extensive notes and comparisons with the Wang Bi under the title Lao-Tzu, Te-tao Ching. The Guodian find consists of inscribed bamboo slips found in a tomb near the village of Guodian in Hubei province in There are 71 slips with material that is also found in 31 of the 81 chapters of the DDJ and corresponding only to Chapters Based on the probable date of the closing of the tomb, the version of the DDJ found within it may date as early as c. According to this text, Laozi was a native of Chu, a southern state of the Zhou dynasty. His surname was Li, and his personal name was Er, and his style name was Dan. Sima Qian reports that Laozi was a historiographer in charge of the archives of Zhou. Moreover, Sima Qian tells us that Confucius had traveled to

see Laozi to learn about the performance of rituals from him. On four occasions, Confucius Kongzi, Master Kong is reported to have responded to questions by appealing to answers given by Lao Dan. The records even say that Confucius once assisted him in a burial service. According to the biography, during the course of their conversations Laozi told Confucius to give up his prideful ways and seeking of power. When Confucius returned to his disciples, he told them that he was overwhelmed by the commanding presence of Laozi, which was like that of a mighty dragon. The biography goes on to say that Laozi cultivated the dao and its de. However, as the state of Zhou continued to decline, Laozi decided to leave China through the Western pass toward India and that upon his departure he gave to the keeper of the pass, one Yin Xi, a book divided into two parts, one on dao and one on de, and of 5, characters in length. After that, no one knew what became of him. This is perhaps the most familiar of the traditions narrated by Sima Qian and it contains the core of most every subsequent biography or hagiography of Laozi of significance. However, the biography did not end here. Sima Qian went on to record what other sources said about Laozi. In the first biography, Sima Qian says some report that Laolaizi came from Chu, was a contemporary of Confucius, and he authored a work in fifteen sections which speaks of the practical uses of the Daoist teachings. But Sima Qian leaves it undecided whether he thinks Laolaizi should be identified with Laozi, even if he does include this reference in the section on Laozi. Sima Qian adds another layer to the biography without commenting on the degree of confidence he has in its truthfulness, according to which it is said that Laozi lived years or even years, as a result of cultivating the dao and nurturing his longevity. An additional tradition included in the first biography is that Dan, the historiographer of Zhou predicted in B. The point of this tradition is that Dan Lao Dan? But Sima Qian likewise refuses to identify Laozi with this Dan. Another movement in the evolution of the Laozi story was completed by about B. The association of Laozi with a text the DDJ that was becoming increasingly significant was important. The journey to the West component now also had a new force. It explained why Laozi was not presently advising the Han rulers. Sima Qian also says, "Laozi cultivated the dao and its virtue de. He even tells us that when the Zhou kingdom began to decline, Laozi decided to leave China and head into the West. When he reached the mountain pass, the keeper of the pass Yin Xi insisted that he write down his teachings, so that the people would have them after he left. So, "Laozi wrote a book in two parts, discussing the ideas of the dao and of de in some 5, words, and departed. No one knows where he ended his life. Since his biography located Laozi in a time period predating the Zhuangzi, and the passages in the Zhuangzi seemed to be about a person who lived in the time of Confucius and not to be simply a literary or traditional invention, then the inference was easy to make that Laozi was the founder of the Daoist school. Laozi told him that he could come along, but only after he cultivated the dao. Laozi instructed Yin to study hard and await a summons which would be delivered to him in the marketplace in the city of Chengdu. There is now a shrine at the putative location of this site dedicated to "ideal disciple. It makes the first apotheosis of Laozi into a deity. Accordingly, during this period of the 2nd and 3rd centuries, the elite at the imperial court divinized Laozi and regarded him as an embodiment or incarnation of the dao, a kind of cosmic emperor who knew how to bring things into perfect harmony and peace by acting in wu-wei. The Daoist cosmological belief in the powers of beings who experienced unity with the dao to effect transformation of their bodies and powers for example, Huzi in Zhuangzi, ch. It tells how Laozi transformed into his own mother and gave birth to himself, taking quite literally comments in the DDJ where the dao is portrayed as the mother of all things DDJ, ch. The work associates Laozi with various manifestations or incarnations of the dao itself. In this text there is a complete apotheosis of Laozi into a numinal divinity. Alone and without relation, he has existed since before heaven and earth. Living deeply hidden, he always returns to be. The final passage in this work is an address given by Laozi predicting his reappearance and promising liberation from trouble and the overthrow of the Han dynasty, an allusion that helps us fix the probable date of origin for the work. The millennial cults of the second century believed Laozi was a messianic figure who appeared to their leaders and gave them instructions and revelations for example, the hagiography of Zhang Daoling, founder of the Celestial Master Zhengyi movement contained in the 5th century work, Taiping Guangji 8. The period of the Celestial Masters c. Laojun could manifest himself in any time of unrest and bring Great Peace taiping. Yet, the Celestial Masters never claimed that Laojun had done so in their day. Instead of such a direct manifestation, the

Celestial Masters practitioners taught that Laojun transmitted to them talismans, registers, and new scriptures in the form of texts to guide the creation of communities of heavenly peace. One work, very likely from the late 3rd or early 4th century C. According to the text, Laozi delivered these precepts after returning from India and finding the people in a state of corruption. As a result of these exchanges, scholarly consensus holds that Wang Fu compiled a one scroll work entitled Classic of the Conversion of the Barbarians Huahu jing, c. Perhaps the most inflammatory claim of this work was its teaching that when Laozi left China through the Western pass he went to India, where he transmorphed into the historical Buddha and converted the barbarians. The basic implication of the book was that Buddhism was actually only a form of Daoism. This work inflamed Buddhists for decades. In fact, both of the Tang Emperors Gaozong C. However, as bitter contention continued between Buddhism and Daoism, the Daoists actually expanded the Classic of the Conversion of the Barbarians, so that by C. Four of these were recovered in the Dunhuang cache of manuscripts. The much extended work came to include the account that Laozi entered the mouth of a queen in India and the next year was born from her right arm-pit to become the Buddha. He walked immediately after his birth, and "from then on Buddhist teaching came to flourish. In the course of the production of polemical writings on the Buddhist side of the debate, attempts were made to turn the tables on the Daoists. Laozi was portrayed as a bodhisattva or disciple of the Buddha sent to convert the Chinese. This theory had other desirable extensions from a Buddhist viewpoint, because it was also applied to Confucius, enabling Buddhist rhetoricians to hold that Confucius was an avatar of Buddhism and that Confucianism was actually a form of distorted Buddhism. In this text, Laozi has three births: At birth he had white hair and so he was called laozi here meaning something more like lao haizi or Old Child. This birth is set in the time of the Shang dynasty, several centuries before the date Sima Qian reports. But the purpose of such a move in the Laozi legend is to allow him time to travel to the West and then become the Buddha. The third birth takes place in India as the Buddha.

**Chapter 2 : HorÃ! sinicÃ!: translations from the popular literature of the Chinese. - CORE**

*San-tsi-king: the three-character classic; on the utility and honour of learning Ta-hio; the great science Account of Foe, the deified founder of a Chinese sect Extract from the Ho-kiang Account of the sect. Tao-szu Dissuasive from feeding on beef Specimens of Chinese epistolary correspondence.*

In the 19th century, the title was usually romanized as Lao-tse. His surname was Li and his personal name was Er or Dan. He was an official in the imperial archives and wrote a book in two parts before departing to the west. According to traditional accounts, Laozi was a scholar who worked as the Keeper of the Archives for the royal court of Zhou. The stories assert that Laozi never opened a formal school but nonetheless attracted a large number of students and loyal disciples. There are many variations of a story retelling his encounter with Confucius, most famously in the Zhuangzi. The story tells of Zong the Warrior who defeats the enemy and triumphs, and then abandons the corpses of the enemy soldiers to be eaten by vultures. By coincidence Laozi, traveling and teaching the way of the Tao, comes on the scene and is revealed to be the father of Zong, from whom he was separated in childhood. Laozi tells his son that it is better to treat respectfully a beaten enemy, and that the disrespect to their dead would cause his foes to seek revenge. Convinced, Zong orders his soldiers to bury the enemy dead. Funeral mourning is held for the dead of both parties and a lasting peace is made. Many clans of the Li family trace their descent to Laozi, [31] including the emperors of the Tang dynasty. He ventured west to live as a hermit in the unsettled frontier at the age of . At the western gate of the city or kingdom , he was recognized by the guard Yinxi. The sentry asked the old master to record his wisdom for the good of the country before he would be permitted to pass. The text Laozi wrote was said to be the Tao Te Ching, although the present version of the text includes additions from later periods. In some versions of the tale, the sentry was so touched by the work that he became a disciple and left with Laozi, never to be seen again. Others say he was the Buddha himself. Laozi pretended to be a farmer when reaching the western gate, but was recognized by Yinxi , who asked to be taught by the great master. Laozi was not satisfied by simply being noticed by the guard and demanded an explanation. Yinxi was accepted by Laozi as a disciple. This is considered an exemplary interaction between Taoist master and disciple, reflecting the testing a seeker must undergo before being accepted. A would-be adherent is expected to prove his determination and talent, clearly expressing his wishes and showing that he had made progress on his own towards realizing the Tao. Yinxi received his ordination when Laozi transmitted the Tao Te Ching, along with other texts and precepts, just as Taoist adherents receive a number of methods, teachings and scriptures at ordination. This is only an initial ordination and Yinxi still needed an additional period to perfect his virtue, thus Laozi gave him three years to perfect his Tao. Yinxi gave himself over to a full-time devotional life. After the appointed time, Yinxi again demonstrates determination and perfect trust, sending out a black sheep to market as the agreed sign. The story continues that Laozi bestowed a number of titles upon Yinxi and took him on a journey throughout the universe, even into the nine heavens. After this fantastic journey, the two sages set out to western lands of the barbarians. The training period, reuniting and travels represent the attainment of the highest religious rank in medieval Taoism called "Preceptor of the Three Caverns". In this legend, Laozi is the perfect Taoist master and Yinxi is the ideal Taoist student. Laozi is presented as the Tao personified, giving his teaching to humanity for their salvation. Yinxi follows the formal sequence of preparation, testing, training and attainment. As Taoism took root, Laozi was worshipped as a god. Belief in the revelation of the Tao from the divine Laozi resulted in the formation of the Way of the Celestial Masters , the first organized religious Taoist sect. In later mature Taoist tradition, Laozi came to be seen as a personification of the Tao. He is said to have undergone numerous "transformations" and taken on various guises in various incarnations throughout history to initiate the faithful in the Way. Religious Taoism often holds that the "Old Master" did not disappear after writing the Tao Te Ching but rather spent his life traveling and revealing the Tao. He supposedly remained in her womb for 62 years before being born while his mother was leaning against a plum tree. The Chinese surname Li shares its character with "plum". Laozi was said to have emerged as a grown man with a full grey beard and long earlobes, both symbols of wisdom and long life. In his last incarnation as Laozi, he lived nine

hundred and ninety years and spent his life traveling to reveal the Tao. As with most other ancient Chinese philosophers, Laozi often explains his ideas by way of paradox, analogy, appropriation of ancient sayings, repetition, symmetry, rhyme, and rhythm. In fact, the whole book can be read as an analogy: "the ruler is the awareness, or self, in meditation and the myriad creatures or empire is the experience of the body, senses and desires. The Tao Te Ching, often called simply Laozi after its reputed author, describes the Dao or Tao as the source and ideal of all existence: People have desires and free will and thus are able to alter their own nature. Many act "unnaturally", upsetting the natural balance of the Tao. The Tao Te Ching intends to lead students to a "return" to their natural state, in harmony with Tao. Taoism views them as inherently biased and artificial, widely using paradoxes to sharpen the point. Technology may bring about a false sense of progress. The answer provided by Laozi is not the rejection of technology, but instead seeking the calm state of wu wei, free from desires. This relates to many statements by Laozi encouraging rulers to keep their people in "ignorance", or "simple-minded". Some scholars insist this explanation ignores the religious context, and others question it as an apologetic of the philosophical coherence of the text. It would not be unusual political advice if Laozi literally intended to tell rulers to keep their people ignorant. However, some terms in the text, such as "valley spirit" gushen and "soul" po, bear a metaphysical context and cannot be easily reconciled with a purely ethical reading of the work. It includes the concepts that value distinctions are ideological and seeing ambition of all sorts as originating from the same source. Laozi used the term broadly with simplicity and humility as key virtues, often in contrast to selfish action. On a political level, it means avoiding such circumstances as war, harsh laws and heavy taxes. Some Taoists see a connection between wu wei and esoteric practices, such as zuowang "sitting in oblivion" emptying the mind of bodily awareness and thought found in the Zhuangzi. Taoism Laozi is traditionally regarded as the founder of Taoism, intimately connected with the Tao Te Ching and "primordial" or "original" Taoism. Popular "religious" Taoism typically presents the Jade Emperor as the official head deity.

Chapter 3 : Tao's mission china

*"San-tsi-king: the three-character classic; on the utility and honour of learning Ta-hio; the great science Account of Foe, the deified founder of a Chinese sect Extract from the Ho-kiang Account of the sect. Tao-szu Dissuasive from feeding on beef Specimens of Chinese epistolary correspondence." @en.*

The name that can be named is not the enduring and unchanging name. Conceived of as having no name, it is the Originator of heaven and earth; conceived of as having a name, it is the Mother of all things. Always without desire we must be found, If its deep mystery we would sound; But if desire always within us be, Its outer fringe is all that we shall see. Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery. Where the Mystery is the deepest is the gate of all that is subtle and wonderful. All in the world know the beauty of the beautiful, and in doing this they have the idea of what ugliness is; they all know the skill of the skilful, and in doing this they have the idea of what the want of skill is. So it is that existence and non-existence give birth the one to the idea of the other; that difficulty and ease produce the one the idea of the other; that length and shortness fashion out the one the figure of the other; that the ideas of height and lowness arise from the contrast of the one with the other; that the musical notes and tones become harmonious through the relation of one with another; and that being before and behind give the idea of one following another. Therefore the sage manages affairs without doing anything, and conveys his instructions without the use of speech. All things spring up, and there is not one which declines to show itself; they grow, and there is no claim made for their ownership; they go through their processes, and there is no expectation of a reward for the results. The work is accomplished, and there is no resting in it as an achievement. Therefore the sage, in the exercise of his government, empties their minds, fills their bellies, weakens their wills, and strengthens their bones. He constantly tries to keep them without knowledge and without desire, and where there are those who have knowledge, to keep them from presuming to act on it. When there is this abstinence from action, good order is universal. How deep and unfathomable it is, as if it were the Honoured Ancestor of all things! We should blunt our sharp points, and unravel the complications of things; we should attemper our brightness, and bring ourselves into agreement with the obscurity of others. How pure and still the Tao is, as if it would ever so continue! I do not know whose son it is. It might appear to have been before God. Heaven and earth do not act from the impulse of any wish to be benevolent; they deal with all things as the dogs of grass are dealt with. The sages do not act from any wish to be benevolent; they deal with the people as the dogs of grass are dealt with. May not the space between heaven and earth be compared to a bellows? Much speech to swift exhaustion lead we see; Your inner being guard, and keep it free. Its gate, from which at first they issued forth, Is called the root from which grew heaven and earth. Long and unbroken does its power remain, Used gently, and without the touch of pain. The reason why heaven and earth are able to endure and continue thus long is because they do not live of, or for, themselves. This is how they are able to continue and endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised? The excellence of water appears in its benefiting all things, and in its occupying, without striving to the contrary, the low place which all men dislike. Hence its way is near to that of the Tao. The excellence of a residence is in the suitability of the place; that of the mind is in abysmal stillness; that of associations is in their being with the virtuous; that of government is in its securing good order; that of the conduct of affairs is in its ability; and that of the initiation of any movement is in its timeliness. And when one with the highest excellence does not wrangle about his low position, no one finds fault with him. If you keep feeling a point that has been sharpened, the point cannot long preserve its sharpness. When gold and jade fill the hall, their possessor cannot keep them safe. When wealth and honours lead to arrogance, this brings its evil on itself. When one gives undivided attention to the vital breath, and brings it to the utmost degree of pliancy, he can become as a tender babe. When he has cleansed away the most mysterious sights of his imagination, he can become without a flaw. In loving the people and ruling the state, cannot he proceed without any purpose of action? In

the opening and shutting of his gates of heaven, cannot he do so as a female bird? While his intelligence reaches in every direction, cannot he appear to be without knowledge? The Tao produces all things and nourishes them; it produces them and does not claim them as its own; it does all, and yet does not boast of it; it presides over all, and yet does not control them. Clay is fashioned into vessels; but it is on their empty hollowness, that their use depends. The door and windows are cut out from the walls to form an apartment; but it is on the empty space within, that its use depends. Therefore, what has a positive existence serves for profitable adaptation, and what has not that for actual usefulness. Therefore the sage seeks to satisfy the craving of the belly, and not the insatiable longing of the eyes. He puts from him the latter, and prefers to seek the former. What is meant by speaking thus of favour and disgrace? Disgrace is being in a low position after the enjoyment of favour. The getting that favour leads to the apprehension of losing it, and the losing it leads to the fear of still greater calamity: And what is meant by saying that honour and great calamity are to be similarly regarded as personal conditions? What makes me liable to great calamity is my having the body which I call myself; if I had not the body, what great calamity could come to me? Therefore he who would administer the kingdom, honouring it as he honours his own person, may be employed to govern it, and he who would administer it with the love which he bears to his own person may be entrusted with it. Its upper part is not bright, and its lower part is not obscure. Ceaseless in its action, it yet cannot be named, and then it again returns and becomes nothing. This is called the Form of the Formless, and the Semblance of the Invisible; this is called the Fleeting and Indeterminable. We meet it and do not see its Front; we follow it, and do not see its Back. When we can lay hold of the Tao of old to direct the things of the present day, and are able to know it as it was of old in the beginning, this is called unwinding the clue of Tao. Shrinking looked they like those who wade through a stream in winter; irresolute like those who are afraid of all around them; grave like a guest in awe of his host; evanescent like ice that is melting away; unpretentious like wood that has not been fashioned into anything; vacant like a valley, and dull like muddy water. Who can make the muddy water clear? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise. They who preserve this method of the Tao do not wish to be full of themselves. It is through their not being full of themselves that they can afford to seem worn and not appear new and complete. All things alike go through their processes of activity, and then we see them return to their original state. When things in the vegetable world have displayed their luxuriant growth, we see each of them return to its root. This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end. The report of that fulfilment is the regular, unchanging rule. To know that unchanging rule is to be intelligent; not to know it leads to wild movements and evil issues. The knowledge of that unchanging rule produces a grand capacity and forbearance, and that capacity and forbearance lead to a community of feeling with all things. From this community of feeling comes a kingliness of character; and he who is king-like goes on to be heaven-like. In that likeness to heaven he possesses the Tao. Possessed of the Tao, he endures long; and to the end of his bodily life, is exempt from all danger of decay. In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith in the Tao was deficient in the rulers a want of faith in them ensued in the people. How irresolute did those earliest rulers appear, showing by their reticence the importance which they set upon their words! Then appeared wisdom and shrewdness, and there ensued great hypocrisy. When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our scheming for gain, there would be no thieves nor robbers. Those three methods of government Thought olden ways in elegance did fail And made these names their want of worth to veil; But simple views, and courses plain and true Would selfish ends and many lusts eschew. But mark their issues, good and ill;-- What space the gulf between shall fill? What all men fear is indeed to be feared; but how wide and without end is the range of questions asking to be discussed! The multitude of men look satisfied and pleased; as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant

which has not yet smiled. I look dejected and forlorn, as if I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos. Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on the sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. Thus I alone am different from other men, but I value the nursing-mother the Tao. Who can of Tao the nature tell? Our sight it flies, our touch as well.

Chapter 4 : "HorÃ! sinicÃ!" by Robert Morrison, - China Underground

*San-tsi-king: the three-character classic; on the utility and honour of learning Ta-hio; the great science Account of Foe, the deified founder of a Chinese sect Extract from the Ho-kiang Account of the sect. Tao-szu Dissuasive from feeding on beef Specimens of Chinese epistolary.*

The Travels of Marco Polo Volume 1 by Marco Polo and Rustichello of Pisa Home - Random Browse ["Sensin is a sufficiently faithful transcription of Sien-seng Sien-shing in Pekingese ; the name given by the Mongols in conversation as well as in official documents, to the Tao-sze, in the sense of preceptors, just as Lamas were called by them Bacshi, which corresponds to the Chinese Sien-seng. Polo calls them fasters and ascetics. It was one of the sects of Taouism. There was another one which practised cabalistic and other mysteries. The Tao-sze had two monasteries in Shangtu, one in the eastern, the other in the western part of the town. Many of them lead a wandering life, and derive a precarious subsistence from the sale of charms and medical nostrums. They shave the sides of the head, and coil the remaining hair in a tuft on the crown, in the ancient Chinese manner; moreover, says Williams, they "are recognised by their slate-coloured robes. They firmly assert that if they possess a sincere mind they will not be injured by the fire; but both priests and people get miserably burnt on these occasions. Let us now turn to the Bon-po. Of this form of religion and its sectaries not much is known, for it is now confined to the eastern and least known part of Tibet. It is, however, believed to be a remnant of the old pre-Buddhistic worship of the powers of nature, though much modified by the Buddhistic worship with which it has so long been in contact. Hodgson was told that the Bonpo sect still possessed numerous and wealthy Vihars or abbeys in Tibet. But from the information of the Catholic missionaries in Eastern Tibet, who have come into closest contact with the sect, it appears to be now in a state of great decadence, "oppressed by the Lamas of other sects, the Peunbo Bonpo think only of shaking off the yoke, and getting deliverance from the vexations which the smallness of their number forces them to endure. Tibet, invited the Rev. Gabriel Durand to come and instruct them. They are disposed about the enclosure according to their power and their seniority. And what will become of it all? The Great River, whose waves roll to Martaban the Lu-kiang or Salwen , is not more than or paces distant Besides the infernal paintings on the walls, eight or nine monstrous idols, seated at the inner end of the pagoda, were calculated by their size and aspect to inspire awe. In the middle was Tamba-Shi-Rob, the great doctor of the sect of the Peunbo, squatted with his right arm outside his red scarf, and holding in his left the vase of knowledge At his right is Dreuma, the most celebrated goddess of the sect. On the left of Tamba-Shi-Rob was another goddess, whose name they never could tell me. On the left again of this anonymous goddess appeared Tam-pla-mi-ber, He trod with one foot on the head of Shakia-tupa [Shakya Thubba, i. The idols are made of a coarse composition of mud and stalks kneaded together, on which they put first a coat of plaster and then various colours, or even silver or gold Four oxen would scarcely have been able to draw one of the idols. Emilius Schlagintweit, in a paper on the subject of this sect, has explained some of the names used by the missionary. Tamba-Shi-Rob is "bstanpa gShen-rabs," i. It has, however, borrowed a good deal from Buddhism. Rockhill Journey, 86 , "a couple of grimy volumes of Boenbo sacred literature. One of them I examined; it was a funeral service, and was in the usual Boenbo jargon, three-fourths Buddhistic in its nomenclature. During their operations, they wear a tall pointed black hat, surmounted by the feather of a peacock, or of a cock, and a human skull. Their sacred symbol is the svastika turned from right to left [Symbol]. The most important of their monasteries is Zo-chen gum-pa, in the north-east of Tibet, where they print most of their books. The Bonpos Lamas "are very popular with the agricultural Tibetans, but not so much so with the pastoral tribes, who nearly all belong to the Gelupa sect of the orthodox Buddhist Church. Rockhill, Journey, , et passim. Jaeschke writes from Lahaul: So much seems to be certain that it was the ancient religion of Tibet, before Buddhism penetrated into the country, and that even at later periods it several times gained the ascendancy when the secular power was of a disposition averse to the Lamaitic hierarchy. With regard to the following particulars, I have got most of my information from our Lama, a native of the neighbourhood of Tashi Lhunpo, whom we consulted about all your questions. The extraordinary asceticism which struck Marco Polo so much is of course not to be

understood as being practised by all members of the sect, but exclusively, or more especially, by the priests. That these never marry, and are consequently more strictly celibatary than many sects of the Lamaic priesthood, was confirmed by our Lama. Jaeschke then remarks upon the bran to much the same effect as I have done above. Though they worship idols partly the same, at least in name, with those of the Buddhists, The most conspicuous and most generally known of their customs, futile in itself, but in the eyes of the common people the greatest sign of their sinful heresy, is that they perform the religious ceremony of making a turn round a sacred object in the opposite direction to that prescribed by Buddhism. As to their dress, our Lama said that they had no particular colour of garments, but their priests frequently wore red clothes, as some sects of the Buddhist priesthood do. Heyde, however, once on a journey in our neighbouring county of Langskar, saw a man clothed in black with blue borders, who the people said was a Bonpo. General Cunningham, however, fully accepts the identity, and writes to me: And even if the Bonpo and the Taosse were not fundamentally identical, it is extremely probable that the Tibetan and Mongol Buddhists should have applied to them one name and character. Each played towards them the same part in Tibet and in China respectively; both were heretic sects and hated rivals; both made high pretensions to asceticism and supernatural powers; both, I think we see reason to believe, affected the dark clothing which Polo assigns to the Sensin; both, we may add, had "great idols and plenty of them. The French Jesuit, on the other hand, shows us what a prominent place female divinities occupied in the Bon-po Pantheon,[14] though we cannot say of either sect that "their idols are all feminine. We see there that Shen-rabs, the great doctor of the sect, occupies a chief and central place among the idols. Now in the Chinese temples of the Taosse the figure of their Doctor Lao-tseu is one member of the triad called the "Three Pure Ones," which constitute the chief objects of worship. Baber Travels, says: Text it is bloies. Pauthier interprets the latter term as "blond ardent," whilst the glossary to the G. Text explains it as both blue and white. The same word bloie is used in the G. The Crusca in the description of the Sensin omits the colours altogether; in the two other passages referred to it has bioda, bido. The Tao-sze have, besides these, a good number of male divinities, bearing the title of Kiun in common with female divinities; both these circumstances might have led Marco Polo to make the above statement. But there is a serious discrepancy between this tracing and the observed position of Dolon-nor, which determines that of Shang-tu, as stated to me in a letter from Dr. Bushell through the Archimandrite Palladius, from the MS. The inscription is also mentioned in the Imp. Geography of the present Dynasty, quoted by Klapproth. This work gives the interior wall 5 li to the side, instead of a li, and the outer wall 10 li, instead of 4 li. The translation of this is: And from either extremity of the palace where it touches the city wall, there runs another wall, which fetches a compass and encloses a good 16 miles of plain, and so that no one can enter this enclosure except by passing through the palace. Eugene Schuyler, Secretary of the U. Petersburg, was obligingly sent to me by the latter gentleman, and appeared in the Geographical Magazine for January, , p. And Pallas says the Kirghiz call their witches Jadugar. But I am assured by Sir H. Rawlinson that this etymology is more than doubtful, and that at any rate the Persian Jadu is probably older than the Turkish term. I see that M. Pavet de Courteille derives Yadah from a Mongol word signifying "change of weather," etc. Tafir, a sordid, squalid fellow. The Saktian, or Tantrists, according to the Dabistan, hold that the worship of a female divinity affords a greater recompense. And of a surety he hath good right to such a title, for all men know for a certain truth that he is the most potent man, as regards forces and lands and treasure, that existeth in the world, or ever hath existed from the time of our First Father Adam until this day. All this I will make clear to you for truth, in this book of ours, so that every one shall be fain to acknowledge that he is the greatest Lord that is now in the world, or ever hath been. And now ye shall hear how and wherefore. On his deathbed he said: One day he will sit in my seat and bring you good fortune such as you have had in my day! The Persian history of Wassaf thus exalts Kublai: Some remarks on Kublai and his government by a Chinese author, in a more rational and discriminative tone, will be found below under ch. A curious Low-German MS. See Orient und Occident, vol. Now this Cublai Kaan is of the right Imperial lineage, being descended from Chinghis Kaan, the first sovereign of all the Tartars. And he is the sixth Lord in that succession, as I have already told you in this book. He came to the throne in the year of Christ, , and the Empire fell to him because of his ability and valour and great worth, as was right and reason. Up to the year of Christ now running, to wit

, he hath reigned two-and-forty years, and his age is about eighty-five, so that he must have been about forty-three years of age when he first came to the throne. But after coming to the throne he never went to the wars in person save once. And when he found himself in authority this Nayan waxed proud in the insolence of his youth and his great power; for indeed he could bring into the field , horsemen, though all the time he was liegeman to his nephew, the Great Kaan Cublay, as was right and reason. So this Nayan sent envoys to another Tartar Prince called CAIDU, also a great and potent Lord, who was a kinsman of his, and who was a nephew of the Great Kaan and his lawful liegeman also, though he was in rebellion and at bitter enmity with his sovereign Lord and Uncle. Now the message that Nayan sent was this: That he himself was making ready to march against the Great Kaan with all his forces which were great , and he begged Caidu to do likewise from his side, so that by attacking Cublay on two sides at once with such great forces they would be able to wrest his dominion from him. And when Caidu heard the message of Nayan, he was right glad thereat, and thought the time was come at last to gain his object. So he sent back answer that he would do as requested; and got ready his host, which mustered a good hundred thousand horsemen. Now let us go back to the Great Kaan, who had news of all this plot. He was the fifth, not sixth, Supreme Kaan, as we have already noticed. See De Mailla, IX. And again in his old age, if we credit the Chinese annalist, in , when his grandson Kanmala or Kambala was beaten on the northern frontier by Kaidu, Kublai took the field himself, though on his approach the rebels disappeared.

**Chapter 5 : Laozi (Lao-tzu) | Internet Encyclopedia of Philosophy**

*This account of him is translated from a Chinese work, entitled, San-kia O'i/uen-lieu, 'The rise and progress of the three sects' viz. those of Kung'fu'tsi, Foe and Tao-szi, The work begins with the life of Confucius, and after the accounts of Foe, and Tao, gives the lives of a great number of subordinate deities.*

In the picture people were playing cricket. I do not like cricket. It was so super saturated a shade of orange that everyone else in the room – the frail old man in a tweed jacket, the young woman with a racking cough, a man with twitching lips – was immediately forgotten. They were not in the picture, not standing on the orange sand of a long beach cut by cyan-colored waves. This was where the game was taking place, though it was not a proper game, just one person bowling at a man standing before a multicolored box. Behind the batsman there was another person, somewhat like a wicket keeper, though he stood further away. Parts of him were painted over, so that he seemed both present and not, and it was this quality that kept me looking after the shock of the orange had faded. The picture seemed to contain many places at once, not just a beach, but also fields, a wood, and this was not the only contradiction: After 20 minutes the painting seemed as real as anything around me. This was helped by its size – 10 feet tall and six feet wide – and the fact that every picture, by virtue of its shape, cannot help but mimic a window or door. It would be an exaggeration to say that at any point I considered it possible to actually climb into the painting, but I inhabited it far more than the room in which I stood. I certainly did not remember anything of what those places had evoked, neither the fact that planes had just bombed a bakery in Halfaya, nor the recent shootings in Newtown. All I knew, as I stared at the painting, was that I felt sublime. If we, as viewers, can get lost in pictures, it does not seem unreasonable to posit that a similar thing may happen to their creators. Doig has ever stood in front of one of his paintings and imagined stepping through. But any work of art, whether visual or not, requires its artist to reside within it for long periods. You cannot write, paint, sculpt, or compose without stepping out of the world. Wu Tao-tzu one day stood looking at a mural he had just completed. Suddenly, he clapped his hands and the temple gates in the picture opened. He went into the work, the gates closed behind him, and he was never seen again. Their overlapping concerns are European racism, genocide, and colonial warfare, subjects he explores by seamlessly interweaving passages of historical and literary analysis, travel writing, and philosophy. All are written in short, numbered sections that deftly move the reader through place and time, most impressively so in *A History of Bombing* which asks the reader to follow a number of narrative strands through the book by reading non-consecutively numbered passages e. What might sound like an Oulipolian game is actually an ingenious way of ensuring the reader has a vivid sense of historical context that builds with each strand. One strand follows the development of bombs and airpower from the 11th century to the 20th century, ending with section 62, then 65–68; the next strand follows developments in Victorian science fiction, jumping from sections 59–60, then 72 – The numerical and thus chronological proximity of these passages means that the technological and literary aspects of the era are next to each other on the page and thus inform each other. The book was first published in Swedish in 1968, but has only now been translated into English with a new preface by the author. It combines accounts of trips to India and China in the late 1950s with an analysis of the life and works of Hermann Hesse in an attempt to explore a series of issues raised by the story of Wu Tao-tzu. Lindqvist wants to know how the painter penetrated his painting and found an inner room, a liveable, habitable inner space, behind the surface of art. What happened to him? This was written at a time when Hesse was publicly urging intellectuals not to get involved in the Great War, for which he was ostracized and exiled. What forces its protagonist to develop is his travel in China and India. Here is his description of his purpose: Chinese was studied in Stockholm as a dead language. It was stepping into a world of ancient words of wisdom on rice paper. They laughed at me and left me to it. What he provides are perceptions: On the way home. A flock of birds rises from the roof of the palace. The surface of the water in the moat is touched with cold and becomes ice, disappearing into the mist far away in the south. Light sky, dark earth. All around me, crowds of workers cycle past – the street slopes, the hubs humming as they freewheel. In only a few short vignettes, Lindqvist offers more telling moments than one finds in many other books about the country. One

can write characters on it. And one can give it to the waste-paper collection. The closest he gets is when he gains access to the restricted section of the philosophy library. It is the misery of the masses. It is the state of the world. It is only during his visit to India, where he is able to travel more freely, that Lindqvist is properly shaken. Democracy no longer seems like a cardinal virtue of society: His encounters with poverty and suffering have instilled a despair he wants to escape from, whilst shaking his faith in the purpose of art. As he says later: In the fourth century BC, Confucius proposed that the role of the arts was to return us to what is essential about humanity. In answer, Mozi, one of his opponents, argued that the arts were a wasteful practice reserved for the enjoyment of the rich. Though Mozi fell from favor, and had his works burnt, it is arguable that the intervening 25 centuries have not blunted the force of his objections. Though many still believe tacitly or otherwise that art is a light that illuminates the darkness around us, whatever its source whether social, theological, or existential, Lindqvist suggests that it may be essentially a distraction: Is there an art more important than the world? Is it the function of art to make mass graves banal? The final section of the book is fragmentary, often little more than aphoristic notes: Proust takes the past by surprise. Musil penetrates into what is to come. Hesse has meant most to me. Our consumption of oil, coal, paper, metal, meat etc. They entail changing raw materials. Not that one can dispense with raw materials. Ironically, the cumulative effect of these Delphic pronouncements is to take the reader away from the idea that art is primarily a bourgeois escape. The best answer to the issues that Lindqvist raises is his own subsequent writing career: At 17, the conflict between reason and emotion dramatized in *Narziss und Goldmund* seems both fundamental and urgent. At twice that age it seems simplistic, as does the idea that there is a necessary relation between aesthetic and ethical goals. After all, what possible connection could there be between my enjoyment of an early Rothko in an exhibition sponsored by an oil company and the tragic events in a small town in the Middle East that I have never even been to? Surely there is nothing wrong with staring at paintings while people are being killed waiting for bread.

**Chapter 6 : Lao Tzu Quotes (Author of Tao Te Ching)**

*Browse books written by Writers Name. Find Any Writer in our library. calendrierdelascience.com is the biggest online e-book storage in the world. Download and read online for free ebooks Written by Morrison, Robert,*

Somehow the USA is the most visited place on earth or for that matter, Switzerland, France, Germany, Russia, Brazil at all had never been on my bucket list. But my sister had a very short but strange bucket list: Assisi in Italy and Jerusalem in Israel; and nothing else! At her behest, it was decided to plan a visit to Assisi. My temptation to visit Athens was fulfilled as I stumbled upon a very cheap airfare from Rome to Athens. A trip was meticulously planned but visas were denied. I felt a bit humiliated since our honest request to allow us to visit the country was not honoured while thousands of illegal immigrants are willy-nilly sheltered and sustained! But this decision was destined to be revoked. Some of our well-wishers encouraged us and Dr Moreno, a sadhu from Italy who serves the needy in India for last 10 years, came to our succour. He arranged a bank guarantee coupled with an invitation from Italy and get us going on a pilgrimage to Assisi. Before embarking on our trip, little did we know that we were not only going to see great historic places but we were going to see a great modern civilization as well as some of the very good human beings – millions like whom make this great modern civilization. Before I go on to give a brief narration of the places that impressed us – brief because there is ample information available on internet regarding the places – I would like to narrate some of the important observations of our entire trip; these observations pertain to the general life which constitutes of social, political, cultural, religious, economic issues. Italy challenges this viewpoint. The number of young people joining catholic clergy has dwindled drastically over years but has seen a benign surge in a few trailing years. Most homes that we visited during our 13 days itinerary pray briefly on the table before meal. The church was almost full with the devotees in every instance. There was an impeccable quietude, cleanliness and piety all over. We also witnessed the ceremony of baptism. The atmosphere of every church that we visited exuded with devotion. Some of the churches have museums too. Some churches were associated with saints, miracles or apparition. Catholicity was pronounced in most places. We could relate this catholicity of Italians to that of the Indians too. There are innumerable churches strewn over the whole Italian landscape which exemplify the great roman or baroque or gothic or byzantine architecture. Churches are as clean as aesthetically maintained. It is especially more surprising in the modern context to notice that no mobile phone ring during the religious ceremony, no infant cry and no kid shout or plays! Thanks to Dr Moreno that we found opportunity to stay in a monastery, in a nunnery as well as in a hotel maintained by a monastery. Every stay was a learning experience. It was saintly Father Giandominico who allowed us to attend the Easter ceremonies in church as well as in the nunnery. Their dedicated pure presence was inspiring. She is an angel! She has been to India for obvious reasons: Two siblings have Sanskrit names too: We had a very little exposure to the social life of Italy but what we could observe superficially and know through our interaction with certain people who all belonged to the economically middle stratum, was that familial bonds were still very strong in Italy. In rural areas, especially among farming communities, joint-family system exists; most of the Italians value their mother utmost. We saw many families with mother holding an important position – emotionally as well as socially. Divorces were not very much prevalent until recently, that too in urban areas. This is the cost every society is paying for the financial growth. Live-in relationships are found to be welcome. Women enjoy equality and respect. People love their pets; most of the homes have a dog or a cat; sometimes many. In Zurich, we found a couple with a pair of black pigs – so clean and nicely tended! This sounds humour but this is what we observed. We found animals being treated, by the people and the governments alike, in a better way than the human beings are treated in our country. People are polite, sensitive and civilized. Italians are happy-go-lucky kind of people and very social. Hence they like to mingle, talk loudly, laugh, and be mostly talkative. Since aesthetics is a very much defining characteristics of Italians, which is ubiquitous in art, architecture, sculpture, town planning, house-keeping at all, fashion is an inseparable constituent of Italians. Everyone dons best of the attires – boots, overcoats, mufflers and a nice bag! We came to know that one needs to pay attention to these four things in order to look fashionable. Very

few would show off jewelry either. A nice watch or a pendant or a light bracelet is usually all that they like to add to their foursome fashion ingredients. There are no petty crimes in most parts of Europe except that illegal immigration has brought in many irresponsible inhabitants and consequent petty crimes like theft, touts, pick-pockets etc. Italian mafias are more American than Italian just as hamburger is more American than German now! We hardly have any idea of politics in Italy except what we read in media. People appeared happy and maintain a good standard of living. Prices were, on an average, almost 5 times the Indian market, sometimes as high as 10 times. It is really very difficult to earn in Indian Rupees and spend in Euros! Hotels, hostels and food were all pretty expensive. In India, we get a decent meal at 1 euro INR 75 , in Europe, a decent snack would cost 2 euros or more. Average hotel room would cost 60 euros plus, average hostels euros a bed. Entry fees in most of the places are more than 10 euros; in India, we have those cheaper by twentieth! Most of the middle class people that we met complained of the recession, low wages, fewer jobs and high prices, but contrary to this, we found that everyone could afford to spend handsomely despite their complaints. Switzerland was, on an average 1. The UK is much cheaper and affordable than the mainland Europe. I am told the US is cheaper too especially when food and clothing are concerned. One alarming phenomenon that we found was immigration – legal and illegal both. We found so many immigrants from Africa and Asia in the cities of Rome, Florence, Milan and Venice – most of those selling sundry goods on roadsides. We also saw many rowdy African youth in Paris. We were also duped in Paris by a group of Algerian young people. The same in parts of Florence. As mentioned above, petty crimes have increased with the inflows of the immigrants. What I found is Europe is sitting on a bomb of immigration. Most of the people seemed to be oblivious to the impending problem – not just economic but also socio-cultural and religious. I wonder if it is their generosity or naivety. A few educated young people who we met with said that they had no objection with immigration as long as the immigrants blend well with the local culture. In long term, we may presume that the two cultures converge but in short span of, say, 50 years or so, which equals to almost two generations, the local society face many problems generated by the immigrants. Why would, then, these two political as well as religio-political seats of power allow such a rampant immigration threatening the very health of their own society. Is this pure magnanimity? The papacy probably needs either to increase the number of Christians or at least to prevent the increase of Muslims in the African nations that it probably allows immigrants and expose them to the European as well as Christian culture with the hope of assimilation of the immigrants with the locals. I am not at all sure, but both these motives have more negative implications than the positive ones – not only on economics but also on social and religious life. However, we found many Pakistanis and Bangladeshis very much helping as well. We also experienced how boundaries melt in foreign lands: India, Pakistan or Bangladesh. The sellers on the street were ready to oblige with some discount to the tourists from the same sub-continent. The national identity is seen merging in to the identity of sub-continent. This perhaps forebodes well the hope of melting of various identities into the penultimate identity of the human being and ultimately into the identity of the Nature, which includes every single unit of the universe. We observed on the streets some of the immigrants flouting the laws and sometimes proving to be hostile, arrogant or even rogues. One immigrant from our sub-continent advised me not to buy tickets on metro as he said nobody would check the ticket! Sorry facts as this usually give rise to resistance among locals, which ultimately creates commotion in the calm, liberal, free and happy society. The Vatican City is the only political seat of religious power. Sistine Chapel Museum needs at least two day to justify the visit. It is a vast collection of paintings, sculptures, artifacts – ancient as well as modern – from Italy and many parts of the world. Every traveler must visit these places in her lifetime. With more than a thousand tourists at a time, the tranquility inside the Church was exemplary. There are chapels within the basilica where people prayed in Peace. We had an unpleasant experience in the Vatican city area – a solitary in our entire Italian trip. We entered one small bakery-restaurant for some food. We naturally had some backpacks and of course I was a little shabbily dressed as we had landed just hours before and gone straightway to the Vatican.

Chapter 7 : Tao Te Ching - Translated by J. Legge

â'´é©-ç¼¼é€ Šç¿ »è´â†°ç%ˆä°†ä, -â´½çš,,ã€ Šä, %oâ—ç»•ã€ (i¼´The Three-Character  
Classici¼¼oã€•ã€ Šâ¼šâ-lã€ (i¼´The Great Sciencei¼¼oã€•ã€ Šä, %oæ•™æ°•æµ•ã€ (i¼´Account of  
FOEi¼¼oã€•ã€ Šâ¼âä, Šè€•â•ã€ (i¼´Account of the Sect TAO-SZU)i¼¼oç-%oã€.,.

It should however be pronounced much like the Wade Giles romanization. The Chinese characters in the title are: This term, which was variously used by other Chinese philosophers including Confucius , Mencius , Mozi , and Hanfeizi , has special meaning within the context of Taoism, where it implies the essential, unnamable process of the universe. Compare the compound word taote Chinese: The first character can be considered to modify the second or can be understood as standing alongside it in modifying the third. Text[ edit ] The Tao Te Ching has a long and complex textual history. Known versions and commentaries date back two millennia, including ancient bamboo, silk, and paper manuscripts discovered in the twentieth century. There is some evidence that the chapter divisions were later additionsâ€”for commentary, or as aids to rote memorizationâ€”and that the original text was more fluidly organized. The written style is laconic, has few grammatical particles , and encourages varied, contradictory interpretations. The ideas are singular; the style poetic. The rhetorical style combines two major strategies: The first of these strategies creates memorable phrases, while the second forces to create reconciliations of the supposed contradictions. Historical authenticity of the author[ edit ] The Tao Te Ching is ascribed to Lao Tzu , whose historical existence has been a matter of scholastic debate. His name, which means "Old Master", has only fueled controversy on this issue. He was an official in the imperial archives, and wrote a book in two parts before departing to the West. Generations of scholars have debated the historicity of Laozi and the dating of the Tao Te Ching. Legends claim variously that Laozi was "born old"; that he lived for years, with twelve previous incarnations starting around the time of the Three Sovereigns before the thirteenth as Laozi. Principal versions[ edit ] Among the many transmitted editions of the Tao Te Ching text, the three primary ones are named after early commentaries. The "Wang Bi Version" has more verifiable origins than either of the above. Tao Te Ching scholarship has advanced from archeological discoveries of manuscripts, some of which are older than any of the received texts. Beginning in the s and s, Marc Aurel Stein and others found thousands of scrolls in the Mogao Caves near Dunhuang. They included more than 50 partial and complete "Tao Te Ching" manuscripts. Based on calligraphic styles and imperial naming taboo avoidances, scholars believe that Text A can be dated to about the first decade and Text B to about the third decade of the 2nd century BC. Both the Mawangdui and Guodian versions are generally consistent with the received texts, excepting differences in chapter sequence and graphic variants. Several recent Tao Te Ching translations e. Many translations are written by people with a foundation in Chinese language and philosophy who are trying to render the original meaning of the text as faithfully as possible into English. Critics of these versions claim that their translators deviate from the text and are incompatible with the history of Chinese thought. It embodies the virtues its translator credits to the Chinese original: These Westernized versions aim to make the wisdom of the Tao Te Ching more accessible to modern English-speaking readers by, typically, employing more familiar cultural and temporal references. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message The Tao Te Ching is written in Classical Chinese , which can be difficult to understand completely. Classical Chinese relies heavily on allusion to a corpus of standard literary works to convey semantic meaning, nuance, and subtext. Thus, many levels of subtext are potentially lost on modern translators. Furthermore, many of the words that the Tao Te Ching uses are deliberately vague and ambiguous. Since there are no punctuation marks in Classical Chinese, it can be difficult to conclusively determine where one sentence ends and the next begins. Moving a full-stop a few words forward or back or inserting a comma can profoundly alter the meaning of many passages, and such divisions and meanings must be determined by the translator. Some editors and translators argue that the received text is so corrupted from originally being written on one-line bamboo strips linked with silk threads that it is impossible to understand some chapters

without moving sequences of characters from one place to another.

**Chapter 8 : The Tao of Leadership: Lao Tzu's Tao Te Ching Adapted for a New Age by John Heider**

*According to his account, Lao-Tzu was the curator of the Royal Library of Chou and, disgusted by the ineptitude and cruelty of the politicians of the time, and the endless suffering of the people, resolved to leave China completely and find a place of peace and solitude.*

**Chapter 9 : Lao Tzu Quotes On Leadership. QuotesGram**

*Belief in the revelation of the Tao from the divine Laozi resulted in the formation of the Way of the Celestial Masters, the first organized religious Taoist sect. In later mature Taoist tradition, Laozi came to be seen as a personification of the Tao.*