

Ma Wang Dui Tao Te Ching

**A Modern Translation and Practical Guide for
Western Readers**



Xiaofei Liu

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This book is for informational and inspirational purposes only. It is not a substitute for professional mental health counseling, medical advice, legal guidance, or therapeutic support. The translation and commentary are based on the author's research and interpretation of the Mawangdui silk manuscripts. Readers are encouraged to consult multiple sources and form their own understanding.

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Dedication

For the seekers who want to go back to the source.

For those who sense that something was lost in translation - not through malice, but through the slow drift of centuries.

For the scribes who copied these words onto silk, brushstroke by brushstroke, without knowing where the words would travel.

And for you, holding this book and wondering how the text has changed as it travelled through time.

This book is your answer.

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Foreword: Why Another Tao Te Ching?

If you're holding this book, you've probably encountered the Tao Te Ching before.

Maybe you read Stephen Mitchell's poetic version, the one that feels like a gentle breeze. Maybe you struggled through D.C. Lau's academic translation, the one with footnotes that sent you to the dictionary. Maybe you picked up a copy at a bookstore, read the first line-"The Tao that can be told is not the eternal Tao"-and closed the book, both intrigued and confused.

You are not alone. The Tao Te Ching is among the most widely translated Chinese classics. This edition is one more modern rendering, offered for comparison and reflection. So the question is fair: Why another one?

Here is my answer.

Many English translations work from received-text traditions preserved through later manuscript lineages. The formation and dating of those lineages are complex and should not be reduced to a single interval.

That version-the "received text" passed down through centuries of hand-copying, editing, and political censorship-has been the standard for nearly 2,000 years. It is beautiful. It is profound. It is also, in places, changed.

In 1973, Chinese archaeologists made a discovery that shook the world of classical Chinese scholarship. The tomb was closed in 168 BCE, and the silk manuscripts provide early Han witnesses to the Laozi text. Their exact relationship to Laozi's lifetime and to later editorial traditions remains a matter for historical and textual study.

When scholars compared these silk manuscripts to the received text, they found differences. Hundreds of them. Some small-a word changed here, a phrase added there. Some large-an entire chapter rearranged, a key concept shifted. The most striking difference? In the silk manuscripts, the Book of Virtue (De Jing) comes before the Book of the Way (Dao Jing). The famous opening line-"The Tao that can be told is not the eternal Tao"-is not the opening line at all. It is chapter 45.

This discovery forces us to ask: Have we been reading Lao Tzu, or have we been reading 2,000 years of editors?

This book is my attempt to answer that question-not for scholars, but for everyday Western readers who want to see how one early manuscript witness can differ from later received texts. You don't need a PhD in classical Chinese. You don't need to learn 2,200 characters. You just need curiosity, and a willingness to compare the versions.

In these pages, you will find:

A reader-facing translation of the surviving Mawangdui silk manuscripts (A and B), with notes on key differences between the two

A modern, readable rendering of each chapter, stripped of academic jargon

A side-by-side comparison of the most important differences between the Mawangdui version and the received text

A practical guide to applying the original wisdom to modern life-work, parenting, anxiety, relationships, and finding calm in chaos

This book is not a replacement for the other Tao Te Chings on your shelf. It is a companion. Read it alongside Mitchell or Lau or Le Guin. Let them speak to each other. Let the differences teach you something about how texts change over time-and how ancient wisdom can still feel fresh, even when you strip away the layers.

One last thing: I am not a scholar of classical Chinese. This edition is a reader-facing rendering informed by published translations and studies, including work associated with Robert G. Henricks, Victor H. Mair, and D.C. Lau. It is offered for comparison and reflection, not as a substitute for a critical edition or specialist philology.

If you are ready to meet Lao Tzu again-or for the first time-turn the page.

Let's go back to the source.

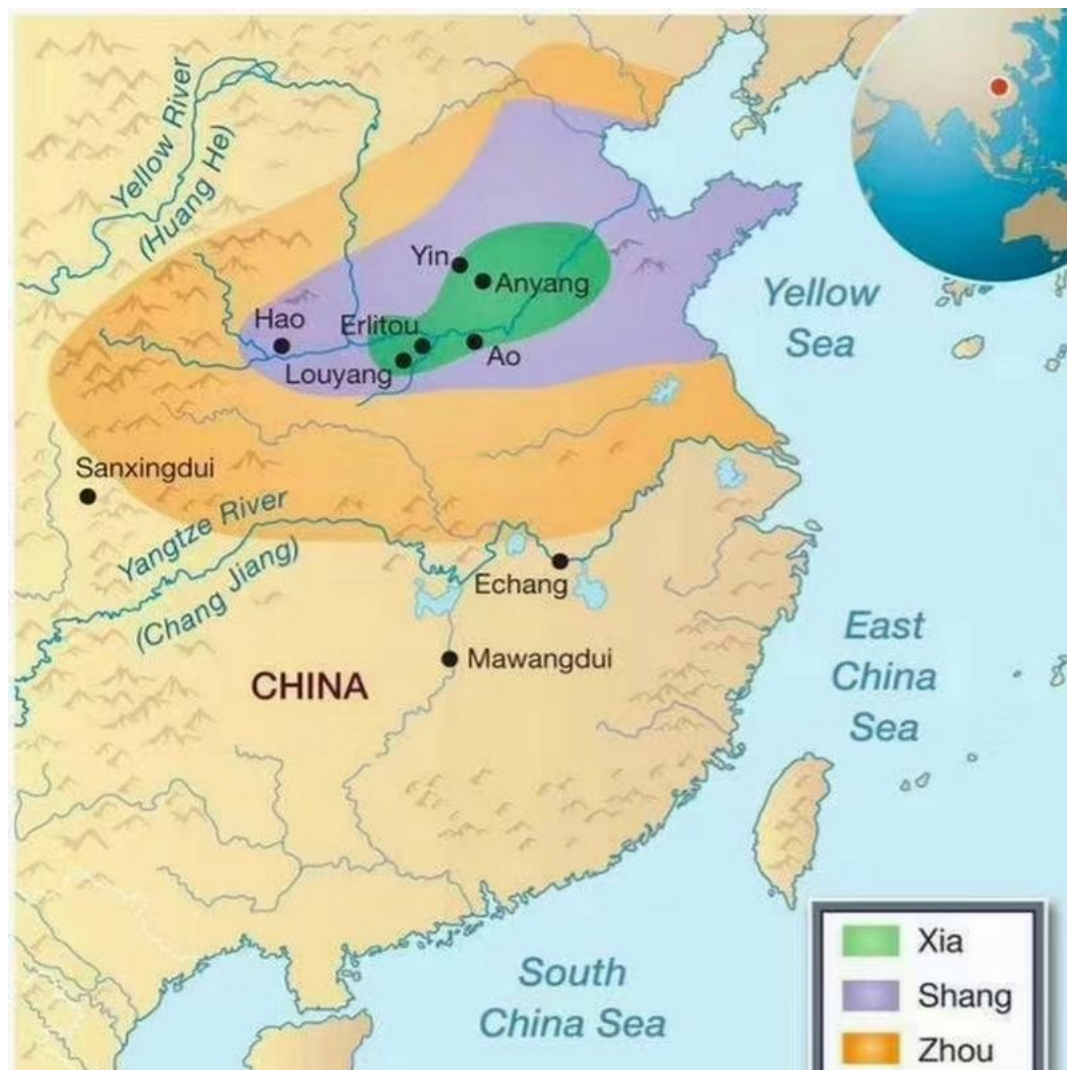
- Xiaofei Liu

Chapter 0.1: The Discovery of Mawangdui (1973)

In December 1973, a team of Chinese archaeologists was excavating a site in Changsha, the capital of Hunan Province. The site was called Mawangdui - literally, "King Ma's Mound" - a pair of hills that local legend said belonged to a Han Dynasty official named Ma Yin.

What they found beneath those hills changed history.

Mawangdui contained three tombs from the early Western Han Dynasty (206 BCE - 9 CE). The best preserved was Tomb No. 1, belonging to a woman named Xin Zhui, the wife of a high-ranking official. When archaeologists opened her coffin, they found her body astonishingly intact - her skin still elastic, her joints still movable, her hair still attached. She has been called "China's Sleeping Beauty."



But Tomb No. 3 - belonging to Xin Zhui's son, a military commander named Li Xi - held the real treasure for scholars of philosophy. Inside a lacquer box, carefully folded and sealed, were dozens of manuscripts written on silk.

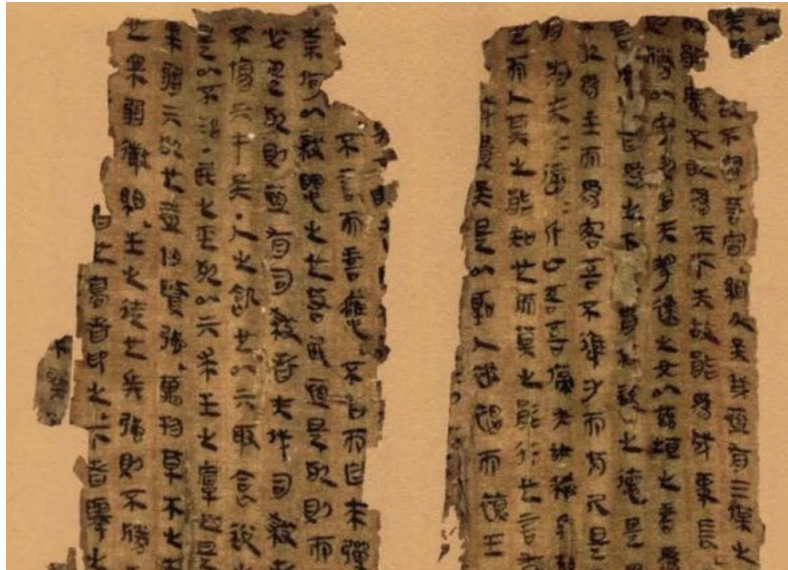
Silk was not cheap. Writing on silk was reserved for important texts. And these texts were extraordinary.

Among them were:

- The *I Ching* (Book of Changes), in a version older than any previously known
- Medical texts describing early Chinese anatomy and herbal remedies
- Astronomical charts mapping the planets
- Military strategies
- And two copies of the *Tao Te Ching*.

The two copies were designated Mawangdui A and Mawangdui B. Both were written on silk, but they differed in calligraphic style. A was written in an archaic script known as "seal script" mixed with early clerical script, suggesting it was copied earlier - perhaps around 200 BCE. B was written in a more standardized clerical script, suggesting a slightly later date, but still within the early Han Dynasty.

Neither copy was complete. The silk had rotted in places, leaving gaps. Together, A and B preserve most of the text, with some passages reconstructed or compared across witnesses.



Why did these manuscripts end up in a tomb?

The Han Chinese believed that the dead needed their knowledge in the afterlife. A military commander like Li Xi would want his philosophical texts with him - not just for comfort, but for wisdom in whatever realm came next. The silk manuscripts were his companions for eternity.

For 2,200 years, they were exactly that. Sealed. Silent. Unchanged.

Then, in 1973, they spoke again.

The immediate impact

When the Mawangdui manuscripts were published, scholars were electrified. Before the Mawangdui discovery, many surviving witnesses known to readers were substantially later than the early Han. The silk manuscripts added important early witnesses; they are not a direct transcript of Laozi's lifetime.

The first question every scholar asked: *Is it different?*

The answer was yes.

Not radically different - Lao Tzu's voice was still unmistakable. But different enough to matter. Different enough to suggest that the Tao Te Ching we had been reading for 2,000 years was not exactly what Lao Tzu wrote.