

**Chapter 1 : Lao Tzu Quotes (Author of Tao Te Ching)**

*Lao Tzu: Tao Te Ching: A Book About the Way and the Power of the Way [Ursula K. Le Guin, Lao Tzu] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. No other English translation of this greatest of the Chinese classics can match Ursula Le Guin's striking new version.*

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 arrogancy, 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 2 : Lao Tzu - Life and Teachings

*Tao Te Ching is the 2, years old source to Taoism, written by the legendary Taoist philosopher Lao Tzu. In 81 short chapters, he presented the world according to Tao, the Way, and how mankind should adapt to it.*

For me, the Tao Te Ching is more folk wisdom than religious treatise and is more useful than a million sermons. Where the Tao Te Ching parts company with religious attempts at morality such as the 10 Commandments is in its inclusiveness. For me, the tragedy of the Great List is that the three that top it serve only to divide the world into believers and nonbelievers: In doing so the first three create division where the last seven seek harmony. Take chapter 9, a photocopy of which hung on my office corkboard for years: Fill your cup to the brim and it will spill. Keep sharpening your knife and it will blunt. Chase after money and security and your heart will never unclench. You can almost see the hacky sack and smell the patchouli. As chapter 1 states: Take chapter 11 in its entirety, where non-action is discussed: We join spokes together in a wheel, but it is the center hole that makes the wagon move. We shape clay into a pot, but it is the emptiness inside that holds whatever we want. We hammer wood for a house, but it is the inner space that makes it livable. We work with being, but non-being is what we use. There is more to the book than philosophical abstraction. In fact, common sense pervades the Tao Te Ching. Take these lines, which discuss the roots of crime: Or these, from chapter 38, which describe the toll of illusory thought: When the Tao is lost, there is goodness. When goodness is lost, there is morality. When morality is lost, there is ritual. Ritual is the husk of true faith, The beginning of chaos. Therefore the Master concerns himself with the depths and not the surface, With the fruit and not the flower. He has no will of his own. He dwells in reality, and lets all illusions go.

Chapter 3 : Laozi - Wikipedia

*The Tao Te Ching is a classical text credited to Chinese philosopher and writer Lao Tzu (6th century) and on which Taoism is based. It consists of 81 short chapters written in poetic form which, using a pithy language brimming with evocative and, at times, repetitive contradictions, provide guidance on how humanity may have a harm Concatenated.*

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 4 : Tao Quotes - Sayings of Lao Tzu in the Tao Te Ching**

*Tao Te Ching Chapter One Tao (The Way) that can be spoken of is not the Constant Tao' The name that can be named is not a Constant Name. Nameless, is the origin of Heaven and Earth;*

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.

*About Tao Te Ching. The original mindfulness book, in a landmark new translation by the award-winning translator of the I Ching and The Art of War The most translated book in the world after the Bible, the Tao Te Ching, or "Book of the Tao," is a guide to cultivating a life of peace, serenity, and compassion.*

In eighty-one brief chapters, the Tao Te Ching looks at the basic predicament of being alive and gives advice that imparts balance and perspective, a serene and generous spirit. This book is about wisdom in action. It teaches how to work for the good with the effortless skill that comes from being in accord with the Tao the basic principle of the universe and applies equally to good government and sexual love; to child rearing, business, and ecology. Since it is already well known by its Chinese title, I have let that stand. About Lao-tzu there is practically nothing to be said. He may have been an older contemporary of Confucius BCE and may have held the position of archive-keeper in one of the petty kingdoms of the time. But all the information that has come down to us is highly suspect. Even the meaning of his name is uncertain the most likely interpretations: Like an Iroquois woodsman, he left no traces. All he left us is his book: Nothing could be further from the truth. A good athlete can enter a state of body-awareness in which the right stroke or the right movement happens by itself, effortlessly, without any interference of the conscious will. This is a paradigm for non-action: Less and less do you need to force things, until finally you arrive at non-action. When nothing is done, nothing is left undone. Nothing is done because the doer has wholeheartedly vanished into the deed; the fuel has been completely transformed into flame. It happens when we trust the intelligence of the universe in the same way that an athlete or a dancer trusts the superior intelligence of the body. Softness means the opposite of rigidity, and is synonymous with suppleness, adaptability, endurance. This is not an idea; it is a reality; I have seen it. The Master has mastered Nature; not in the sense of conquering it, but of becoming it. In surrendering to the Tao, in giving up all concepts, judgments, and desires, her mind has grown naturally compassionate. She finds deep in her own experience the central truths of the art of living, which are paradoxical only on the surface: This freedom from moral categories allows him his great compassion for the wicked and the selfish. This is called embodying the light. It is the great secret. But since we are all, potentially, the Master since the Master is, essentially, us , I felt it would be untrue to present a male archetype, as other versions have, ironically, done. Ironically, because of all the great world religions the teaching of Lao-tzu is by far the most female. I also consulted dozens of translations into English, German, and French. But the most essential preparation for my work was a fourteen-years-long course of Zen training, which brought me face to face with Lao-tzu and his true disciples and heirs, the early Chinese Zen Masters. With great poetry, the freest translation is sometimes the most faithful. But I have also paraphrased, expanded, contracted, interpreted, worked with the text, played with it, until it became embodied in a language that felt genuine to me. The name that can be named is not the eternal Name. The unnamable is the eternally real. Naming is the origin Free from desire, you realize the mystery. Caught in desire, you see only the manifestations. Yet mystery and manifestations arise from the same source. This source is called darkness. The gateway to all understanding. When people see some things as beautiful, other things become ugly. When people see some things as good, other things become bad. Being and non-being create each other. Difficult and easy support each other. Long and short define each other. High and low depend on each other. Before and after follow each other. Therefore the Master and teaches without saying anything. Things arise and she lets them come; things disappear and she lets them go. When her work is done, she forgets it. That is why it lasts forever. The ancient Masters were profound and subtle. Their wisdom was unfathomable. There is no way to describe it; all we can describe is their appearance. They were careful as someone crossing an iced-over stream. Alert as a warrior in enemy territory. Courteous as a guest. Shapable as a block of wood. Receptive as a valley. Clear as a glass of water. Do you have the patience to wait till your mud settles and the water is clear? Can you remain unmoving till the right action arises by itself? Not seeking, not expecting, she is present, and can welcome all things. Every being in the universe is an expression of the Tao. It springs into existence, takes on a physical body, lets circumstances complete it. That is why every being spontaneously

honors the Tao. The Tao gives birth to all beings, nourishes them, maintains them, cares for them, comforts them, protects them, takes them back to itself, creating without possessing,.

**Chapter 6 : Tao Te Ching - Wikipedia**

*Tao Quotes The Sayings of Lao Tzu in the Tao Te Ching Here are quotes extracted from the Tao Te Ching by Lao Tzu, the oldest and most important source to Taoism. The Tao quotes are sorted into 19 major topics.*

It was Toshikazu Ichimura, my Japanese teacher of the peaceful martial art aikido, who gave me a copy of it - the Gia-Fu Feng and Jane English version with beautiful calligraphy, which is still in print. He thought that my impatiently inquisitive mind would benefit from studying it. Already by reading the first chapter, which compares desire and the freedom from desire without seeming judgmental, I was hooked. That appeals to a teenager. The book remained with me, far beyond my teen years. It spoke of so many other things that I found relevant. That alone is an enigma making it impossible to let the book gather dust in the shelf. It contains many others. Tao Te Ching, which is the major source of Taoism, has a clouded origin. It was composed no earlier than the 6th and no later than the 4th century BC. According to legend, its writer was Lao Tzu, a high official of the Chinese empire, who left his work and his country in dismay, fed up with the charade of government. He is said to have departed riding on a water buffalo. A border guard, impressed by his wisdom, pleaded him to write down his thoughts before leaving China. Then he crossed the border, never to be seen again. His text is around five thousand words long, divided into two parts. One of them begins with the word Tao, the Way, the other with the word Te, virtue. It speaks with simple directness, but conveys ideas so elusive that they have been discussed for over two thousand years, without any consensus reached as to their meaning. Although clear about presenting a worldview and arguing for it, the book is written with the elegance and artistry that makes it most appropriate to call it a poem. Also, most of it is rhymed. Probably, the subtleties included were only possible to put into words with the added sophistication of poetry. What was to be said needed an artistic approach, just like some complex truths about the conditions of life need fiction to be pointed out. To be understood at all, the text needs to be contemplated and interpreted by several minds. This has indeed been done, through the centuries, and that process is not at all slowing down. Tao Te Ching has had countless Chinese commentaries through its circa 2, years of existence. The text is far too vague and unclear to be trusted to just one translation. There must be several perspectives in which to see it and several shapes in which to form its wordings in English and other languages. No doubt, although the text has been kept faithfully intact through all this time, each generation needs its renewed interpretations in order to approach it and grasp its subtle meaning. That way, we may even succeed to reveal new things about them, and come closer to a definitive understanding of them. The words of Lao Tzu definitely belong to those that deserve our continued attention and preservation. So, here is my version of the Tao Te Ching. Actually, the project started with another goal in mind. That would fit my story in an intriguing way. After some struggle, I came to the conclusion that I needed to make my own translations of the quotes I wanted to use. The job was mesmerizing, so I found myself translating the whole book. I was still in doubt about it, until a prominent Chinese poet, Li Li, who lives in Sweden, agreed to proof read. He approved of my version, with some kind words about it that made me confident enough to have it published. My novel was published later the same year. Since then, I have reexamined and reworked my Swedish version of the Tao Te Ching in several editions. It has become an obsession. For this English edition, though, I started all over. I wanted to avoid following old trains of thought and any preconceptions. The translation into another language needed a fresh approach. Sure enough, it made me discover new things about the text and coming to new conclusions about its content. So, for me it was again a wonderful journey. I hope the reader will share some of my delight. In this version, I have returned to a very old tradition in dealing with the classics, practiced in the East as well as in the West. I let each chapter be followed by my comments about it. That way, the reader will have me as a close companion all through the Tao Te Ching. As for my comments, I mainly try to explain what I believe Lao Tzu to be pointing out in each chapter. I have no doubt of it. Where needed, I also explain some circumstances of the Chinese context in which Lao Tzu was writing. But most of his text deals with matters that are just as true now, in the Western world, as they were in China some 2, years ago. As for my translation of the Tao Te Ching chapters, my main effort has been to make the text direct, to the point, without additional

poetic clouding or any attempt of decorating it in a manner common for sacred texts. Lao Tzu spoke with amazing simplicity and clarity, using almost no decorations or other intricacies in his language. Although the meaning behind them is often vague, maybe even cryptic, his words are easy to understand. Like many other supreme works of literature, his words remain here and now, no matter how many years have passed since they were written. In translating them, we should not try to cover them in dust, as a futile method of dating them, but brush them off and present them in the purity and relevance they seem never to lose. Tao Te Ching is one of those books that forever stay contemporary. Stefan Senudd Translation without explanations I have also made an edition of the Tao Te Ching with just the text of Lao Tzu translated, and no explanations. It was at the request of a reader. Indeed, it is a pleasant way of experiencing the words of Lao Tzu in themselves. Click the header to read more about that edition.

### Chapter 7 : Tao Te Ching by Lao Tzu | calendrierdelascience.com

*The Tao Te Ching is the 2nd most published book in history next to the bible. It is not a religious, but a philosophical book. Every human should read it for its' absolute and pure lessons on natural wisdom.*

### Chapter 8 : Tao Te Ching - Translated by J. Legge

*The Tao Te Ching ([tau tÉ tÉi] TOW TEH CHING), also known by its pinyin romanization Dao De Jing, is a Chinese classic text traditionally credited to the 6th-century BC sage Laozi.*

### Chapter 9 : Tao Te Ching â€ Stephen Mitchell

*Author: Lao Tzu This is the Stephen Mitchell translation of the Dao De Jing or Tao Te Ching Voice Narrator: Unsure, found online awhile back and could not refind, someone linked me to another.*