

## Chapter 1 : Lao Tzu: "Tao Te Ching" (+ translations of Chapter 1)

*Lao Tzu: Tao Te Ching: A Book About the Way and the Power of the Way [Ursula K. Le Guin, Lao Tzu] on www.nxgvision.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.*

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 2 : Laozi - Wikipedia

*quotes from Tao Te Ching: 'Simplicity, patience, www.nxgvision.com three are your greatest www.nxgvision.com in actions and thoughts, you return to t.*

Go back to the Table of Contents 26 Heaviness is the basis of lightness. Stillness is the standard of activity. Thus the Master travels all day without ever leaving her wagon. Even though she has much to see, she is at peace in her indifference. Why should the lord of a thousand chariots be amused at the foolishness of the world? If you abandon yourself to foolishness, you lose touch with your beginnings. If you let yourself become distracted, you will lose the basis of your power. Go back to the Table of Contents 27 A good traveler leaves no tracks, and a skillful speaker is well rehearsed. A good bookkeeper has an excellent memory, and a well made door is easy to open and needs no locks. A good knot needs no rope and it can not come undone. This is called embracing the light. What is a bad person but raw material for his teacher? If you fail to honor your teacher or fail to enjoy your student, you will become deluded no matter how smart you are. It is the secret of prime importance. Go back to the Table of Contents 28 but keep to the feminine: If you embrace the world, the Tao will never leave you and you become as a little child. Know the white, yet keep to the black: If you are a model for the world, the Tao inside you will strengthen and you will return whole to your eternal beginning. Know the honorable, but do not shun the disgraced: If you embrace the world with compassion, then your virtue will return you to the uncarved block. The block of wood is carved into utensils by carving void into the wood. The Master uses the utensils, yet prefers to keep to the block because of its limitless possibilities. Great works do not involve discarding substance. Go back to the Table of Contents 29 Do you want to rule the world and control it? The world is a sacred vessel and it can not be controlled. You will only make it worse if you try. It may slip through your fingers and disappear. Some are meant to lead, and others are meant to follow; Some must always strain, and others have an easy time; Some are naturally big and strong, and others will always be small; Some will be protected and nurtured, and others will meet with destruction. The Master accepts things as they are, and out of compassion avoids extravagance, excess and the extremes. Using force always leads to unseen troubles. In the places where armies march, thorns and briars bloom and grow. After armies take to war, bad years must always follow. The skillful commander strikes a decisive blow then stops. When victory is won over the enemy through war it is not a thing of great pride. When the battle is over, arrogance is the new enemy. War can result when no other alternative is given, so the one who overcomes an enemy should not dominate them. The strong always weaken with time. This is not the way of the Tao. That which is not of the Tao will soon end. Go back to the Table of Contents 31 Weapons are the bearers of bad news; all people should detest them. The wise man values the left side, and in time of war he values the right. Weapons are meant for destruction, and thus are avoided by the wise. Only as a last resort will a wise person use a deadly weapon. If peace is her true objective how can she rejoice in the victory of war? Those who rejoice in victory delight in the slaughter of humanity. Those who resort to violence will never bring peace to the world. The left side is a place of honor on happy occasions. The right side is reserved for mourning at a funeral. When the lieutenants take the left side to prepare for war, the general should be on the right side, because he knows the outcome will be death. The death of many should be greeted with great sorrow, and the victory celebration should honor those who have died. Go back to the Table of Contents 32 The Tao is nameless and unchanging. Although it appears insignificant, nothing in the world can contain it. If a ruler abides by its principles, then her people will willingly follow. Heaven would then reign on earth, like sweet rain falling on paradise. People would have no need for laws, because the law would be written on their hearts. Naming is a necessity for order, but naming can not order all things. Naming often makes things impersonal, so we should know when naming should end. Knowing when to stop naming, you can avoid the pitfall it brings. All things end in the Tao just as the small streams and the largest rivers flow through valleys to the sea. Go back to the Table of Contents 33 Those who know others are intelligent; those who know themselves are truly wise. Those who master others are strong; those who master themselves have true power. Those who know they have enough are truly wealthy. Those who persist will reach their goal. Those who keep

their course have a strong will. Those who embrace death will not perish, but have life everlasting. Go back to the Table of Contents 34 The great Tao flows unobstructed in every direction. All things rely on it to conceive and be born, and it does not deny even the smallest of creation. When it has accomplished great wonders, it does not claim them for itself. Since it is without wants and desires, it can be considered humble. All of creation seeks it for refuge yet it does not seek to master or control. Because it does not seek greatness; it is able to accomplish truly great things. Go back to the Table of Contents 35 She who follows the way of the Tao will draw the world to her steps. She can go without fear of being injured, because she has found peace and tranquility in her heart. Where there is music and good food, people will stop to enjoy it. But words spoken of the Tao seem to them boring and stale. When looked at, there is nothing for them to see. When listened for, there is nothing for them to hear. Yet if they put it to use, it would never be exhausted. Go back to the Table of Contents 36 If you want something to return to the source, you must first allow it to spread out. If you want something to weaken, you must first allow it to become strong. If you want something to be removed, you must first allow it to flourish. If you want to possess something, you must first give it away. This is called the subtle understanding of how things are meant to be. The soft and pliable overcomes the hard and inflexible. Just as fish remain hidden in deep waters, it is best to keep weapons out of sight. Go back to the Table of Contents 37 The Tao never acts with force, yet there is nothing that it can not do. If rulers could follow the way of the Tao, then all of creation would willingly follow their example. If selfish desires were to arise after their transformation, I would erase them with the power of the Uncarved Block. By the power of the Uncarved Block, future generations would lose their selfish desires. By losing their selfish desires, the world would naturally settle into peace. Go back to the Table of Contents 38 The highest good is not to seek to do good, but to allow yourself to become it. The ordinary person seeks to do good things, and finds that they can not do them continually. The Master does not force virtue on others, thus she is able to accomplish her task. The ordinary person who uses force, will find that they accomplish nothing. The kind person acts from the heart, and accomplishes a multitude of things. The righteous person acts out of pity, yet leaves many things undone. The moral person will act out of duty, and when no one will respond will roll up his sleeves and use force. When the Tao is forgotten, there is righteousness. When righteousness is forgotten, there is morality.

### Chapter 3 : Tao Te Ching by Lao Tzu Chapter Fifteen

*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;*

Essays I borrowed this image from the Wikipedia page. Hope that is OK! I think that all parts are Creative Commons. Not like I am going to take a picture of him myself! Heyâ€¦ is he related to Harry Potter? I decided to try something a little different today. This Ultimate Blog Challenge has me writing every day Phew! He lived over 2, years ago. I am changing this timeframe from 2, years because the Wikipedia told me so. Many sources say it is more than 2, years old, including someone who should know â€” Hua Ching Ni â€” who you will read about later in this post. Last I heard, Lao Tzu was real and not some fictional character but you never know when someone is that popular and has such a profound impact on the world. Stories changeâ€¦ I mean, look at Elvis? He was real too, but the idolized God image of Elvis is vastly different than the real man. So Lao Tzu was stopped as he was leaving the country. They knew they may never see him again since travel was considerably slower in those days and way more dangerous. Lao Tzu was known for his wisdom, so they asked him to write some things down. Thus, the Tao Te Ching was born. Since then, it has been translated nearly as many times as the Bible. The posts that I write are my own translations. Although I am stringing the words together in a new way from other translators, the words are primarily the words of Lao Tzu. So I guess that you could say that he is my favorite Taoist. How could any man write words that are so relevant across so vast of a timeline? Yet his second book, like many books after a hit bestseller, gets little notice. His second book is Hua Hu Ching. For being such an incredibly wise spirit, I find it sad that there were only two. Why not a big series like Harry Potter? I could tell you stories all day long of Master Ni. I would say, of all the people I have met on this planet â€” he is the most dear to me of anyone. What is cool about him from a Taoist perspective is that he comes from an unbroken chain of 74 generations of Taoist masters dating back to B. See why I kinda think he is right about how old the Tao Te Ching is? There would be no questioning that you are going to be a Taoist master. This is your destiny! It takes a special commitment that goes beyond anything outside of your own lifetime to carry that onward. OK, that is the factual part and very very cool, but the real reason that Master Ni is my favorite Taoist is because he is the one person I have ever met of anyone that seems to be without an ego. Being with him, he treated me like I was his equal. He stretched me beyond who I thought that I was and made me want to be more. He is a big reason why I am sitting here today writing this post. He has written over 75 books on Taoism.. You can check out more about him and his family on his website, The College of Tao. Wayne Dyer Wayne Dyer was my inspiration for this website and for my deciding to translate the Tao. I am sadly disappointed by that whole mess, but that is a different post. That is what gave me the idea to spread the posts out across the year and focus on one for 4 â€” 5 days. He has lots of inspiring books and he inspires me as an author too. He has written so many books! He must just crank them out. I also love his movies â€” particularly Sherlock Holmes and the Iron Man movies. He found Tao, ladies and gentlemen. And so the hot just got hotterâ€¦ Great job, Robert! So that about raps up my list. I was worried that this would be a book! Do you have any favorite role models? Please share your comments in the space below! If you are part of that challenge, please say hello and I will check out your blog as well! If you are a blogger and are not a part of the challenge, it is worth a look! If you like what you are reading, please SHARE this post through one of the buttons at the top of this post!

**Chapter 4 : Tao Te Ching by Lao Tzu Chapter Seven**

*Tao Te Ching is the very source to Taoism, the sublime philosophy pioneered by Lao Tzu, in the 5th or 6th century BC. His thoughts are still relevant and cherished the whole world over.*

If one is sick of sickness, then one is not sick. The sage is not sick because he is sick of sickness. Therefore he is not sick. When men lack a sense of awe, there will be disaster. Do not intrude in their homes. Do not harass them at work. If you do not interfere, they will not weary of you. Therefore the sage knows himself but makes no show, Has self-respect but is not arrogant. He lets go of that and chooses this. A brave and passionate man will kill or be killed. A brave and calm man will always preserve life. Of these two which is good and which is harmful? Some things are not favored by heaven. Even the sage is unsure of this. The Tao of heaven does not strive, and yet it overcomes. It does not speak, and yet is answered. It does not ask, yet is supplied with all its needs. It seems to have no aim and yet its purpose is fulfilled. Though its meshes are coarse, nothing slips through. If men are not afraid to die, It is no avail to threaten them with death. If men live in constant fear of dying, And if breaking the law means that a man will be killed, Who will dare to break the law? There is always an official executioner. If you try to take his place, It is like trying to be a master carpenter and cutting wood. If you try to cut wood like a master carpenter, you will only hurt your hand. Why are the people starving? Because the rulers eat up the money in taxes. Therefore the people are starving. Why are the people rebellious? Because the rulers interfere too much. Therefore they are rebellious. Why do the people think so little of death? Because the rulers demand too much of life. Therefore the people take death lightly. Having little to live on, one knows better than to value life too much. A man is born gentle and weak. At his death he is hard and stiff. Green plants are tender and filled with sap. At their death they are withered and dry. Therefore the stiff and unbending is the disciple of death. The gentle and yielding is the disciple of life. Thus an army without flexibility never wins a battle. A tree that is unbending is easily broken. The hard and strong will fall. The soft and weak will overcome. The Tao of heaven is like the bending of a bow. The high is lowered, and the low is raised. If the string is too long, it is shortened; If there is not enough, it is made longer. The Tao of heaven is to take from those who have too much and give to those who do not have enough. He takes from those who do not have enough and give to those who already have too much. What man has more than enough and gives it to the world? Only the man of Tao. Therefore the sage works without recognition. He achieves what has to be done without dwelling on it. He does not try to show his knowledge. Under heaven nothing is more soft and yielding than water. Yet for attacking the solid and strong, nothing is better; It has no equal. The weak can overcome the strong; The supple can overcome the stiff. Under heaven everyone knows this, Yet no one puts it into practice. Therefore the sage says: He who takes upon himself the humiliation of the people is fit to rule them. The truth often sounds paradoxical. After a bitter quarrel, some resentment must remain. What can one do about it? Therefore the sage keeps his half of the bargain But does not exact his due. A man of Virtue performs his part, But a man without Virtue requires others to fulfill their obligations. The Tao of heaven is impartial. It stays with good men all the time. Eighty A small country has fewer people. Though there are machines that can work ten to a hundred times faster than man, they are not needed. The people take death seriously and do not travel far. Though they have boats and carriages, no one uses them. Though they have armor and weapons, no one displays them. Men return to the knotting of rope in place of writing. Their food is plain and good, their clothes fine but simple, their homes secure; They are happy in their ways. Though they live within sight of their neighbors, And crowing cocks and barking dogs are heard across the way, Yet they leave each other in peace while they grow old and die.

**Chapter 5 : 10 Inspirational Quotes from Lao Tzu's Tao Te Ching | The Unbounded Spirit**

*The Tao Te Ching by Lao Tzu is quoted on the Internet and elsewhere, almost like no other source but the Bible and the plays of Shakespeare. Unfortunately, the Tao quotes are often far from proper renditions of the original text. Also, they usually lack any reference to what chapter of the Tao Te.*

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

*The Tao Te Ching ([tau tÉx tÉ•iÁ:] 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.*

The original text in Pinyin Romanization: Dao De Jing Laozi dao ke dao, fei chang dao. The tau reason which can be tau-ed reasoned is not the Eternal Tau Reason. The name which can be named is not the Eternal Name. Non-existence is named the Antecedent of heaven and earth; and Existence is named the Mother of all things. In eternal non-existence, therefore, man seeks to pierce the primordial mystery; and, in eternal existence, to behold the issues of the Universe. But these two are one and the same, and differ only in name. Its Name may be named [i. Its nameless period was that which preceded the birth of the Universe, In being spoken of by name, it is as the Progenitrix of All Things. It is therefore in habitual passionlessness [the Quiescent phase of TAO] that its mystery may be scanned; and in habitual desire [the Active phase of TAO] that its developments may be perceived. These two conditions, the Active and the Quiescent, alike proceed [from TAO]; it is only in name that they differ. Both may be called profundities; and the depth of profundity is the gate of every mystery. 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. Translated by James Legge God the great everlasting infinite First Cause from whom all things in heaven and earth proceed can neither be defined nor named. For the God which can be defined or named is but the Creator, the Great Mother of all those things of which our senses have cognisance. Now he who would gain a knowledge of the nature and attributes of the nameless and undefinable God, must first set himself free from all earthly desires, for unless he can do this, he will be unable to penetrate the material veil which interposes between him and those spiritual conditions into which he would obtain an insight. Yet the spiritual and the material, though known to us under different names, are similar in origin, and issue from the same source, and the same obscurity belongs to both, for deep indeed is the darkness which enshrouds the portals through which we have to pass, in order to gain a knowledge of these mysteries. Alexander A Tao that can be tao-ed is not lasting Tao. A name that can be named is not lasting name. So, we must be always without desires to see the mystery: If we always have desires we will see its limits: These two are the same; once there is out-going, then there is difference of name. As the same they are called obscure. The obscure of the obscure is the gate of all mysteries. Thus it always is that he who is without passion can grasp the inner essence, while he who is blinded by passion can only apprehend the outer form. These two have really the same issue, and differ only in name. Together they are spoken of as the First Cause. The cause of the First Cause itself is the gateway of the Essential. Kingsmill The way that can be overtrod is not the Eternal Way, The name that can be named is not the Everlasting Name Which Nameless brought forth Heaven and Earth, which Named, if name we may, The Mother of all the myriad things of time and space became. Thereby we sound eternally the mystery divine, But only without desire to sound, for if desire abide The portals of the issuing host our baffled sight confine, And deep within the eternal veil the mystery shall hide. These two, the Nameless and the Named, they differ but in name, For in their vast progression from the deep they are the same, The deep of deeps, from whose eternal gate all spirit came. Heysinger The Providence which could be indicated by words would not be an all-embracing Providence, nor would any name by which we could name it be an ever-applicable name. Parker The Tao which can be expressed in words is not the eternal Tao; the name which can be uttered is not its eternal name. Without a name, it is the Beginning of Heaven and Earth; with a name, it is the Mother of all things. Only one who is eternally free from earthly passions can apprehend its spiritual essence; he who is ever clogged by passions can see no more than its outer form. These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. It is the gate of all spirituality. The quality which can be named is not its true attribute.

That which was before Heaven and Earth is called the Non-Existent. The Existent is the mother of all things. Therefore doth the wise man seek after the first mystery of the Non-Existent, while seeing in that which exists the Ultimates thereof. The Non-Existent and Existent are identical in all but name. This identity of apparent opposites I call the profound, the great deep, the open door of bewilderment. Translated by Walter Gorn Old The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name. The nameless is the beginning of Heaven and Earth; the mother of all things is the nameable. Thus, while the eternal non-being leads toward the fathomless, the eternal being conducts to the boundary. Although these two the Tao and its twofold aspect have been differently named they come from the same. As the same they may be described as the abysmal. The abyss of the abysmal is the gate of all mystery. The name that can be named is not the eternal name. Therefore does the direction towards non-existence lead to the sight of the miraculous essence, the direction towards existence to the sight of spatial limitations. Both are one in origin and different only in name. In its unity it is called the secret. Ostwald The Principle that can be enunciated is not the one that always was. The being that can be named is not the one that was at all times. Before time, there was an ineffable, unnameable being. When it was still unnameable, it conceived Heaven and Earth. When it had thus become nameable, it gave birth to the multitude of beings. These two acts are but one, under different denominations. The unique act of generation; that is the mystery of the beginning; the mystery of mysteries; the door through which have issued, onto the scene of the universe, all of the marvels which it contains. The knowledge that man has of the universal Principle depends on his state of mind. The mind habitually free from passion knows its mysterious essence; the habitually passionate mind knows only its effects. The name that can be named is not the eternal Name. The Unnameable is of heaven and earth the beginning. The Nameable becomes of the ten thousand things the mother. Therefore it is said: But he who by desire is bound Sees the mere shell of things around. Their sameness is called a mystery. Indeed, it is the mystery of mysteries. Of all spirituality it is the door. The Name that can be named is not the Everlasting Name. Therefore constantly desire Inner Life in order to perceive mysteries. Constantly desire possessions in order to perceive limitations. One in source but differing in Name are One in being called deep, Deep and yet more deep, Door of many mysteries. The Name is not the Thing named. The Tao is one, and the Teh but a phase thereof. The abyss of this Mystery is the Portal of Serpent-Wonder. Translated by Aleister Crowley The Tao that can be understood cannot be the primal, or cosmic, Tao, just as an idea that can be expressed in words cannot be the infinite idea. And yet this ineffable Tao was the source of all spirit and matter, and being expressed was the mother of all created things. Therefore not to desire the things of sense is to know the freedom of spirituality; and to desire is to learn the limitation of matter. These two things spirit and matter, so different in nature, have the same origin. This unity of origin is the mystery of mysteries, but it is the gateway to spirituality. Translated by Dwight Goddard The doing that can be done is not the regular doing. The significance that can be signified is not the everlasting significance. The Divine that can be divined is not the Eternal Divine. Yet there is a lasting way beyond land and sea and sky which may be indicated. There is the Heavenly Way leading clear to the clear. Striving to go right ahead right I would tell now of the Heavenly Way. What then is this Heavenly Way? What is this Divine which may be divined; and this Eternal Divine which cannot be divined? Rounding all moving is space. Rounding all sound is silence. But if we call this the Eternal Divine we say nothing. I have no full name for the Heavenly Way.

**Chapter 7 : My Five Favorite Taoists – Tao Te Ching Daily**

*Tao Te Ching by Lao-tzu J. Legge, Translator (Sacred Books of the East, Vol 39) [ ] 1 The Tao that can be trodden is not the enduring and unchanging Tao.*

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 8 : Lao Tzu - Life and Teachings**

*Lao Tzu, considered to be the father of Taoism, developed the Taoist ideas and concepts in his Tao Te Ching (translated the Book of Tao and Te). The main concern of the book is the Tao or the Great Pervader, the primal principle underlying everything in the Universe, and the way one should follow to attain enlightenment and freedom from suffering.*

Difficult things have easy beginnings, Great things have small beginnings. Because the wise never try to be great, That is how they achieve greatness. Rash promises are rarely fulfilled. Thinking things easy makes them difficult. The wise treat things as if they were difficult. And so are not overcome by difficulties. Deal with things before they grow. A tower nine stories high Rises from piles of earth. A journey of a thousand miles Starts with a single step. Whoever meddles with things ruins them. Whoever grasps things loses them. The wise by non-action ruin nothing. By not grasping they lose nothing. People in their projects Fail on the brink of success. Be as careful at the end as the start And failure will be avoided. So the wise desire to be free of desire, And place no value on what is scarce: Learn how to exist without learning, And correct the faults of the many: Help all things to conform to nature, And avoid the rashness of action. Governing the state by cleverness Is a disaster for the state. Not to govern a state by cleverness Is a blessing for the state. These are the givens. To always understand the given, Is called mysterious virtue. Mysterious virtue is deep and profound. When things return to the given, it returns. And only then are things in complete accord. So they can command the hundred valleys. In order to command people You should be humble with them. If you want to lead people You should follow behind. So the wise command the people But avoid being a burden. They go in front of the people But cause no obstruction. Therefore the realm gladly upholds them, And never resents doing so. Because they do not contend No one in the realm contends with them. It is precisely because it is vast That it resembles nothing else. If it resembled something else How could it be anything but small? I have three treasures I hold to and cherish. The first is compassion, The third is called not rashly Taking the lead in the realm. Being compassionate I can show courage, Being moderate I can be generous, Not rashly taking the lead I can command the officials. Courage without compassion, Going in front instead of behind, Is certain to end in destruction. With compassion you will win in war And be impregnable in peace. Heaven will protect you With the gift of compassion. The greatest fighter is never angry. The best strategist never encounters the enemy. The best employer of talent is humble. This is known as the power of non-contention. This is known as echoing the profundity of heaven. I prefer to play the guest. Doing that will lose me all my treasure. When two opponents encounter each other, The one that is most regretful will win. LXX My words are easy to understand And easy to put into practice, Yet no one can understand them Or put them into practice. Words must have an origin And actions must have a guide. People ignorant of this Those who understand are few: Those who ignore me are celebrated. So the wise though meanly dressed, Hide priceless jade on their person. LXXI To know without thinking one knows is best. Not to know but to think one knows is harmful. It is by being aware of harm that one avoids it. The wise person does not come to harm. It is because the wise are aware of harm That they avoid coming to harm. One of these is useful, the other harmful. Heaven disdains what it disdains Who knows the reasons why? Even the wise find these things difficult. The way of heaven Replies though it does not speak, Invites though it does not summon, Obeys the laws though it seems free. The net of heaven is vast. The mesh is wide.

**Chapter 9 : Tao Te Ching, English by Gia-fu Feng and Jane English, Terebess Asia Online (TAO)**

*Includes Tao Te Ching translation, illustrated explanation, history, and Chinese cultural notes. Home In ancient China, the keeper of the Imperial Library, Lao Tzu, was famous for his wisdom.*