



[20c01t] **Robert G. Henricks** ~ Agreement and angry rejection; ~ How great is the difference between them? ~ Beautiful and ugly; ~ What's it like - the difference between them? ~ The one who is feared by others, ~ Must also because of this fear other men. ~ Wild, unrestrained! It will never come to an end! ~ The multitudes are peaceful and happy; ~ Like climbing a terrace in springtime to feast at the t'ai-lao sacrifice. ~ But I'm tranquil and quiet - not yet having given any sign. ~ Like a child who has not yet smiled. ~ Tired and exhausted - as though I have no place to return. ~ The multitudes all have a surplus. ~ I alone seem to be lacking. ~ Mine is the mind of a fool - ignorant and stupid! ~ The common people see things clearly; ~ I alone am in the dark. ~ The common people discriminate and make fine distinctions; ~ I alone am muddled and confused. ~ Formless am I! Like the ocean; ~ Shapeless am I! As though I have nothing in which I can rest. ~ The masses all have their reasons [for acting]; ~ I alone am stupid and obstinate like a rustic. ~ But my desires alone differ from those of others - ~ For I value drawing sustenance from the Mother. ~ [20c02t] **John C. H. Wu** ~ HAVE done with learning, ~ And you will have no more vexation. ~ How great is the difference between "eh" and "o"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, ~ As though feasting upon a sacrificial ox, ~ As though mounting the Spring Terrace; ~ I alone am placid and give no sign, ~ Like a babe which has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have enough and to spare: ~ I alone appear to possess nothing. ~ What a fool I am! ~ What a muddled mind I have! ~ All men are bright, bright: ~ I alone am dim, dim. ~ All men are sharp, sharp: ~ I alone am mum, mum! ~ Bland like the ocean, ~ Aimless like the wafting gale. ~ All men settle down in their grooves: ~ I alone am stubborn and remain outside. ~ But wherein I am most different from others is ~ In knowing to take sustenance from my Mother! ~ [20c03t] **D. C. Lau** ~ Exterminate learning and there will no longer be worries. ~ Between yea and nay ~ How much difference is there? ~ Between good and evil ~ How great is the distance? ~ What others fear ~ One must also fear. ~ And wax without having reached the limit. ~ The multitude are joyous ~ As if partaking of the {t'ai lao} offering ~ Or going up to a terrace in spring. ~ I alone am inactive and reveal no signs, ~ Like a baby that has not yet learned to smile, ~ Listless as though with no home to go back to. ~ The multitude all have more than enough. ~ I alone seem to be in want. ~ My mind is that of a fool - how blank! ~ Vulgar people are clear. ~ I alone am drowsy. ~ Vulgar people are alert. ~ I alone am muddled. ~ Calm like the sea; ~ Like a high wind that never ceases. ~ The multitude all have a purpose. ~ I alone am foolish and uncouth. ~ I alone am different from others ~ And value being fed by the mother. ~ [20c04t] **R. L. Wing** ~ Discard the academic; have no anxiety. ~ How much difference is there between agreement and servility? ~ How much difference is there between good and evil? ~ That one should revere what others revere - how absurd and uncentered! ~ The Collective Mind is expansive and flourishing, ~ As if receiving a great sacrifice, ~ As if ascending a living observatory. ~ I alone remain uncommitted, ~ Like an infant who has not yet smiled, ~ Unattached, without a place to merge. ~ The Collective Mind is all-encompassing. ~ I alone seem to be overlooked. ~ I am unknowing to the core and unclear, unclear! ~ Ordinary people are bright and obvious; ~ I alone am dark and obscure. ~ Ordinary people are exacting and sharp; ~ I alone am subdued and dull. ~ Indifferent like the sea, ~ Ceaseless like a penetrating wind, ~ The Collective Mind is ever present. ~ And yet, I alone am unruly and remote. ~ I alone am different from the others ~ In treasuring nourishment from the Mother. ~ [20c05t] **Ren Jiyu** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between approval and denouncement? ~ How much difference is there between good and evil? ~ What others fear cannot but be feared. ~ It has been so from times of old and the practice doesn't seem to end. ~ The multitude are so merry, as though going for a great banquet or ascending a height with a broad view in springtime. ~ I alone am indifferent, with no concern, like an infant that cannot laugh, wearied, indeed, as if I have no home to go to. ~ The multitude all have more than enough, ~ I alone seem to lack everything. ~ My mind is that of a stupid man totally in a muddle. ~ Common people are so brilliant, ~ I alone seem to be in the dark. ~ Common people are so demanding, ~ I alone seem to be tolerant: so broad as the boundless sea, so vigorous as the untiring blowing wind. ~ The multitude have their ability, ~ I alone seem to be clumsy and incapable. ~ I alone differ from others, essentially because I have acquired Tao. ~ [20c06t] **Gia-fu Feng** ~ Give up learning, and put an end to your troubles. ~ Is there a difference between yes and no? ~ Is there a difference between good and evil? ~ Must I fear what others fear? What nonsense! ~ Other people are contented, enjoying the sacrificial feast of the ox. ~ In spring some go to the park, and climb the terrace, ~ But I alone am drifting, not knowing where I am. ~ Like a newborn babe before it learns to smile, ~ I am alone, without a place to go. ~ Others have more than they need, but I alone have nothing. ~ I am a fool. Oh, yes! I am confused.



~ Other men are clear and bright, ~ But I alone am dim and weak. ~ Other men are sharp and clever, ~ But I alone am dull and stupid. ~ Oh, I drift like the waves of the sea, ~ Without direction, like the restless wind. ~ Everyone else is busy, ~ But I alone am aimless and depressed. ~ I am different. ~ I am nourished by the great mother. ~ [20c07t] **Lok Sang Ho** ~ What is the difference between saying yes because you agree and saying yes because you want to please? ~ What is the difference between good and evil? ~ When everybody avoids something, ~ Does it mean it must be avoided? ~ How ridiculous all this is! ~ This mode of thinking takes one far from the ultimate Truth! ~ The crowds are busily involved with their daily routines. ~ As if they are attending a feast, ~ or walking up a beautiful terrace in Spring. ~ I alone am deserted. ~ The future seems unknown, ~ Just as an infant's future is unknown. ~ I appear to be tired in a directionless journey. ~ When everybody appears to have more than enough ~ I alone seem like someone who has lost everything. ~ Is my mind that of a fool? ~ People in their mundane worlds look bright. ~ I on the other hand look dull. ~ People in the mundane worlds look clever, ~ I on the other hand look boring. ~ My mind is unsettled like the open sea and ever restless like the wind. ~ Everyone has his properties and status. ~ I alone look poor and lonely. ~ I am different from the crowd. ~ I alone value drawing my nutrients from Mother. ~ [20c08t] **Xiaolin Yang** ~ Whether people listen to me or ignore me, what difference does it make? ~ Whether people treat me well or not well, what difference does it make? ~ Although things that others are afraid of I have to be afraid of too, ~ How big the difference is between them and me! ~ When everyone is excited, like going to a festival or spring outing, ~ Only I am quiet, like nothing has happened. ~ I am like a newborn infant that does not know how to laugh, ~ Bored and tired, that has no home to return to. ~ When everyone has so much excess energy, only I am left behind. ~ I have a fool's heart, so dumb! ~ Everyone seems bright, only I am dull. ~ Everyone seems to know everything, only I am confused. ~ My heart spreads like an endless ocean. ~ My mind wanders like a boundless wind. ~ Everyone seems competent, only I am slow and stupid. ~ I am so different from the others, because I am devoted to the DAO. ~ [20c09t] **Walter Gorn Old, HOLDING ALOOF** ~ Dispense with your learning and save yourselves anxiety; the difference between certainly and perhaps is not much after all. ~ Do they help us to distinguish between good and evil? for one must always be careful of distinctions! ~ Alas! but the people will never be free from their folly. ~ They are filled with ambition, as the stallion ox is filled with lust. ~ I am singular in my bashfulness, I am devoid of ambition, I am undeveloped as a little child. ~ I am but a waif, a stray, a child without a home. ~ All others have an excess of good things, but I am as one abandoned. ~ How foolish and simple am I! I am bewildered. ~ Everyone sparkles with intelligence, I am alone in my obscurity. ~ The people are full of discernment; I alone am dull. ~ I am tossed about like the ocean; I roll and am never at rest. ~ Everyone has something to do; I alone am incapable and without merit. ~ I alone am estranged from the people, but I glory on the breast of my mother! ~ [20c10t] **James Legge** ~ When we renounce learning we have no troubles. ~ The (ready) 'yes,' and (flattering) 'yea;' ~ Small is the difference they display. ~ 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). ~ [20c11t] **David Hinton** ~ If you give up learning, troubles end. ~ How much difference is there between yes and no? ~ And is there a difference between lovely and ugly? ~ If we can't stop fearing ~ those things people fear, ~ it's pure confusion, never-ending confusion. ~ People all radiate such joy, ~ happily offering a sacrificial ox ~ or climbing a tower in spring. ~ But I go nowhere and reveal nothing, ~ like a newborn child who has yet to smile, ~ aimless and worn out ~ as if the way home were lost. ~ People all have enough and more. ~ But I'm abandoned and destitute, ~ an absolute simpleton, this mind of mine so utterly ~ muddled and blank. ~ Others are bright and clear: ~ I'm dark and murky. ~ Others are confident and effective: ~ I'm pensive and withdrawn, ~ uneasy as boundless seas ~ or perennial mountain winds. ~ People all have a purpose in life, ~ but I'm inept, thoroughly useless and backward. ~ I'll never be like other people: ~ I keep to the nurturing mother. ~ [20c12t] **Chichung**





**Huang** ~ Between "Yes, sir" and "Of course, not!" ~ How much difference is there? ~ Between good and evil - ~ What difference it is! ~ He whom the people fear ~ Cannot but fear the people also. ~ Faintly, it seems boundless! ~ The multitude is jubilant, ~ As if feasting on the Grand Pen, ~ Or, in springtime, ascending a tower; ~ I am disinterested, showing no sign whatever, ~ Like an infant who cannot smile yet; ~ Fatigued, as if having nowhere to return. ~ The multitude all has enough and to spare; ~ I, alone, am destitute. ~ Mine is a fool's mind indeed, how stupid! ~ The vulgar are clear-sighted; ~ I alone am benighted. ~ The vulgar are discerning; ~ I alone am muddle-headed. ~ Dimly, like an ocean! ~ Faintly, as if endless! ~ The multitude is all enterprising; ~ I alone am slow and clumsy. ~ I wish to be uniquely different from others, ~ And cherish my nursing mother. ~ [20c13t] **Ellen M. Chen** ~ Eliminate (chüeh) learning so as to have no worries, ~ Yes and no, how far apart are they? ~ Good and evil, how far apart are they? ~ What the sages (jen) fear, ~ I must not not fear. ~ I am the wilderness (huang) before the dawn (wei yang). ~ The multitude (chung jen) are busy and active, ~ Like partaking of the sacrificial feast, ~ Like ascending the platform in spring; ~ I alone (tu) am bland (p'o), ~ As if I have not yet emerged (chao) into form. ~ Like an infant who has not yet smiled (hai), ~ Lost, like one who has nowhere to return (wu so kuei). ~ The multitudes (chung jen) all have too much (yu yü); ~ I alone (tu) am deficient (i). ~ My mind (hsin) is that of a fool (yü), ~ Nebulous. ~ Worldly people (su jen) are luminous (chao); ~ I alone (tu) am dark (hun). ~ Worldly people are clear-sighted (ch'a); ~ I alone (tu) am dull (men), ~ I am calm like the sea, ~ Like the high winds I never stop (chih). ~ The multitudes (chung jen) all have their use (i); ~ I alone (tu) am untamable like lowly material. ~ I alone (tu) am different from others. ~ For I treasure feeding on the Mother (mu). ~ [20c14t] **Lee Sun Chen Org** ~ How much difference in effort does it take between uttering a humble assertive "wei" and an angry blameful "ah" [in our speech]? ~ How much difference [of exertion] is there between praising and disparaging? ~ A person must fear that which is feared by most people; ~ A person should [take pre-emptive measure by being] apprehensive and prepared before danger starts brewing. ~ Most people would like to seek pleasures; ~ They found gormandizing on grand feasts (customarily served with beef, pork and goat) after each rite a great pleasure; ~ When they ascended [high] terraces for the rite of Spring, they were so merry [in such soaring high spirit]; ~ I, alone, was bothered [by such flippancy]; ~ I was as ignorant to their excitements as an [unexcitable] infant was before he turned into a child who began to recognize what did a smile mean to him; ~ [During these occasions] I was like a dispirited stray dog who could not find a home to return to; ~ The crowd [generally] felt [this kind life style was gratifying and] fulfilling, only I alone felt having lost [myself in it]; ~ I seemed to have the mind of a fool who is idiotic and uneducable; ~ General public were confident of their ostentatious intelligences; ~ But I felt my mind was fogged; ~ Most people were actively prying [for gains]; ~ I alone was immobilized by melancholy. ~ I felt like that I was fighting constantly with tumbling waves in the sea; ~ It also felt like I was struggling [to secure myself to the ground] against the seemingly endless hurricane! ~ Most people have some practical purpose to work for; ~ I alone am incorrigible and uncouth (unconventional)! ~ I am a loner who is different from others; ~ Nevertheless, I value the absorption (apprehension) of fundamental principles (Mother of all laws) [above all things]. ~ [20c15t] **Tien Cong Tran** ~ Give up learning, and you will have no more worry. ~ How great is the difference between "yes" and "no"? ~ What is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ What abysmal nonsense this is! ~ All men are joyous and beaming, as though feasting upon a sacrificial ox, as though mounting a spring terrace. ~ I alone am placid and get no mark, like a babe that has not yet smiled. ~ I alone am forlorn as one who has no home to return to. ~ All men have more than enough. ~ I alone appear to possess nothing. ~ What a fool I am! ~ What an obscure mind I have! ~ All men are shining. ~ I alone am dull. ~ All men are sharp. ~ I alone am blunt, riffing like the endless ocean, rambling like the ceaseless wind. ~ All men have their things. ~ I alone am stubborn and stupid. ~ But wherein I am most different from others is in knowing to prize my nourishing mother. ~ [20c16t] **Thomas Z. Zhang** ~ Studying thoroughly makes people free of worries. ~ What is the difference between yes and no? ~ What is the difference between good and evil? ~ Don't fear when the crowd is afraid. ~ Why do people feel perplexed? ~ Because the universe is infinite! ~ People are cheerful, as if at banquets, and as if sight seeing from a tower in spring. ~ I show no emotion, like an infant, and as if wandering aimlessly. ~ People have plenty, but I am alone as if I have lost everything. ~ I look foolish and stupid. ~ Ordinary crowds look smart, while I appear naive. ~ Ordinary crowds look sharp, while I appear dull. ~ People look deft, while I appear awkward. ~ I am different from the crowd. ~ This is because I follow Tao. ~ [20c17t] **Arthur Waley** ~ Banish learning, and there will be no more grieving. ~ Between wei and o ~ What after all is the difference? ~ Can it be compared to the difference between



good and bad? ~ The saying 'what others avoid I too must avoid' ~ How false and superficial it is! ~ All men, indeed, are wreathed in smiles, ~ As though feasting after the Great Sacrifice, ~ As though going up to the Spring Carnival. ~ I alone am inert, like a child that has not yet given sign; ~ Like an infant that has not yet smiled. ~ I droop and drift, as though I belonged nowhere. ~ All men have enough and to spare; ~ I alone seem to have lost everything. ~ Mine is indeed the mind of a very idiot, ~ So dull am I. ~ The world is full of people that shine; ~ I alone am dark. ~ They look lively and self-assured; ~ I alone, depressed. ~ I seem unsettled as the ocean; ~ Blown adrift, never brought to a stop. ~ All men can be put to some use; ~ I alone am intractable and boorish. ~ But wherein I most am different from men ~ Is that I prize no sustenance that comes not from the Mother's breast. ~ [20c18t] **Richard John Lynn** ~ Repudiate learning, and stay free of worry. ~ Really, how distant can approval be from disapproval? ~ Or, how far apart can praise and censure be? ~ One feared by others must also fear others accordingly. ~ A gulf so vast, oh, it is truly infinite! ~ Common people, caught up in the pursuit of happiness, behave as if feasting at a great sacrifice or ascending a springtime terrace. ~ I alone am quiet and indifferent, oh, in an entirely premanifest state [weizhao], just like an infant who has not yet smiled, ~ Utterly aimless, oh, just as if I had no place to go home. ~ Common people all have more than enough, but I alone seem to have lost all. ~ Mine is really the heart/mind of a stupid man! ~ Absolutely amorphous, oh! ~ Common people are clearly obvious. ~ But I alone am cryptically obscure. ~ Common people are meticulously discriminating, ~ But I alone muddle everything together. ~ Floating indifferently, oh, as if out on the sea, ~ Blown about by the wind, oh, I seem to have no place to stop. ~ Common people all would have purpose. ~ But I alone am doltish and rustic. ~ I alone wish to be different from others and so value drawing sustenance from the mother. ~ [20c19t] **Lin Yutang** ~ THE WORLD AND I ~ Banish learning, and vexations end. ~ Between "Ah!" and "Ough!" ~ How much difference is there? ~ Between "good" and "evil" ~ How much difference is there? ~ That which men fear ~ Is indeed to be feared; ~ But, alas, distant yet is the dawn [of awakening]! ~ The people of the world are merry-making, ~ As if partaking of the sacrificial feasts, ~ As if mounting the terrace in spring; ~ I alone am mild, like one unemployed, ~ Like a new-born babe that cannot yet smile, ~ Unattached, like one without a home. ~ The people of the world have enough and to spare, ~ But I am like one left out, ~ My heart must be that of a fool, ~ Being muddled, nebulous! ~ The vulgar are knowing, luminous; ~ I alone am dull, confused. ~ The vulgar are clever, self-assured; ~ I alone, depressed. ~ Patient as the sea, ~ Adrift, seemingly aimless. ~ The people of the world all have a purpose; ~ I alone appear stubborn and uncouth. ~ I alone differ from the other people, ~ And value drawing sustenance from the Mother. ~ [20c20t] **Victor H. Mair** ~ Between "yes sir" and "certainly not!" ~ how much difference is there? ~ Between beauty and ugliness, ~ how great is the distinction? ~ He whom others fear, ~ likewise cannot but fear others. ~ How confusing, ~ there is no end to it all! ~ Joyful are the masses, ~ as though feasting after the great sacrifice of oxen, or mounting a terrace in spring. ~ Motionless am I, without any sign, as a baby that has yet to gurgle. ~ How dejected! as though having nowhere to return. ~ The masses all have more than enough; ~ I alone am bereft. ~ I have the heart of a fool. ~ How muddled! ~ The ordinary man is luminously clear, I alone seem confused. ~ The ordinary man is searchingly exact, I alone am vague and uncertain. ~ How nebulous! as the ocean; ~ How blurred! as though without boundary. ~ The masses all have a purpose, I alone am stubborn and uncouth. ~ I desire to be uniquely different from others by honoring the mother who nourishes. ~ [20c21t] **Tolbert McCarroll** ~ How great is the difference between "yea" and "yeah"? ~ How great is the distinction between "good" and "evil"? ~ Must I fear what others fear? ~ How silly! ~ Everyone else is joyous as if enjoying the greatest feast, or going up the terraces in spring. ~ I alone am drifting without direction, like a baby who has not yet smiled. ~ I alone am moping as if I had no home. ~ Everyone else has more than they need, ~ I alone seem in want. ~ I have the mind of a fool, how confused I am! ~ Other people are bright and clever, ~ I alone am dark. ~ Other people are alert and self-assured, ~ I alone am dull and muddled. ~ I am unsettled like the waves of the sea, like the restless wind. ~ Everyone else has a purpose, ~ I alone am stubborn and awkward. ~ I am different from other people, ~ Even so, ~ I am nourished by the Great. ~ [20c22t] **David H. Li** ~ Between obsequiousness and authoritative - what is the difference? ~ Between beauty and ugliness - is there a difference? ~ What others fear, do not be unfeared. ~ Uncultivated, it is because it is unfinished. ~ Other people are happily gathered, as if readying to partake in an exquisite banquet, to view a spring parade. ~ I stand alone, quietly, inconspicuously. ~ Innocently, as if an infant not knowing how to smile; ~ Aimlessly, as if a wanderer not knowing where to go. ~ Other people have much to spare; ~ I, alone, am bare. ~ Perhaps my foolish heart. ~ Common people glow; ~ I, alone, am in the dark. ~ Common people are alert; ~ I, alone, am stark. ~ Other people are skillful; ~ I, alone, am





clumsy and bashful. ~ I am different from others; ~ I treasure being embraced by Mother. ~ [20c23t] **Yasuhiko Genku Kimura** ~ To cease unnecessary learning is to be free from unnecessary concerns. ~ How much difference is there between yes and no? ~ How much distinction is there between good and bad? ~ Must one fear what everyone fears or value what everyone values? ~ In all this, there is no universality, and thus no end to confusion. ~ Jolly are the masses in chasing after excitement, ~ As though feasting at a royal feast, or ~ Ascending a high tower on a spring day. ~ Quiet am I by abiding in the stillness of being, ~ Like a newborn babe as yet to even smile, ~ Being here and now, and having nowhere to go. ~ The masses all hoard more than they need. ~ Forgetful of possessing, I alone am bereft.

~ My mind is like that of a fool, for I know nothing. ~ The ordinary man is bright, while I alone seem dark. ~ The ordinary man is clear, while I alone seem muddled. ~ Without boundary, I am like the vast ocean, ~ Without restriction, I am like a gentle wind. ~ The masses all have things to do; ~ I alone remain stubbornly unoccupied. ~ Thus, I am uniquely different from the rest, ~ Honoring the Tao from which I take my sustenance. ~ [20c24t] **Chou-Wing Chohan** ~ What is actually the difference between "yes" and "no"? ~ What is actually the difference between good and bad? ~ Must we fear what others fear? ~ The complexity is limitless! ~ In general, the people are happy, as if they were enjoying a royal feast. ~ Or as if they had climbed to the top of the tower on a spring day. ~ I alone am indifferent and quiet, I show no signs, ~ Like a baby who cannot smile yet, ~ Depressed as if I do not have a home to go back to. ~ All the others have more than enough, ~ And I alone, it seems, have a need to make up for what is missing. ~ Perhaps my thoughts are the thoughts of a fool, ~ Ignorant of knowledge, despised by everyone! ~ The vulgar person is bright, ~ I alone am so dull and toneless. ~ The vulgar person is clear, ~ I alone am so dull and opaque. ~ I am drifting, I am not anchored, ~ Swinging back and forth, I am not attached. ~ In general, everybody has something to do, ~ I alone am at a loose end, aimless. ~ I alone am different from the others, ~ But I value the quest for ~ Existence that comes from the big mother. ~ Good and bad, like "yes" and "no," are identical in the eyes of the omniscient sage. ~ But he is afraid of them, since they are infinite, and can therefore not be foreseen. ~ However, all told, he, the sage, is different from the people. ~ [20c25t] **Man-Ho Kwok** ~ Listen, give up trying to be so learned ~ And things will be a lot easier. ~ Is there really any difference between a 'yes' and a 'no' said insincerely? ~ Is there really much of a difference ~ Between being angry and pretending not to be? ~ What the people are afraid of I also need to fear. ~ And what do most people do? ~ They go looking for a good time. ~ They go looking for fool's gold and auspicious signs. ~ Only, you see, I am lazy ~ And I don't give a damn about fame or money. ~ I am like a child who cannot bring himself to smile. ~ What do the people want? ~ Money and things. ~ And yet I find I have nothing, and I don't care. ~ I am as unambitious as any fool. ~ Most people seem to be bright and sharp ~ And how do I feel? ~ Like a blunted sword. ~ The people, the people are like waves of sea ~ And I am drifting between them wherever they are blown. ~ And the people, the people are so busy! ~ But I have nothing to bother about. ~ I am a bumpkin, a lout. ~ I am different, I am strange. ~ I live for the Mother. ~

[20c26t] **Gu Zhengkun** ~ How much difference is seen ~ Between Yes and No? ~ How much disparity is shown ~ Between good and evil? ~ What other people fear ~ One must fear; ~ What a difference - so vast and endless! ~ The multitude are jubilant ~ As if enjoying a magnificent feast ~ Or ascending a terrace to command a view of spring scene. ~ While I, alone and inactive, remain aloof and indifferent, ~ Like a baby that has not yet learned to smile; ~ I am tired, like a homeless wanderer. ~ The multitude all have more than enough, ~ While I, alone, seem to have nothing. ~ I am one, indeed, with a heart of a fool. ~ Vulgar people all look sober and complacent. ~ While I alone seem muddleheaded. ~ The multitude all appear clever and capable, ~ While I alone seem slow-witted and clumsy. ~ I am indeed different from them all ~ Because I take the greatest interest in obtaining the Tao. ~ [20c27t] **Chao-Hsiu Chen** ~ One who renounces learning has no sorrow. ~ Between the 'yea' and the 'nay', is there much difference? ~ Between the good and the bad, is there great distance? ~ Should one fear what other people fear? ~ If one does not cultivate one's virtue, it is like letting the land lie waste. ~ Everyone seeks the things that taste good, the joy in life. ~ I alone am detached and expressionless, like a newborn baby that has not yet learned knowledge or worry. ~ Everyone wishes for more than they need but I seek to avoid it. ~ I have the mind of a fool, but pure. ~ Everyone shows their intelligence; I show only stupidity. ~ Everyone tries to find profit with sharpness; I alone do not find it. ~ Others' desire has no end; like the sea, they drift without reaching a goal. ~ Everyone thinks that they are someone; I only think of myself as no one. ~ I behave differently to all the others, and only treasure being nourished by the mother of all creatures. ~ [20c28t] **Liu Qixuan** ~ How much difference can there be ~ Between praise and criticism? ~ How similar goodness is to evil! ~ Why must one want and do ~ What everyone else



wants and does? ~ What an absurd expanse of culture! ~ People hustle and bustle everywhere ~ As if they were enjoying a grand feast ~ Or climbing a spring tower. ~ I sit here, alone, like an infant that cannot giggle yet ~ And look forlorn as if I am homeless. ~ Everyone else is acquiring, possessing, ~ But I seem to be losing all the time. ~ Am I not foolish, indeed? ~ While others are decisive, ~ I am muddled. ~ While others are quick in judgment, ~ I am dull-minded. ~ I am like an ocean that cannot be easily stirred, ~ Or a wind that has nowhere to dwell. ~ Other people are intelligent, strong-minded, longheaded, ~ But I seem simple, foolish, slow. ~ I am different in that ~ I value only what provides my nourishment. ~ [20c29t] **Shi Fu Hwang** ~ The World And I ~ Lao Tze says, ~ When knowledge is discarded, there will be no worries. ~ Yes, or pretending to say yes, how much are they different? ~ One is good the other is evil. ~ The difference is too great. ~ Most men fear the kings of knowledge, who are certainly formidable. ~ The world is full of fornication, and its motion cannot be discontinued. ~ Lasciviousness exceedingly holds people's minds, which they anticipate to enjoy as hungry men at full banquets, as men feel comfortable mounting towers in spring. ~ I alone keep quiet, as a baby who is not fully grown up, and has no desire in his mind. ~ To and fro, I walk; I can't find a place to stay. ~ People all have had sufficiency, while I still remain in destitution. ~ My behavior is like a fool in people's eyes. ~ Secular men are fast and make haste; but I do not intend to fetch anything. ~ Vast is the sea; its water flows to where there is no end. ~ People all seem to have had great achievement, while I am still naughty and stubborn. ~ I am different from others. ~ I rely on the Tao too much, as a baby longing for mother's milk. ~ [20c30t] **Ch'u Ta-Kao** ~ Between yea and nay, how much difference is there? ~ Between good and evil, how much difference is there? ~ What are feared by others we must fear; ~ Vastly are they unlimited! ~ The people in general are as happy as if enjoying a great feast. ~ Or, as going up a tower in spring. ~ I alone am tranquil, and have made no signs, ~ Like a baby who is yet unable to smile; ~ Forlorn as if I had no home to go to. ~ Others all have more than enough, ~ And I alone seem to be in want. ~ Possibly mine is the mind of a fool, ~ Which is so ignorant! ~ The vulgar are bright, ~ And I alone seem to be dull. ~ The vulgar are discriminative, and I alone seem blunt. ~ I am negligent as if being obscure; ~ Drifting, as if being attached to nothing. ~ The people in general all have something to do, ~ And I alone seem to be impractical and awkward. ~ I alone am different from others. ~ But I value seeking sustenance from the Mother. ~ [20c31t] **Paul J. Lin** ~ Abandon learning; then one has no sorrow. ~ Between "yes" and "no", what is the difference? ~ Between good and evil, what is the difference? ~ If I should fear what the people fear, ~ Then where is the end of my fear? ~ Lustily the people seem to be enjoying a feast ~ Or ascending a tower in the springtime. ~ I alone am unmoved, showing no sentiment, ~ Like a baby who does not yet know how to smile. ~ So weary, I seem not to know where to return. ~ While the multitudes have plenty, ~ I alone seem to be left out. ~ My heart is like a fool's. ~ How chaotic! ~ Chaotic! ~ While the common people are so bright, ~ I alone am so dull! ~ While the common people know how to differentiate, ~ I alone cannot see the difference. ~ Boundless as the sea, ~ Aimless as the breeze, ~ I seem to have no stop. ~ All the people have their purpose, ~ But I alone am stubborn and despicable. ~ I alone differ from the others ~ And value getting nourishment from the Mother. ~ [20c32t] **Michael LaFargue** ~ Break with Learning, and there will be no trouble. ~ 'Yea' and 'yes sir' - ~ is there a big difference between them? ~ 'Excellent' and 'despicable' - ~ what's the real difference between them? ~ "What others hold in respect, we can't fail to respect." ~ Crazyiness. ~ Aren't we over this yet? ~ "All the others are beaming and beaming like people enjoying a great ceremonial feast, ~ like people climbing an overlook tower in the spring. ~ I am alone still ~ no indications at all yet, ~ like an infant who hasn't yet even smiled. ~ So sad. ~ Like someone with no place to go home to. ~ All the others have a superabundance, ~ I alone seem to have missed out. ~ Oh my simpleton's mind! ~ So confused. ~ Ordinary men are so bright, ~ I alone am so dull. ~ Ordinary men are so sharp, ~ I alone am so stupid. ~ Churned up like the ocean, blown about, like someone with no place to rest. ~ All the others all have their function, ~ I alone am thick-headed, ~ like someone from the back country." ~ I am alone, different from others - ~ treasuring the nourishing Mother. ~ [20c33t] **Cheng Lin** ~ Respect and insolence, - are they really different? ~ Beauty and ugliness, - are they really different? ~ A man feels compelled to detest that which the multitude detest. ~ The multitude seem to be busy and merry as though they were celebrating a religious festival or attending a spring picnic. ~ I alone remain quiet and indifferent. ~ I roam about in a wide expanse as though I could never find an anchor. ~ I am simple and ignorant like a new-born babe. ~ I fell weary and desolate like a homeless solitaire. ~ The multitude seem to have plenty. ~ I alone seem to have an insufficiency. ~ The multitude appear wise. ~ I alone look foolish. ~ The multitude appear bright. ~ I alone look dull. ~ I am like one tossed about on the wide sea or blown about in a high gale. ~ The multitude appear





useful. ~ I alone look worthless. ~ I am different from other men, because I alone esteem the attainment of Truth. ~ [20c34t] **Yi Wu** ~ Transcend learning; there will be no sorrow. ~ Between "yea" and "nay", what is the difference? ~ Between "good" and "evil", what is the distinction? ~ What other people fear, I cannot but fear. ~ Of wandering, there will be no end. ~ Most people are busy coming and going ~ As if enjoying a feast, ~ As if ascending a tower in the springtime. ~ I alone am unmoved, showing no sign, ~ Like a baby who has not yet become a child; ~ Weary, as if I have no home to return to. ~ Most people have more than enough; I alone seem to be left out. ~ My mind is like a fool's! Chaotic, chaotic! ~ Ordinary people are bright; I alone am dim. ~ Ordinary people inspect [everything]; I alone am obscurant, ~ Indifferent as the sea, endless as a high wind. ~ Most people are reasonable; I alone am stubborn and mean. ~ I am different from others; I value being fed by the Mother. ~ [20c35t] **Han Hiong Tan** ~ Get rid of the knowledge and you eliminate your worry. ~ To say 'yes' or to howl 'yes', is there a big difference? ~ The concepts of good and bad, are they that much different? ~ Should I also be afraid of what other people are fearful about? ~ I am yet to make up my mind on these questions. ~ Nevertheless, everyone is happy, as if having a great feast or a nice picnic in spring. ~ Singularly, I am feeling tranquil and unperturbable. ~ I am as innocently naive as an infant. ~ Feeling lost as if I have no place to go back to. ~ Everyone seems to be smug while I alone feel inadequate. ~ I am just a clod and am very bewildered. ~ Everyone appears to be dazzling, but I am simply lacklustre. ~ Everyone is astute while I am befuddled. ~ My thoughts are drifting and ruffling, like an ocean. ~ My mind is blowing aimlessly like a gale. ~ Everyone is striving for success and prosperity ~ While I remain obstinately inane and insignificant. ~ I know I am different for I am devoted to the study of Dao. ~ [20c36t] **Hua-Ching Ni** ~ In high truth, is there any difference between yes and no? ~ Between good and evil, is there any absolute distinction? ~ Must one fear what everyone fears? ~ It is still too early for the subtle truth to dawn on those who are so self-assertive. ~ The people of the world run about excitedly as if they were going to miss the yearly, royal, sacrificial feast, ~ or as if they were going to be the last one to climb a high tower on a beautiful spring day. ~ I alone remain quiet and indifferent. ~ I anchor my being to that which existed before Heaven and Earth were formed. ~ I alone am innocent and unknowing, like a newborn babe. ~ Unoccupied by worldly cares, I move forward to nowhere. ~ The people of the world have more than enough. ~ I alone appear to have nothing. ~ The people of the world appear shrewd and wise. ~ I alone look foolish. ~ I like to be forgotten by the world and left alone. ~ Indeed, I have the mind of a single person! ~ Calm and self-contained, I am like the vast ocean. ~ Free and seemingly aimless, I am like a gentle wind. ~ Everyone seems so clever and self-assured. ~ I alone appear unlearned and original, ~ insistent upon a different direction than other people pursue. ~ I alone value taking my sustenance from the Mother. ~ [20c37t] **Chang Chung-yuan** ~ What is the difference between the respectful "wei" and the disrespectful "o"? ~ What is the difference between good and bad? ~ Where others are afraid, must I be afraid, too? ~ How extremely ridiculous this is! ~ The people are rejoicing as if they are enjoying a sacrificial feast, ~ Or walking up a terrace in the blossoming spring. ~ How quiescent I am, alone unstirred, like a baby before he knows how to make pleasant expressions. ~ How aimlessly I wander, with no home to turn to. ~ People all have many ambitions and desires. ~ I, alone, seem to have left all of them. ~ How ignorant I am! ~ My mind must be that of a fool. ~ People are glorious and shining. ~ I, alone, am dark and dull. ~ People are clever and inquisitive. ~ I, alone, am obscure and blunt. ~ How tranquil I am, like the placid sea. ~ How loftily drifting, as if I am bound nowhere. ~ People all have their motives. ~ I, alone, am good for nothing and uncouth. ~ I am not like the others. ~ I am nourished by the Mother. ~ [20c38t] **Henry Wei** ~ Different from the Madding Crowd ~ I Su ~ Forswear learning, and vexation will vanish. ~ Between an abrupt "Yes" and a gentle "Yea," ~ How much is the difference? ~ Between the good and the bad, ~ How much is the difference? ~ What others fear, one should also fear ~ What a silly notion! ~ Whether will it lead? ~ Merrily, merrily, the multitude is rejoicing. ~ As if feasting after the Great Sacrifice, ~ As if mounting the Terrace of Love. ~ I alone remain indifferent and show no emotion, ~ Like an infant as yet unable to smile. ~ Wandering aimlessly, ~ I look like a homeless tramp. ~ The multitude all have enough and to spare; ~ I alone seem to be left on the wayside. ~ Oh, my mind is indeed like that of an idiot! ~ So dull, so dull I feel. ~ The worldlings are bright and cheerful; ~ I alone feel gloomy and dismal. ~ The worldlings are smart and self-confident; ~ I alone feel disgusted and depressed. ~ Restless like the sea, ~ I drift along as if never able to settle down. ~ The multitude all have some worthy employment; ~ I alone am stubborn and worthless. ~ I alone differ from other people, ~ And love to draw nourishment from the Mother. ~ [20c39t] **Ha Poong Kim** ~ Banish learning, and you will have no worries. ~ "Yes" and "yeah" ~ How far apart are they? ~ Good and bad ~ How far apart are they? ~ "What others fear ~ You must



fear." ~ How outlandish! ~ It will never end. ~ Everybody is cheerful, ~ As if enjoying a great feast; ~ As if going up to the terrace for the Spring Festival. ~ I alone am unexcited, giving no sign, ~ Like a baby who has not yet smiled; ~ Weary, as if nowhere to return. ~ Everybody has more than enough, ~ I alone seem dispossessed. ~ Mine is the mind of an ignorant man. ~ How indifferent! ~ Common folks are bright, ~ I alone am dark. ~ They are keen, ~ I alone am dull. ~ Adrift, I feel as if on the sea - ~ Blown by a high wind that seems never to come to rest. ~ Everybody is put to use, ~ I alone am stubborn and foolish like a boor. ~ Alone, different from others, I treasure the nursing mother. ~ [20c40t] **Tao Huang** ~ How much difference is there between yea and nay? ~ How much difference is there between beautiful and ugly? ~ What one fears is what he cannot help but fear. ~ One is in the wilderness without central ground. ~ Ordinary people are fulfilled, ~ Eating delicious food, ~ Reaching the climax of romance. ~ I am desireless and without anticipation, ~ Like a baby who does not yet ~ Gathering energy together, entering the abyss beyond the point of no return. ~ Ordinary people have more than enough, ~ I am a fool at heart, as a water droplet is to the spring. ~ People of affairs are bright and intelligent. ~ I alone am unintelligent. ~ People of affairs are cunning and clever. ~ I alone am dull and unsophisticated, ~ Unnoticed in the depth of the sea, ~ Looked for in an endless horizon. ~ Ordinary people are productive, ~ I alone maintain the living essence within. ~ I alone stay with a unitary source, as if stubborn. ~ I want to be wholly different from everyone else, ~ By taking my sustenance from the mother source. ~ [20c41t] **Tang Zi-chang** ~ Abandon learning, there will be no worry! ~ What is the real meaning between Yes and No? ~ What is the clear distinction between good and bad? ~ What all men fear, one has to fear. ~ Most people are busy, busy and never know where to stop. ~ Most people are happy-go-lucky, as though they are attending a great feast or as though they are ascending a tower for sight-seeing in spring time. ~ My desire has not yet even started, like an infant who has not yet become a child. ~ They are rushing and rushing, and never know where to rest. ~ Most people desire more; ~ I alone prefer less. ~ I am simple, ~ Pure and calm. ~ Most people feel bright, bright; ~ I alone seem to be dull. ~ Most people are searching, searching; ~ I alone keep quiet, quiet. ~ Like a calm ocean moving without end. ~ Most people feel that they have merits; ~ I alone feel myself useless and worthless. ~ I alone am different from others and still prefer to drink mother's milk. ~ [20c42t] **Wing-tsit Chan** ~ Abandon learning and there will be no sorrow. ~ How much difference is there between "Yes, sir," and "Of course not"? ~ How much difference is there between "good" and "evil"? ~ What people dread, do not fail to dread. ~ But, alas, how confused, and the end is not yet. ~ The multitude are merry, as though feasting on a day of sacrifice. ~ Or like ascending a tower in the springtime. ~ I alone am inert, showing no sign (of desires), ~ Like an infant that has not yet smiled. ~ Wearied, indeed, I seem to be without a home. ~ The multitude all possess more than enough. ~ I alone seem to have lost all. ~ Mine is indeed the mind of an ignorant man, ~ Indiscriminate and dull! ~ Common folks are indeed brilliant; ~ I alone seem to be in the dark. ~ Common folks see differences and are clear-cut; ~ I alone make no distinctions. ~ I seem drifting as the sea; ~ Like the wind blowing about, seemingly without destination. ~ The multitude all have a purpose; ~ I alone seem to be stubborn and rustic. ~ I alone differ from others, ~ And value drawing sustenance from Mother (Tao). ~ [20c91t] **И. И. Семененко** ~ Не ведаетъ заботы, когда перестаешь учиться. ~ Как мала разница между словами "да" и "ладно"! ~ И как же связаны между собой прекрасное и безобразное! ~ Чего страшатся люди, не может не страшить. ~ Какое запустение! ~ Нет этому конца! ~ Толпа находится в веселье, словно на пиру или на празднике весны. ~ Один я только пребываю безучастным и ни в чем себя не проявляю, ~ как новорожденный, который еще не научился улыбаться. ~ Я выгляжу понурым как бездомный. ~ В толпе у каждого имеется какой-либо излишек, и лишь у одного меня - словно все утеряно. ~ Какое сердце у меня, глупца! ~ В нем столько безрассудности! ~ Обыденные люди отличаются понятливостью, один я только ничего не смыслю. ~ Обыденные люди дотошно во всем разбираются, один только я остаюсь невеждой. ~ Какое у меня спокойствие! ~ Оно напоминает океан. ~ Несусь как ветер в вышине! ~ Словно не могу нигде остановиться! ~ Каждый из толпы находит себе применение, один я являюсь ни на что не годным неучем. ~ В отличие от остальных людей, я дорожу лишь тем, чтобы меня кормила грудью мать. ~ [20c92t] **А. А. Маслов** ~ Велика ли разница между одобрением и хулой? ~ Велико ли расстояние между добром и злом? ~ Того, чего боятся люди, нельзя не бояться. ~ Пустынно! Оно не имеет границ. ~ Все люди радостны, будто захвачены праздником императорского угощения или прогулкой по весенним террасам. ~ Лишь я один безразличен и не подаю знаков, будто младенец, который ещё не научился улыбаться; ~ утомлённый, словно странник, не имеющий дома, куда бы мог возвратиться. ~ Люди всё имеют с избытком,





лишь я один подобен отказавшемуся ото всего. ~ У меня сердце невежды - столь замутнено! ~ Простые люди пресветло-светлы, лишь я один погружён во тьму. ~ Простые люди пречисточисты, лишь я один невежественно-безыскусен, ~ безграничен, словно море, ~ неудержим, будто яростный ветер. ~ Все люди знают об использовании, но я один глуп и ограничен. ~ Лишь я один отличаюсь от других и ценю матерь Благодати. ~ [20c93t] **Е. А. Торчинов** ~ Отбросьте ученость, и не будете знать печали. ~ "О да!" и "конечно нет" далеко ли друг от друга отстоят? ~ Ну а добро и зло друг от друга отстоят далеко ли? ~ Тот, кого люди боятся, сам не может людей не бояться. ~ О как все это путано и неясно, и конца ему не видно! ~ Все люди радостны-радостны, как будто они в ритуале участвуют жертвенном, как будто весенней порой на башню они восходят. ~ О! Только лишь я один спокоен-безгласен, подобно младенцу, еще не узнавшему детства. ~ О! Я весь обвит-перевязан, и мне некуда возвращаться. ~ У всех людей как будто излишек, лишь у меня одного как будто бы недостаток. ~ О! Так ведь я разум глупца! ~ О! Во мне все смешано-перемешано. ~ Все люди светлы-светлы, я один темен. ~ Все люди отчетливо-четки, я один скрыт и неясен. ~ О! Я колыхаюсь, как море. ~ О! Я парю в пространстве, и мне негде остановиться. ~ Все люди к чему-то стремятся, а я один остаюсь простец простецом. ~ О! Я обширен и глубокий, как море. ~ Как ураган, в пространстве ношуся, и мне негде остановиться! ~ Я один отличаюсь от людей тем, что ценю мать-кормилицу. ~ [20c94t] **А. Е. Лукьянов** ~ Отбросишь ученье, исчезнет и скорбь. ~ Насколько здесь одно отлично от другого? ~ Настолько ровно, насколько зло расходится с добром! ~ То, чего люди боятся, нельзя не бояться. ~ О ширь пустотная, без края и без центра! ~ Среди людей согласие, веселье, как будто делают Великое закланье в день наступления весны, когда она в свои владенья входит. ~ Один лишь я сокрыт в тиши без всяких признаков живого, подобный эмбриону, еще не ставшему ребенком. ~ В усталости скитаюсь по простору, как будто некуда пристать. ~ У всех людей достаток неизбывный, один лишь я как тот, кто все отверг. ~ Я сердце глупого. ~ О тьма космической утробы! ~ Миряне все сиянием полны, один лишь я во мраке мрачном. ~ Миряне любознательны в исканьях, один лишь я в безумной тьме. ~ [Вокруг] то безмятежность, которая подобна глади океана, ~ то ветра смерч, который не дает волнам остановиться. ~ В толпах людей везде есть применение разумным силам, ~ лишь я наивной глупостью подобен дикарю. ~ От всех других я отличаюсь тем, что Мать кормящую ценю. ~ [20c95t] **Ян Хин-шун** ~ Когда будет уничтожена ученость, тогда не будет и печали. ~ Как ничтожна разница между обещанием и лестью и как велика разница между добром и злом! ~ Надо избегать того, чего люди боятся. ~ О! Как хаотичен [мир], где все еще не установлен порядок. ~ Все люди радостны, как будто присутствуют на торжественном угощении или празднуют наступление весны. ~ Только я один спокоен и не выставляю себя на свет. ~ Я подобен ребенку, который не явился в мир. ~ О! Я несусь! ~ Кажется, нет места, где мог бы остановиться. ~ Все люди полны желаний, только я один подобен тому, кто отказался от всего. ~ Я сердце глупого человека. ~ О, как оно пусто! ~ Все люди полны света. ~ Только я один подобен тому, кто погружен во мрак. ~ Все люди пытливы, только я один равнодушен. ~ Я подобен тому, кто несетя в мирском просторе и не знает, где ему остановиться. ~ Все люди проявляют свою способность, и только я один похож на глупого и низкого. ~ Только я один отличаюсь от других тем, что вижу основу в еде. ~ [20c96t] **Д. П. Конисси** ~ Когда уничтожено будет учение, то печали не будет. ~ Как велика разница между простым и сложным! ~ Как велика разница между добром и злом! ~ Необходимо бояться того, чего люди боятся. ~ О, дико! еще далеко до середины. ~ Многие держат себя важно, словно получают жертвенное мясо, словно весной восходят на башню. ~ О, как я прост! ~ Во мне нет ничего определенного, как в младенце, еще не достигшем детства. ~ Я как будто несусь, но не знаю куда и где остановлюсь. ~ Многие люди богаты, но я ничего не имею, как будто все потерял. ~ Я прост, как душа глупого человека, но люди света блестят. ~ Я один темен, но люди света просвещены. ~ Я один страдаю душевно; ~ волнуюсь, как море; ~ блуждаю и не знаю, где остановиться. ~ Многие люди делают то, к чему способны, но я один глуп и мужиковат. ~ Я один отличаюсь от других тем, что люблю питаться у матери. ~ [20c97t] **В. В. Малявин** ~ Отбрось ученость, и не будешь знать печали. ~ "Конечно!" и "Ладно!" - далеки ль друг от друга? ~ Красота и уродство - что их разделяет? ~ Страхи людские - нельзя их не страшиться. ~ Темное! Пустынное! Не достать его дна! ~ Все люди исполнены радости, ~ Словно празднуют великую жертву или весной восходят на башню. ~ Я один спокоен, ничем не выдаю себя, как младенец, еще не улыбнувшийся, ~ Бессильно влачащийся путник - и некуда возвращаться! ~ Все вокруг имеют в избытке, ~ Я один как будто лишен всего. ~ У меня сердце глупца - смутное, простодушное!



~ Обыкновенные люди так скоры на суд, ~ Я один пребываю в неведении. ~ Обыкновенные люди судят так тщательно, ~ Я один отрешен и бездумен. ~ Покоен в волнении! Словно великое море. ~ Мчусь привольно! Словно нет мне пристанища. ~ У обыкновенных людей на все есть причина, ~ Я один прост и прям, словно неуч. ~ Я один не таков, как другие, ~ Потому что умею кормиться от Матери. ~ [20c98t] **Б. Б. Виноградский** ~ Прекратите учиться, и тогда не будет беспокойств. ~ Как далеко отстоят друг от друга почтительность и пренебрежение? ~ Как далеко отстоят друг от друга добро и зло? ~ Если человека боятся, то и он не может не бояться. ~ Безграничное - это то, что еще не имеет центра. ~ Человек толпы радуется наслаждениям, как будто празднует жертвоприношение тай-лао, как будто взбирается на башню весной. ~ Я - один. ~ Прозрачно-безвкусен - нет еще никаких проявлений. ~ Подобен ребенку, который еще не начал и улыбаться. ~ Утомленно скитаюсь, будто некуда мне вернуться. ~ У человека толпы - всегда есть избыток. ~ А я - один, как будто утратил. ~ Я - глупость в человеческом сердце. ~ Непроницаемость тьмы. ~ Обычные люди светом сияют. ~ Я - один. ~ Сумрачно-мрачный. ~ Обычные люди всматриваются-внимают. ~ Я - один. ~ Скучный и хмурый. ~ Бесформенность - это напоминание о море. ~ Ветра круговорот - это напоминание об отсутствии остановки. ~ У человека толпы всегда есть мотивы. ~ Лишь я - один. ~ Тупой и грубый. ~ Я - один. ~ Отличаюсь от человека ~ и питаю в первую очередь то, что меня порождает. ~ ~

» [This is one of layouts for 'Underdog\\_way\\_r9\\_\(Lao Zi Dao De Jing\)\\_Seventy-two-proofed-translations.pdf'](#).

» [Revision 9\(Ninth\) will contain also the following 22](#)<sup>(total english translations: 42+22=64)</sup> translators:

{  
Derek Lin  
Sum Nung Au-Young  
John R. Mabry  
Brian Browne Walker  
Witter Bynner  
Thomas Cleary  
Hu Xuezhong  
Paul Carus  
J.J.L. Duyvendak  
Red Pine(Bill Porter)  
John Bright-Fey  
E. H. Parker  
G. G. Alexander  
R. B. Blakney  
Moss Roberts  
Richard Wilhelm  
The Shrine Of Wisdom  
Léon Wiegner  
J. Chalmers  
Wang Keping  
Dwight Goddard  
I. W. Heysinger  
}

