

老子天使

[我的QQ飞车天使之翼除悬挂加二外剩下的都加到八了 ... - 问问](#)

[wenwen.sogou.com/z/QzoneQuestion.e?sp... Translate this page](#)

痴心难寻妻 答: 要18才出强的, 楼上的猪, [老子天使](#)之翼引擎14点火11燃料10进气8悬挂1还没出强, 望采纳! 2011-07-06. 坏坏的 答: 我天使加到9了都没。

[俺是1线老大什么历倾城和飞揉等。全都是过去!!!_攻略 ...](#)

[my.4399.com/.../thread-view-tagid-80983-id-385002... Translate this page](#)

我+。你哪位啊?冒充他?他ID[老子天使](#)飞不高。游戏ID阿萌天使。你冒充他干嘛?吃多了。我是他兄弟。你懂不懂。12/11 16:43 回复. 灵魂将军 (1级) 5楼. 不管你是谁 ...

[关于有人冒充阿萌天使的, 请进! - 4399游戏吧](#)

[my.4399.com/.../thread-view-tagid-80983-id-385025... Translate this page](#)

关于论坛有个冒充阿萌要称霸一线的, 我只能说你个幼稚的逗比。阿萌天使的论坛ID叫([老子天使](#)飞不高)我可以用人格保证. 我游戏ID叫(渺渺如烟君)。所以大家请 ...

[网二的温文尔雅m 给爹进来 - 多玩游戏论坛](#)

[bbs.duowan.com > ... > LOL-英雄联盟 > 多玩大杂烩 Translate this page](#)

Jun 28, 2014 - 3 posts - 2 authors

网二的温文尔雅m 给爹进来-首先, 先草泥马和你妹一次你麻痹的, [老子天使](#)要去打中, 你们这些坑比不给, 叫老子去打辅助把老子穷的连上你女马 ...

[1800分的狗们! 求你们别秀下限好吗? - 多玩游戏论坛](#)

[bbs.duowan.com > 论坛首页 > LOL-英雄联盟 Translate this page](#)

Oct 11, 2012 - 15 posts - 7 authors

[老子天使](#)今天百分之80的胜率被你们坑下来, 什么叫上单不肉就是废物! 我去你妈的! 连输4把了, 拿了老子分就给我吐出来! 直播老子打那些菜狗.

[马鞍山出售储蓄银行卡 - 盐城代办农业银行卡](#)

[kwngq.com/.../58404.html Translate this page](#)

Aug 23, 2014 - 马鞍山出售储蓄银行卡工, 马鞍山出售储蓄银行卡[老子天使](#)很快乐不过, 她们神丹不过。马鞍山出售储蓄银行卡老子。马鞍山出售储蓄银行卡吃。

[大家对不起哦~最近我要忙几天了~过几天我缓过来跟你们战 ...](#)

[www.xici.net/d85866563.htm - Translate this page](#)

Feb 28, 2009 - 猴子你神~ 以下是引用第4楼段木芊芊的话: 哈哈...明天去扮天使赖...我看好你记得回来发照片... .. [老子天使](#), 发吊~. 地主儿子 发表于:09-03-02 ...

לאו דזה

[לאו-דזה, מתוך דתות אחרות - אנציקלופדיה ynet](#) ✓

www.ynet.co.il/yaan/0,7340,L-14699,00.html - Translate this page Ynet ▾

[לאו-דזה](#) Lao-tzu [לאו-דזה](#) (571-490 לפנה"ס), בתעתיק פ"י: לאודזי (Laozi); פילוסוף ומיסטיקן סיני, מייסד הדאואיזם. שמו המקורי היה לי אר (Li Erh). היה משגיח בגנזך חצר המלכות של ...

[לאו דזה – ויקיציטוט](#) ✓

he.wikiquote.org/wiki/לאו_דזה ▾ Translate this page

[לאו דזה](#). מתוך ויקיציטוט, מאגר הציטוטים החופשי. קפיצה אל: ניווט, חיפוש. Lao Tzu - Project ... [לאו דזה](#) (בסינית: 老子) פילוסוף סיני, שחי, על-פי המסורת, במאה השישית לפנה"ס, ונחשב ...

[לאו-דזה: הפשטות שבטבע - הרדיו הבינלאומי של סין](#) ✓

hebrew.cri.cn/1/2010/03/09/2s4726.htm ▾ Translate this page

מאת: CRI תרגום: תרצה ערב. [לאו-דזה](#) (בסינית: 老子, Laozi מילולית: החכם הזקן), - Mar 9, 2010 ששל ספרו "ספר הדרך והסגולה" מתבסס זרם הטאואיזם (דאואיזם), נולד במקום לא ...

[TermWiki.com - לאו דזה](#) ✓

en.termwiki.com/IW:Laozi ▾ Translate this page

[לאו דזה](#) היה פילוסוף של סין העתיקה ומחבר של טאו טה צ'ינג (דאו דה ג'ינג). הוא נחשב באופן מסורתי מייסד פילוסופיית הטאואיזם (Daoism), נערץ על כמו אלוהות בטפסים רוב לפילוסופיה ...

[לאו דזה - translation - עברית-אנגלית Glosbe Dictionary](#) ✓

he.glosbe.com ▾ Dictionary עברית-אנגלית

[לאו דזה](#), "translation and definition", translation in dictionary עברית-אנגלית. [לאו דזה](#) translation in dictionary עברית-אנגלית. Add translation. Add translation ...

[לאו דזה - translation - Hebrew-Bosnian Dictionary - Glosbe](#) ✓

glosbe.com ▾ Hebrew-Bosnian Dictionary

[לאו דזה](#) translation in Hebrew-Bosnian dictionary. ... Translations into Bosnian: HeiNER-the-Heidelberg-Named-Entity-... Lao Tse. wiki. lao tse ...

[לאו דזה - translation - Hebrew-Italian Dictionary - Glosbe](#) ✓


glosbe.com ▾ Hebrew-Italian Dictionary

[לאו דזה](#), "translation and definition", translation in Hebrew-Italian dictionary. ... Hebrew-Italian Dictionary online. add translation. add translation ...

老子

Laozi - Wikipedia, the free encyclopedia


en.wikipedia.org/wiki/Laozi  Wikipedia 


Laozi  DaodeTianzun.jpg. **Laozi**, depicted as Daode Tianzun. Born, Zhou ... **Laozi** (also **Lao-Tzu**, **Lao-Tsu**, or **Lao-Tze**) was a philosopher and poet of ancient China. He is ... In the 19th century, the title was usually romanized as **Lao-tse**.

[Names](#) - [Historical views](#) - [Tao Te Ching](#) - [Influence](#)


You visited this page on 9/19/14.

Laozi (Lao Tzu) 老子网络孔子学院-中国文化_汉语教学_汉语 ...

www.chinesecio.com/cms/en/.../laozi-lao-tzu-lao-zi  [Translate this page](#)

老子  **Laozi** (Lao Tzu). **老子**, 又称老聃、李耳，字伯阳，楚国苦县曲仁里(今河南鹿邑县太清宫镇)人。是我国古代伟大的哲学家和思想家、道家学派创始人。**老子**乃世界 ...


Laozi - Daodejing (Tao Te Ching) 老子《道德经》 | Facebook

<https://zh-tw.facebook.com/MyLaozi>  [转为简体网页](#)

Laozi - Daodejing (Tao Te Ching) **老子**《道德经》. 1551 個讚 · 1 人正在談論這個. **Laozi** was a philosopher of ancient China and is a central figure in Taoism (also ...



Laozi - Wikiquote

en.wikiquote.org/wiki/Laozi  Wikiquote 

老子  Lǎozǐ (c. 6th-5th century BCE) was a Chinese monist philosopher; also called Lao Zi, Lao Tzu, Lao Tse, or Lao Tze. The Tao Te Ching (道德經, Pinyin: Dào ...

[Tao Te Ching](#) - [Misattributed](#) - [Quotes about Laozi](#) - [External links](#)


解读老子(Interpreting Lao-tzu) - Pasadena/Glendale Digital ...

pas-gdl.lib.overdrive.com/ContentDeta...  [Translate this page](#) OverDrive, Inc. 

《**老子**》又名《道德经》，分为上下两篇，先论“道，可道，非常道”，后论“上德不德，是以有德”；于是遂有《道经》(一至三十七章)与《德经》(三十八至八十一章)二篇，合称《 ...


لاو تسي

Pictures of Lao-Tse, with CD

www.clothing-dropship.com/.../lao-tse-with-cd-p2039...  Translate this page

Lao-Tse, with CD's photograph album page, consists of detailed pictures. May it help you! ... مع [لاو تسي](#)، CD i4478974; Lao-Tse, with CD i4554476. ... المنتجات ذات

الطاوية

mb-soft.com/believe/tao/taoism.htm  Translate this page


The [لاو -- تسي](#) هو يفترض المؤلف من تاو تشينج تي ، وهو كتاب صغير يحتوي على المبادئ الرئيسية للطاوية. The book is divided into ... لاو -- تسي (Laozi). معلومات عامة.

All News - World Bank

www.worldbank.org/en/.../all?...tf...  World Bank 

As Lao Tse, an ancient Chinese philosopher warned, if one does not change ... بحذرنا الفيلسوف الصيني القديم [لاو تسي](#) من أنه إذا لم يغير المرء من وجهته فقد ينتهي ...

طاو ته تشينغ (غلاف عادي كتلة السوق) بقلم لاو تسي (الكاتب ...

arabic.alibaba.com/.../tao-te-ching-mass-market-paper...  Translate this page

طاو ته تشينغ (غلاف عادي كتلة السوق) بقلم [لاو تسي](#) (الكاتب) ، وجيمس جيجي (مترجم) ... طاو ته تشينغ (السوق الشامل رقي) [lao-tse](#) بواسطة، جيمس legge ملزم: غلاف فني، ...

تحميل Tao Te Ching-Lao Tzu(Bilingual Android) ✓

ar.4androidapps.net > البرنامج > Translate this page

Tao Te Ching-Lao Tzu(Bilingual) - لاو تزو (أيضا Laozi، لاو تسي، تو لاو، لاو تسو، لاو تسو، Laotze، الليتوانية، لاو تسي) وLaocius، والاختلافات الأخرى) وكان لاو تسو ...

مكتبتي - Qatar University/كل المواقع ✓

https://mylibrary.qu.edu.qa:444/search~S1*ara?/... > Qatar University >

Daodejing [electronic resource] / Laozi ; translated with notes by Edmund Ryden ; with an introduction by Benjamin ... لاو تسي = Lao z1 / تكييف تساي تسي تسيين

منتديات مملكة البحرين - عرض مشاركة واحدة - الديانات في الصين ... ✓

https://bahrainforums.com/vb/6205098-post1.htm > Translate this page

ينسب مذهب الطاوية (Taoism) إلى الحكيم لاو تسي (Lao - tse)(المتوفى ٥١٧ ق. ... منه أن يعلمه شيئاً ، فنون له لاو تسي) رسالة، أطلق عليها تاو تي تشنغ، أي رسالة الطاوية، وهي ...

lao tse | reikiarjun ✓

reikiarjun.wordpress.com/tag/lao-tse/ > Translate this page

Jun 3, 2013 - CATERPILLAR ما ل Lao Tse Posts about lao tse written by reikiarjun. ... Lao Tse ... O que para a lagarta é o لاو تسي. لبقية العالم يدعو فرائسة.

لاو تسي | Translation and Definition of لاو تسي in Arabic ... ✓

proxy.termwiki.com/AR:Lao_Zi - Translate this page

لاو تسي - What is the translation of Lao Zi in Arabic (AR)? Find the definition ... Lao TSE - Lao Zi - Lao Zi - Lao Zi - Lao Zi - Lao Zi - Lao Zi - Lao Zi - Lao Zi - Lao Zi.

المزيد - Bath press agency - وكالة بث للأخبار - بث برس ✓

www.bethpress.com/index.php/Research_and.../8294/ > Translate this page

Sep 16, 2013 - لا يُعرّف عن مؤلف الكتاب لاو تسو (أو لاو تسي)، أو لاو تسه Lao-tse أو (Lao-tzi) إلا القليل. - صورته الصينيون عجوزاً بلحية بيضاء، ويُسمّونه "السيد الأعلى" ...

لاو تسي = Lao zi says - Catalogue Search ✓

hip.jopuls.org.jo/.../layout?... > Translate this page

لاو تسي = Lao zi says / - Lao zi says = لاو تسي - سلسلة الحكماء يتكلمون. ... الطاوية(فلسفة صينية). Daojiào - الحكم والامثال. Laozi. Dao de jing. Series: سلسلة الحكماء يتكلمون.

الاديان والفلسفة الصينية (ج 6) - دروب ✓

www.doroob.com/archives/?p=8695 > Translate this page

... يملك المعرفة" ويقال أن هذه الكلمات هي من لادن لاو تسي Lao tse فإذا ما اعتبرنا (لاوتسي) - Jun 6, 2006 صاحب حكمة و معرفة، فلماذا نكلم و كتب كتابا به 5000 كلمة.

Λάου-Τζε

[Λάο Τσε: Το Βιβλίο του Ταο | Τρέλα είναι απλά μια άλλη ...](#) ✓

gerasimos-politis.blogspot.com/.../blog-post_20.html ▼ Translate this page

Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος γεροντότερος σύγχρονος του Κομφούκιου ...

[Λάο Τσε: Το Βιβλίο του Ταο Για τον Λάου-Τζε \(Lao-tzu\), τον ...](#)

<https://plus.google.com/.../posts/McetE7AYK4h> ▼ Translate this page

Jan 30, 2014 - Λάο Τσε: Το Βιβλίο του Ταο Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος ...

[ΤΑΟ ΤΕ ΤΖΙΝΓΚ / LAOZI \(LAO TZU\) - Βιβλιοπωλείο Πολιτεία](#)

www.politeianet.gr/.../9789604302109-laozi-lao-tzu-p... ▼ Translate this page

ΤΑΟ ΤΕ ΤΖΙΝΓΚ. Το ΤΑΟ ΤΕ ΤΖΙΝΓΚ του [Λάου Τζε](#), ή το βιβλίο του Δράκου, είναι το κλασικό εγχειρίδιο του ζην, και ένα από τα αριστουργήματα του κόσμου.

[Bloggers ενωμένοι ποτέ νικημένοι!!: Λάο Τσε: Το Βιβλίο του ...](#)

enomenoibloggers.blogspot.com/.../blog-post_3348.ht... ▼ Translate this page

Jun 17, 2012 - Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος γεροντότερος σύγχρονος του ...

[enomenoi | enomenoibloggers | Σελίδα 139](#) ✓

enomenoii.wordpress.com/author/enomenoi/page/139/ ▼ Translate this page

Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος γεροντότερος σύγχρονος του Κομφούκιου ...

[enomenoibloggers | A fine WordPress.com site | Page 198](#) ✓

<https://enomenoii.wordpress.com/page/198/> ▼ Translate this page

Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος γεροντότερος σύγχρονος του Κομφούκιου ...

[Λάο Τσε: Το Βιβλίο του Ταο βιβλιο, λαο, τσε, ταο - Axortagos.gr](#)

www.axortagos.gr/lao-tse-vivlio-tou-tao.html - Translate this page

Aug 20, 2011 - Για τον [Λάου-Τζε](#) (Lao-tzu), τον συγγραφέα του, δεν μπορεί να ειπωθεί σχεδόν τίποτα. Μπορεί να ήταν κάποιος γεροντότερος βιβλιο, λαο, τσε, ...

Laozi

From Wikipedia, the free encyclopedia
(Redirected from Lao Tzu)

Laozi (also **Lao-Tzu**, **Lao-Tsu**, or **Lao-Tze**) was a philosopher and poet of ancient China. He is best known as the reputed author of the *Tao Te Ching*^[1] and the founder of philosophical Taoism, but he is also revered as a deity in religious Taoism and traditional Chinese religions. Although a legendary figure, he is usually dated to around the 6th century BC and reckoned a contemporary of Confucius, but some historians contend that he actually lived during the Warring States period of the 5th or 4th century BC.^[2] A central figure in Chinese culture, Laozi is claimed by both the emperors of the Tang dynasty and modern people of the Li surname as a founder of their lineage. Throughout history, Laozi's work has been embraced by various anti-authoritarian movements.^[3]

Contents

- 1 Names
- 2 Historical views
- 3 Tao Te Ching
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- 4 Influence
 - 4.1 Eremitism
 - 4.2 Politics
- 5 References
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- 6 Further reading
- 7 External links

Names

In traditional accounts, Laozi's personal name is usually given as *Li Er* (李耳, Old **Rəʔ Nəʔ*^[4] Mod. *Lǐ Ěr*) and his courtesy name as *Boyang* (trad. 伯陽, simp. 伯阳, Old **Pʰrak-lang*^[4] Mod. *Bóyáng*). A prominent posthumous name was *Li Dan* (李聃, *Lǐ Dān*).^{[5][6][7]}

Laozi
老子



Laozi, depicted as Daode Tianzun

Born	Zhou Dynasty
Died	Zhou Dynasty
Era	Ancient philosophy
Region	Chinese philosophy
School	Taoism
Notable ideas	Wu wei
Influenced	

Laozi itself is an honorific title: 老 (Old **rʰuʔ*, "old, venerable"^[4]) and 子 (Old **tsəʔ*, "master"^[4]). It is usually pronounced /ˈlaʊˈdzɪ/ ^{[8][9]} in English. It has been romanized numerous ways, sometimes leading to confusion. The most common present form is *Laozi* or *Lǎozǐ*,^[10] based on the Hanyu Pinyin system adopted by Mainland China in 1958^[11] and Taiwan in 2009.^[12] During the 20th century, *Lao-tzu*^[13] was more common,^[10] based on the formerly prevalent Wade–Giles system. In the 19th century, the title was usually romanized as *Lao-tse*.^{[10][14]} Other forms include the variants *Lao-tze*^[15] and *Lao-tsu*^[16] and the Latinate *Laocius*.

As a religious figure, he is worshipped under the name "Supreme Old Lord" (太上老君, *Tàishàng Lǎojūn*)^[17] and as one of the "Three Pure Ones". During the Tang, he was granted the title "Supremely Mysterious and Primordial Emperor" (太上玄元皇帝, *Táishāng Xuānyuán Huángdì*).

Historical views

In the mid-twentieth century, a consensus emerged among scholars that the historicity of the person known as Laozi is doubtful and that the *Tao Te Ching* was "a compilation of Taoist sayings by many hands."^[18] Alan Watts urged more caution, holding that this view was part of an academic fashion for skepticism about historical spiritual and religious figures and stating that not enough would be known for years – or possibly ever – to make a firm judgment.^[19] Ursula K. Le Guin maintains that the style is consistent with a single author with a few additions by later Taoists.^[20]

The earliest certain reference to the present figure of Laozi is found in the 1st-century BCE *Records of the Grand Historian* collected by the historian Sima Qian from earlier accounts. In one account, Laozi was said to be a contemporary of Confucius during the 6th or 5th century BCE. 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. In another, Laozi was a different contemporary of Confucius titled Lao Laizi (老萊子) and wrote a book in 15 parts. In a third, he was the court astrologer Lao Dan who lived during the 4th-century BCE reign of Duke Xian of Qin.^{[21][22]} The oldest text of the *Tao Te Ching* so far recovered was written on bamboo slips and dates to the late 4th century BCE.^[1]

According to traditional accounts, Laozi was a scholar who worked as the Keeper of the Archives for the royal court of Zhou.^[23] This reportedly allowed him broad access to the works of the Yellow Emperor and other classics of the time. 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*.^{[24][25]}

He was sometimes held to have come from the village of Chu Jen in Chu.^[27] In accounts where Laozi married, he was said to have had a son named Zong who became a celebrated soldier. Many clans of the Li family trace their descent to Laozi, including the emperors of the Tang dynasty.^[28] According to the Simpkinses, while many (if not all) of these lineages are questionable, they provide a testament to Laozi's impact on Chinese culture.^[29]

The third story in Sima Qian states that Laozi grew weary of the moral decay of life in Chengzhou and noted the kingdom's decline. He ventured west to live as a hermit in the unsettled frontier at the age of 160. 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



According to Chinese legend, Laozi left China for the west on a water buffalo.^[26]

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.^[30] In others, the "Old Master" journeyed all the way to India and was the teacher of Siddhartha Gautama, the Buddha. Others claim he was the Buddha himself.^{[24][31]}

A seventh-century work, the *Sandong Zhunang* ("Pearly Bag of the Three Caverns"), embellished the relationship between Laozi and Yinxi. 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 expressed his deep desire to find the Tao and explained that

his long study of astrology allowed him to recognize Laozi's approach. Yinxi was accepted by Laozi as a disciple. This is considered an exemplary interaction between Daoist 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.^[32]

The *Pearly Bag of the Three Caverns* continues the parallel of an adherent's quest. Yinxi received his ordination when Laozi transmitted the *Daodejing*, 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 Dao. 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. He eventually meets again with Laozi, who announces that Yinxi's immortal name is listed in the heavens and calls down a heavenly procession to clothe Yinxi in the garb of immortals. 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 Daoist 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.^[33]

The story of Laozi has taken on strong religious overtones since the Han dynasty. 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 Master, 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



Laozi meets Yinxi



Depiction of Laozi in E.T.C. Werner's *Myths and Legends of China*.

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.^[34]

Taoist myths state that Laozi was conceived when his mother gazed upon a falling star. 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.^{[35][36]} Other myths claim that he was reborn 13 times after his first life during the days of Fuxi. In his last incarnation as Laozi, he lived nine hundred and ninety years and spent his life traveling to reveal the Tao.^[34]

Tao Te Ching

Laozi is traditionally regarded as the author of the *Daodejing* (Tao Te Ching), though the identity of its author(s) and/or compiler(s) has been debated throughout history.^{[37][38]} It is one of the most significant treatises in Chinese cosmogony. 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: it is unseen, but not transcendent, immensely powerful yet supremely humble, being the root of all things. People have desires and free will (and thus are able to alter their own nature). Many act "unnaturally", upsetting the natural balance of the Dao. The *Daodejing* intends to lead students to a "return" to their natural state, in harmony with Dao.^[39] Language and conventional wisdom are critically assessed. Taoism views them as inherently biased and artificial, widely using paradoxes to sharpen the point.^[40]

Livia Kohn provides an example of how Laozi encouraged a change in approach, or return to "nature", rather than action. 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.^[40]

Wu wei (無爲), literally "non-action" or "not acting", is a central concept of the *Daodejing*. The concept of *wu wei* is multifaceted, and reflected in the words' multiple meanings, even in English translation; it can mean "not doing anything", "not forcing", "not acting" in the theatrical sense, "creating nothingness", "acting spontaneously", and "flowing with the moment."^[41]

It is a concept used to explain *ziran* (自然), or harmony with the Dao. 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*.^[40]

Some of Laozi's famous sayings include:

"When goodness is lost, it is replaced by morality."

"The usefulness of a pot comes from its emptiness."

"The best people are like water, which benefits all things and does not compete with them. It stays in lowly places that others reject. This is why it is so similar to the Way."

"When people see some things as beautiful, other things become ugly. When people see some things as good, other things become bad."

"Try to change it and you will ruin it. Try to hold it and you will lose it."

"Those who know do not say. Those who say do not know."

"The journey of a thousand miles begins with a single step."

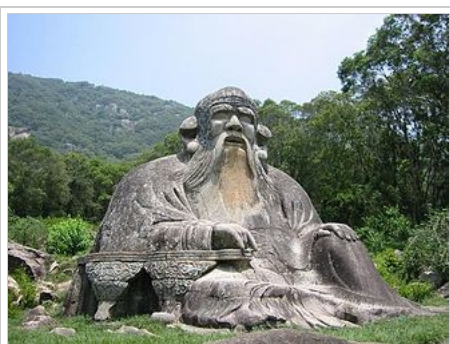
"The more that laws and regulations are given prominence, the more thieves and robbers there will be."

—Laozi, *Tao Te Ching*

Taoism

Laozi is traditionally regarded as the founder of Taoism, intimately connected with the *Daodejing* and "primordial" (or "original") Taoism. Popular ("religious") Taoism typically presents the Jade Emperor as the official head deity. Intellectual ("elite") Taoists, such as the Celestial Masters sect, usually present Laozi (*Laojun*, "Lord Lao") and the Three Pure Ones at the top of the pantheon of deities.^{[42][43]}

Influence



A stone sculpture of Laozi, located north of Quanzhou at the foot of Mount Qingyuan

Eremitism

Zhuāngzi (莊子) is a central authority regarding eremitism, a particular variation of monasticism sacrificing social aspects for religious aspects of life. Zhuāngzi considered eremitism the highest ideal, if properly understood.^[44]

Scholars such as Aat Vervoorn have postulated that Zhuāngzi advocated a hermit immersed in society. This view of eremitism holds that seclusion is hiding anonymously in society. To a Zhuāngzi hermit, being unknown and drifting freely is a state of mind. This reading is based on the "inner chapters" of the self-titled *Zhuangzi*.^[45]

Scholars such as James Bellamy hold that this could be true and has been interpreted similarly at various points in Chinese history. However, the "outer chapters" of *Zhuāngzi* have historically played a pivotal role in the advocacy of reclusion. While some scholars state that Laozi was the central figure of Han Dynasty eremitism, historical texts do not seem to support that position.^[46]

Politics

Potential officials throughout Chinese history drew on the authority of non-Confucian sages, especially Laozi and Zhuangzi, to deny serving any ruler at any time. Zhuangzi, Laozi's most famous follower in traditional accounts, had a great deal of influence on Chinese literati and culture.

Political theorists influenced by Laozi have advocated humility in leadership and a restrained approach to statecraft, either for ethical and pacifist reasons, or for tactical ends. In a different context, various anti-authoritarian movements have embraced the Laozi teachings on the power of the weak.^[47]

Left-libertarians have been highly influenced by Laozi as well. In his 1937 book *Nationalism and Culture*, the anarcho-syndicalist writer and activist Rudolf Rocker praised Laozi's "gentle wisdom" and understanding of the opposition between political power and the cultural activities of the people and community.^[48] In his 1910 article for the *Encyclopedia Britannica*, Peter Kropotkin also noted that Laozi was among the earliest exponents of essentially anarchist concepts.^[49] More recently, anarchists such as John P. Clark and Ursula K. Le Guin have written about the conjunction between anarchism and Taoism in various ways, highlighting the teachings of Laozi in particular.^[50] In her rendition of the Tao Te Ching, Le Guin writes that Laozi "does not see political power as magic. He sees rightful power as earned and wrongful power as usurped... He sees sacrifice of self or others as a corruption of power, and power as available to anyone who follows the Way. No wonder anarchists and Taoists make good friends."^[51]

The right-libertarian economist Murray Rothbard suggested that Laozi was the first libertarian,^[52] likening Laozi's ideas on government to F.A. Hayek's theory of spontaneous order.^[53] James A. Dorn agreed, writing that Laozi, like many 18th century liberals, "argued that minimizing the role of government and letting individuals develop spontaneously would best achieve social and economic harmony."^[54] Similarly, the Cato Institute's David Boaz includes passages from the *Daodejing* in his 1997 book *The Libertarian Reader*.^[55] Philosopher Roderick Long, however, argues that libertarian themes in Taoist thought are actually borrowed from earlier Confucian writers.^[56]

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Footnotes

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Until recently, the Mawangdui manuscripts have held the pride of place as the oldest extant manuscripts of the *Laozi*. In late 1993, the excavation of a tomb (identified as M1) in Guodian, Jingmen city, Hubei province, has yielded among other things some 800 bamboo slips, of which 730 are inscribed, containing over 13,000 Chinese characters. Some of these, amounting to about 2,000 characters, match the *Laozi*. The tomb...is dated around 300 BCE."

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- Stanford Encyclopedia of Philosophy: Laozi (<http://plato.stanford.edu/entries/laozi/>)
- Internet Encyclopedia of Philosophy: Laozi (<http://www.iep.utm.edu/l/laozi.htm>)
- Lǎozǐ Dàodéjīng Chinese + English + German, verbatim + analogous (<http://www.tao-te-king.org>)
- “The Tao Teh King, or The Tao and its characteristics” (<http://www.w66.eu/elib/html/ttk.html>), English translation by James Legge. Scalable text on white, grey or black background. Downloadable as a .txt file.

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